PRAYER IN THE HOME

THE decline of prayer in the home is one of the saddest features of modern church life. As to the fact of such decline we suppose there is no question with the most optimistic. This absence of family worship deprives children of one of the most potent religious influences which it is possible to surround them with in their young days. Like cords of steel these holy influences abide with them all down the sweep of years and mightily tend to hold them to God and the right. The saintly forms of the loved parents bowed, and their earnest tones of intercession for those they love better than all the world besides, entwine like strong tendrils about the memory of the young, and it is difficult to get away from such memories. Then the precious words from Holy Writ read daily in their hearing, and the name and offices of the Christ they hear so constantly, fix in their young minds infallibly these great truths, and help to fix and mould their faith aight in the great verities of the faith.

This decline seems to have come upon us at the most unfortunate of all times. The very period of this decay has been the time of the greatest demands and absorption with commercialism. Fathers of late years more than ever in the history of the world are wholly given up to business, leaving home before the children rise in the morning, taking their lunch in town and returning home late for tea. This robs them practically of time for the enjoyment of their children, and for culturing them for God and heaven. If denied the blessings of prayer at least at night, if this be the only meal taken with them, they will have no religious devotional life in the home at all.

This is a very serious problem. With all our perplexities this is one of the most difficult and important which confronts us. Our children must be held for God. They must be nurtured in the spirit of devotion and faith and love. They must early become accustomed to the voice, the habit and the influence of prayer in the home. The church must look narrowly into this matter and seek some solution of the problem.

THE CRITICAL SPIRIT

A DISPOSITION to judge and criticise others is one of the strongest and saddest features of that innate depravity which attaches to all of us until we are cleansed from the carnal mind by the power of the Holy Ghost. We have sometimes wondered that intelligent introspection would not to a very large degree procure for us at least a greater suppression of this tendency than many people enjoy aside from the sanctifying grace of God. It is such a transparent proposition that our limitations utterly forbid this habit of criticism, that people ought to learn something even from an ordinary look within themselves. But with this as with other features of this inward malady there is a strange perversity which, despite all the influences of education and the admonitions of friends as to its injustices, men go straight on in their cruel criticism. How often has the issue proven the error of the judgment rendered, and shown that the evil or blunder we so severely criticised was simply a mistake of judgment and never did reach the region of the heart and will. It was entirely outside the domain of evil intent. Yet the criticism was rigid and severe and held up the guilty as a culprit to be condemned.

How often there are weaknesses entailed by previous lives of sin before forgiveness was obtained which rendered the party peculiarly liable to mistakes of the kind criticised. Without a moment’s charity the critic begins his glibulous work of animadversion and judgment, when if he had the grace to look first within his own breast and life he might have found that the error under the hammer of his condemnation happened simply not to be his particular way of wrong-doing, but that there were evils far worse in him than those he delighted in exposing and judging in his brother. He might have found that the party criticised for a lapse resisted ten-fold more in going no further than the critic had resisted in a score of years on that specific temptation.

This habit is bottomed in colossal self-conceit as well as injustice. Men proceed as if they were omniscient and saw beneath the exterior into the very recesses of the heart. Our very shallowness and fearful limitations should protect our weak brethren from our shafts of cruelty. It is certainly wholly unlike God to be thus unmerciful and ultra-exacting with one another. It is also utterly alien to that spirit of forgiveness which is made a condition of our obtaining the forgiveness for our offenses which we so much need. In addition tends to unfit us for helpfulness to the erring which is our great business in life if we claim any saved relation to the Master. This habit undermines any influence we might have otherwise had with the erring by a memory of our censoriousness which stung and hurt them so severely. It is a poor way to help a man out of errors or wrongs to chide him with his errors and parade them before others.

O, for the charity which thinketh no evil, but is ever and only helpful and kind and forgiving. Adelaide Proctor strikes the gospel note on this question when she says:

Judge not! the workings of his brain
And of his heart thou canst not see;
What looks to thy dim eyes a stain
In God’s pure light may only be
A scar brought from some well-won field.
Where thou wouldst only faint and yield.

The fall thou dar’st to despise—
May be the angel’s slackening hand
Maa suffered it, that he may rise
And take a firmer, surer stand;
Or trusting less to earthly things,
May henceforth learn to use his wings.

SEVERE IN TWO RESPECTS

WE HAVE never had but one opinion or position about the play house. The influence of the theatre upon the whole, is evil, only evil, and that continually. We have no hope whatever of ever seeing it changed any more than we have of seeing the leopard change his spots. As severe as have been our animadversions upon the stage we are finding corroborative denunciation in the secular press. Under the caption of “Filth on the Stage,” the New York Herald recently made as severe criticisms on the stage as the writer ever made. Writing purely from a citizen’s point of view, and not from that of the preacher, or even the Christian, the Herald editor declares that “we have already been surfeited with dramas in which the hero is a thief, the heroine a shoplifter, and the theme the glorification of crime by an infusion of
paths." The editor then adds to this sickening indictment the statement in denunciation of a further encroachment upon decency and morals and the rights of the public by the modern theatre: "But the outspoken play of the brothel is infinitely worse, besides being an evil difficult to cope with, for to call attention to its iniquity merely serves to advertise it.

This, be it remembered, comes from a great metropolitan daily which makes no pretensions to religion, and utters its voice only in the name of decency, and in defense of the families of the country. As fearful as is this indictment the editor adds a much severer one against the church, which should bring the blush of shame to the cheeks of multitudes of church members and preachers. It seems that the secular press can not count on even the modern clergy and church people to aid in its warfare against the outrageous indecency of the stage.

He says: "Despite all that has been said against the stage of today it can not be denied that of late years it has enjoyed the confidence and good will of such elements of authority and influence as the church, the educational classes and society."

This we denominate a severe indictment both in respect of the theatre and the church. The trouble is it is not a railing accusation but naked, sober truth, which everybody knows and nobody can deny. In leading religious papers we frequently see labored articles from prominent clergymen defending the theatre, and insisting that in the patronage of the theatre Christians should select the good and the elevating and eschew only the bad. These misguided clergymen seem utterly oblivious of the fact, or incapable of perceiving its otherwise universally recognized existence, that the stage is a whole—

a moral or rather an immoral unit. The stage is an institution whose type is determined by the overwhelmingly predominant element of the salacious and filthy and disgusting. Just enough of the occasional dramas like Ben Hur and Rill Van Winkle are added to afford a pretense to fallen preachers for their defense of the notoriously immoral stage.

So patent is this truth and so overwhelmingly immoral and vicious as an institution is the play house, that even the worthy dramas when put on are in such disreputable company and vicious as an institution is the theatre. It is a sad day when the worldly, secular press can enter the theatre: and insisting that in the patronage of the theatre Christians should select the good and the elevating the allowance of such blood will not be done by the silly and impossible attempt to select the allowable. We would as soon undertake to select with our unprofessional eye the five grains of quinine or other innocent drug from the allowables as it is fitted to preclude their patronage by good people. The stage soon undertake to select with our unprofessional eye the five grains of quinine or other innocent drug from the allowables.

Despite the acknowledged energy, is pushing arrangements for what he hopes to be, and is endeavoring to secure, a great International Holiness Rally in the First Pentecostal Church of the Nazarene, in Chicago, during the days between and including October 26th and November 2d. We trust there may be a large attendance, and that great profit may result from it. The program promises to be a very interesting one. Among the subjects to be discussed are such as: Frontier Work; World-wide Missions; Independent Foreign Missions; City Missions; Out-door Work; Rescue Work; Keswickian; Demonstration; Opposition; The Pastorate; The Church; Demolish Holiness; Independent Churches; The Lord's Return; Bodily Healing; Revivals; The Children; Politics; Ethics of Holiness; Perils to Holiness; Mistakes of the Movement, etc.

From this partial announcement it seems the convention will have a broad road for study and discussion, and if the attendance is sufficiently large to furnish adequate speakers, there ought to be very great interest and profit in the discussions. We wish for it the greatest possible success. We understand Dr. P. F. Bruese, of the Pentecostal Church of the Nazarene, is one of the speakers of the Rally.

PROTESTANT FOLLY

INvariably when Protestants send their children to Roman Catholic schools they are made Romanists or they are so biased in favor of the Roman church as to render them impervious to appeals for personal salvation. This is high treason against their children by such parents. It is shocking to see such stultifying folly perpetrated when there are such fatal effects sure to follow and when there is not even the shadow of an excuse for it, for it is a notorious fact that the Protestant schools are infinitely superior in every respect to Roman institutions. We warn parents to beware and steer clear of this consummate folly if they value the souls' welfare of their children, and if they want the best educational facilities for them.

We saw somewhere that somebody had said that there wasn't a church in Christendom in whose chief pulpit their preachers could preach the peculiar doctrines on which the church was founded without giving such umbrage as to result in their removal. With humility we rejoice that we know of at least one church in Christendom which will abide nothing short of the doctrines on which it was founded.

Whisky men spend a vast amount of money to put down prohibition in territories where the prohibition laws in effect increase the sale and consumption of the forbidden liquors. If prohibition laws increase the sales of the liquor lords why do they waste money to prevent this increase of their money-making business. We would not charge them with first class lying but with third-class logic.
The Double Standard

The double standard is sufficiently atrocious when practiced by a depraved state of society, but with the frows and opposition of courts of justice. We reach the height of the atrocity, however, when the courts of the country join hands with depraved sentiment and debauched society in putting their approbation upon this infamy of the double standard and actually recognize it in the infraction of their penalties upon the sexes. It is past the possibility of adequate denunciation when judges of courts will lend their positions and their influence to this iniquity of the double standard. A secular paper, the Akron (Ohio) Beacon-Journal is quoted by the Continent as noting this outrage upon the courts andnulling against it strongly. Says the Continent:

The Akron (Ohio) Beacon-Journal does a service to social morals at large as well as in its own city when it indignantly challenges "the leniency of judges in our courts to men guilty of despicable offenses toward womanhood as compared with judicial severity toward women who compromise the purity of their sex.

There is a double standard of morals" with a vengeance—its injustice sanctioned by the ministers of Justice itself. As a forcible daily newspaper editor goes on to say, "These shocking crimes will increase in frequency just as long as it is possible for men offenders to escape with reprimands or light sentences, while for the women there is no escape."
The observation is true to vice in all phases. The sin of man is always far greater than the sin of woman in this province of the deal. Real leniency of judges in our courts to men guilty of despicable offenses toward womanhood as compared with judicial severity in putting their approbation upon the sexes is enjoyed and is a basket of fragrant apples, with another sign, HELP YOURSELF.

The story of his writing is familiar; he was an enthusiastic traveler, and on one of his trips through England he came, at the top of a long hill, to a little unpainted house set almost in the road so near it was. Near one side was a queen-posted signpost finger pointing to a well-worn path, and a sign, "Come in and have a cool drink." Following the path, he found in the side of the bank some water, clear as ice, and springing upon ice-long water into which a barrel had been sunk, and above which hung an old-fashioned spout dipper. An upstanding, upright, by-a-wonder was a basket of fragrant apples, with another sign, HELP YOURSELF.

Scen conception of a man in the boy who found a child's old cradle in a straightened circumstance, with the remote farm as their only source of livelihood. It was rich in the delicious spring water and an abundance of fruit, so the sign was placed guiding to the water, and from the time of the ripening of the first purple plum to the harvesting of the last red apple, a basket of whatever fruit might be in season was placed near, in the hope that they might be gathered and taken by travelers. It was a real helpfulness, in the pure young beauty, so close and real. The innocent beauty and grace of the world.

There is no heroism in a gentleman standing on a hill and refresh himself. The old gentleman explained that they were too poor to give money, so they took this chance to add their mites to the world's well-doing. The beautiful thought and its real helpfulness so impressed Foss that he immortalized with his pen the spirit of the devoted nature. We are sure that our readers will enjoy reading the poem the more that they know the circumstances of its writing.

There were hermit souls that lived withdrawn
In the peace of their self-content;
There were, souls, like stars, that dwell apart
In a followness of water.

There were byways that blaze their paths
Where the highways never ran—
But let me live by the side of the road
And be a friend to man.

Let me live in a house by the side of the road
Where the race of men go by—
The men who are good and the men who are bad.
As good and as bad as I.

I would not sit in the scorrer's seat,
Or hurt the cyber's bug.

Let me live in the house by the side of the road
And be a friend to man.

I see from my house by the side of the road,
By the side of the highway of life.
The men who press with the ardor of hope,
The men who faint with strife;
But I turn not away from their smiles nor their tears—
Both parts of an infinite plan—
Let me live by the side of the road
And be a friend to man.

I know there are brook-gladdenened meadows afar,
And the mountains of hearsestone; And the road passes on through the long afternoon,
And stretches away to the night.

The ocean is appropriated by each vessel as if it were made for that vessel alone. The sun is enjoyed and appropriated by each being as fully as though the sun were made alone for that person. God's grace is for each individual and is susceptible of appropriation by each as if it were provided alone for the use of that individual soul. All for each—all of grace, all of the blood, all of the power, all of the effulgence and glory of the sun of righteousness—all the abundance of all these matchless and marvelous benizens are for each, and can be enjoyed and used by each in a way truly and gloriously as though all this infinite and indescribable wealth of legacy and provision had been provided for the individual soul. The following illuminating paragraph from Dr. Joseph Parker, touches upon this point:

We look at a map and find in the corner a scale and some such expression as "a mile to an inch." In its own degree and way the same thing applies to the revelation of God. How to draw the infinite upon a small scale!"
Lord is my shepherd." Here is a personal appropriation, as if the whole deity belonged to one. We are only so far along in the sense that can be well understood, for may not every man have all the sunshine he can enjoy without encroaching upon any man's enjoyment of the same light?

WISDOM IN TAKING ADVICE

Before the cog-wheel railroad was constructed up Pike's peak in Colorado, we made the ascent on a burro with a party of friends. We took the precaution, however, to employ an experienced guide, and we were particular to follow unquestioningly his instructions, and to follow his example. I know that every young person should be careful to seek and to follow the advice of those who have preceded them along the perilous heights and meanderings of life. Those who have gone these ways before us have a wealth of experience which entitles them to give advice which our inexperience needs and without which we can not safely undertake these dangerous activities. The devil does nothing more ruinous than getting the young deceived into a feeling of self-satisfaction in this matter, and of thinking that older people are childish and prudish, and incapable of understanding them and advising them. In Friend for Boys and Girls we find the following sensible words which we commend to our young people:

Young people often think that advice is about the cheapest thing in the world, for there is so much of it. But good advice is a good thing. People who have gone through life ought to be able to give good advice; and those of us who are not so far along in life's journey should be willing to take it. The climber who wishes to reach the top of Mt. Blanc listens to the advice of those that have climbed it before him, and take one experienced guide, at least, along with him. The man that would start to climb the great snow peak today without studying the notes of the climbers, would climb in a sheer madman. So the boy or girl who wants to reach the summits of life must listen to the advice of the old and experienced. No boy or girl, all of us, those who have climbed before he was born, and can tell him the landmarks of the way.

CHEATING THE CHILD

Every child is entitled to a thorough, rounded moral education. The fact of the human soul and of moral accountability renders this proposition absolutely unassailable. The Christian Sabbath is essential to the completeness of such a culture. God's Word is likewise essential to such culture. Happily in the organized forces of the churches these two are brought into combination, and the modern-day Sabbath school in this sense is one of the chief means for such child-culture as that for which we insist as the child's inalienable birthright. For this we must insist, and upon this we must admit no compromise upon the part of thoughtless or inconsiderate parents. Just here is a large and promising field for real, gospel work. There must be performed in the field of young work upon neglectful parents in this matter. Too many regard it as optional, as a nice moral pastime for their little ones, if it is entirely convenient for them to get the children ready and the children want to go. An exchange says on this point:

Social workers among children and young people are unanimous in the declaration that lack of home training is the greatest factor in the decline of juvenile rectitude. And the growing indifference to the old-fashioned Sabbath school is one of the important features that are under the charge of parental irresponsibility. Parents often say, as did one mother in Los Angeles recently, "I am perfectly willing my little girl should go to Sabbath school, but she doesn't want to go. I don't feel that I should make her." "Do you allow her to stay out of day school that way?" asked one of the particular mother. "Oh, no. That's different," answered she.

Different? Yes—day school is primarily for the disciplining of the child's mind, with incidental moral teachings; Sabbath school deals essentially with moral instruction and enlightenment, and brings an incidental enrichment of the intellect. Of the two, history testifies that moral discipline is the more vital, both to the child and the state. The child who is cheated out of a thorough course of Sabbath-school training loses that out of his life which will leave it poorer, no matter what amends may be made in the study and experience of later years.

A SHAMELESS COMBINATION

Rationalism and Romanism are coupled together in an unholy combination against the Word of God. This is a strange fellowship, but it is one nevertheless, and the work at which they aim in one great, fundamental respect is the same. They both endeavor to destroy the Word of God, and both blows, if successful, would result in the practical destruction of this precious heritage of the Christian world. Protestantism is the recognized and avowed champion of an open Bible and free Bible wide, world over. This avowal and commitment to an open and free Bible was the birth of Protestantism, and this it is working and its mission today. As faithless as individuals among Protestants may prove to the integrity of this revealed Word of God, Protestantism as a great world-movement is still the same and unchanging and unchangeable friend of an open Bible for every human being on the face of God's earth, and for its free and absolutely unhampered use by all. With a mind keen from the very time to the failure of Protestantism is the merest nonsense and is essentially untrue. As well talk about the sun in mid heaven failing in its mission and work for the world. "Herald and Progester" thus replies to a recent characteristic statement by a Romanist prelate:

Archbishop Keane, of the Roman Catholic Church, is reported to have said, last Sabbath, to a address in a Wisconsin, Wisc., that Protestant system of religious truth has collapsed." There is nothing further from the truth, and this man said what he did knowing that Protestantism has never collapsed as long as the Bible lasts, the Word of God, which liveth and abideth forever. Protestant truth can never change. It has been said that "The Bible is the Bible and the rights of Protestants," meaning that the teachings of this book, coming directly from God, are to be depended upon and obeyed always. There may be infidel voices raised against it, but they can not change it. Rationalist and Romanist may combine to bind it, but they can not hold it in check. Protestantism stands by the Word of God and is never to collapse.

ONE DIFFICULTY IN ITS READING

One of the main difficulties in reading the Bible profitably is to divest ourselves of our preconceived opinions, so as not to attempt to read into it our opinions. As Calvinists we go to it to find proof of election and reprobation, and of final perfection. And as Arminians we seek to find proof of a second work of grace. And so it continues throughout the long calendar of men's beliefs. As far as we can we should go to the Word to hear what God has to say to us, with no reference to previously formed opinions and beliefs. We will find this a great advantage in understanding this Book. The ultimate and exclusive purpose in the study of the Bible should ever be to find out the meaning of the Spirit in inditing the Book. Divested of all preconceptions we are in the best frame of mind and heart to receive the meanings of the Spirit, the divine Author of this wondrous Book. President Onora Davis says forcefully in Zion's Herald:

The first step in the true study of the Bible is to read the Bible itself rather than books about the Bible. "While whatever will be uncovered by simply taking time enough to read at once, disregarding so far as possible divisions into chapters and verses, a free exposition of what the Bible says and references are met, pass them for the moment and try to get the meaning of the passage as a whole. Light will break from the context on many words that are obscure in meaning at first. Remember that the aim in reading the Bible is to find out exactly what the writer means—what he meant by what he wrote. This will enable us to understand what the Bible means when we have something that was in our own minds into the passages; we get the meaning and message of the Bible when we catch most exactly the very thing that the writer meant to say. Therefore, the way in which to honor the Bible must be to understand it better. Christians are not called upon to defend their Bibles by argument so much as they are to know what the Bible teaches and what it really is. The best defense of the Bible is the Bible. If the Bible is right, the Bible, at the hands of its friends is for them to understand what it says and then to effect its teachings in their daily life. That is an argument that can not fail to win a final verdict.

ALL THINGS TO ALL

Glorious truth that Christ is all things to all His disciples. Just as our need will be to us. We are only to seek Him for what we are or need or desire to be to find Him all-sufficient in every such seeking. We are challenged to call upon Him, to make Him our supply, to trust Him for strength as our day, and we are sure not to be disappointed. What a measure in such a hour! What a comfort in life's uncertainties and betrays and disappointments to know we have such a refuge in Him! Let us approach Him with holy boldness then, for all we need and find Him ever ready and all-sufficient! David Smith says in an exchange:

Christ is to each what each has found Him. To the soul which has sunk in the mirbs, He is a Saviour, and He vindicates our esteems with doubt, He is a Guide; to the heart which has sorrowed, He is a Comforter. Each should travel his appointed road and accept and employ the experiences which it brings. It is thus that we grow in grace.
Sanctification and Holiness

Jesus chose His disciples, the church, out of the world (Jno. 15:19). By His Word He cleansed them (Jno. 15:3; Eph. 5:26). This Word made heaven and all things on the earth, and came to the earth in the form and person of Jesus Christ. He suffered without the gate to sanctify the people with His own blood, and by the word of His power all things are done. The Roman Church stigmatizes us as idolaters worshiping the printed word, but we worship the living Word (1 Pet. 1:23; 1 Jno. 1:1). Jesus, having done this much, prays the Father, "Sanitize them through thy truth. Thy Word is truth" (Greek, Logos) (Jno. 17:17). Read also Jno. 14:6.

Sanctification is a big word, which some people hate to pronounce. Others think it implies fanaticism. And others, that it purports an utter impossibility for men to enjoy on earth. The carnal heart naturally hates it. Few persons know anything about it. But let us be honest, and study to be sure about it. Perhaps, as we shall learn, its fruits are not so very bad after all. It is true by nature, it is very merci-
less toward "the old man," or the last to sin. It does demand self-denial, and that the soul take up the cross for a self-cruci-
fiction; that men die to all sin, self-
will, and the pleasures and follies of the world. But it also supplies the heart with a better life, future hopes, more joys and liberties. "For where the Spirit of the Lord is, there is liberty" (2 Cor. 3:17). And many other good fruits (Gal. 5:22).

Every language has its own peculiar idiom, or mode of expression. In the Eng-
lish some words are borrowed, others are inherited from the Teutonic. Thus san-
cification is from the Latin sanctifico, having, roots as sanctus, sacred, and facio, to make. Hence, to set apart to sacred use. The thought of purification is only implied. Webster connects purity with the setting apart work. Holiness is the inherited English word. Webster is quite explicit: "Whole, entire, or perfect, in a moral sense. Hence pure in heart, tem-
per, or dispositions; free from sin and sinful affections." Purity, therefore, is implied; and wholeness implies perfect health of soul. Really there is no shade of difference in these words, but that sanctification is creator of being, while holiness implies the being. Both words take the positive form as also the Hebrew words. But the Greek takes a negative form. Sanctification in Greek is hagiazo from hagios, to be unearth-
ly, superterrestrial, implying a state of grace, celestial, heavenly, and anything held sacred. Two other words are used setting forth a clean state of things. Hagi-

nismos from hagioo, undefined, unspot-
ted, unpolluted or a thing having no blem-
ish (See 1 Pet. 1:22). Katharizoo, is used to imply a cleansing by ablation, or by faith (See Acts 20:32), in the original sense of purification, judicially, makes it possible for a soul to be born again, so purification effectively makes consecration and entire sanctification pos-
sible by faith and the baptism of the Holy Ghost. To be sure the Spirit of the Lord prepares His own way. In the Hebrew we also find two words respectively used for holiness and for purification. Kadosh, being sacred, be as sacred or holy. And tohar, cleanliness, from taber, to be good or clean, shining bright, sound or faultless. A sacrificial offering exam-
ined by the priest and found faultless was then considered taber, clean, as it was placed upon the altar.

But what about the text quoted? "God is one."

God is here spoken of as one party in a covenant. Any number of persons may constitute one party to an agreement. In a conveyance of title to real estate there are always two parties: the grantor and the grantee, but either party may be com-
posed of as many persons as they may see fit to include.

So we have but one God, self-existent, creative, yet uncreated, sovereign of the universe, but He as God is trine in essential being; and Christ is co-eternal with Him, the second person of the Trin-
ity, of Holy Ghost creation and virgin birth; the Holy Ghost is also very God and is inseparable from the Father and the Son.

How do I explain this? I don't explain it. How do I understand it? I don't claim to understand it. Then how can I know it? His Word has said it, and it is enough. But besides all that is written, there was once a cry in my soul for just such a three-fold God as is revealed to me in His written word, a Father, a Son, a Spirit. I had need for one to convey me of sin, lov-

ingly regenerate me, adopt me as an heir, renew and cleanse my heart, restore to me His image and sweetly guide and keep. "He that honoreth not the Son honoureth not the Father." "Neither is there salvation in any other." "There can be no access to the Father but by the Son. Deny the Son and you close the door of access to the Father. Deny the divinity of the Holy Ghost and you reject God in the last degree. Beware, my dear reader, what you read and believe.

Eddysm and Russelism are Unitarian-
ism, and Unitarianism is anti-Christian. The Dragon, the Beast and the False prophet are. These are all anti-trinitarian; they de-
evailing the nations with all deceiv-

able and lying wonders of anti-Christian science. This is Satan's big artillery. Bewe-

are, my reader!

The Harvest is Great and the Laborers are Few

How true are the words of our Lord. There are but few, compared to the great number of preachers, that take the way the Lord has set forth in His Word for preachers to take, viz.: the way of holiness. My point will be seen in this viz.: Like priest, like people. I look back upon the twelve years of my ministry spent in the M. E. Church and can recall a single year, but what I have been the greater opposition by over-

Considering elders on the doctrine of entire sanctification. I know of but one reason why they fight the doctrine and experience of holiness, and that is, "The carnal mind is enmity against God." Just about eight months ago, I was thrown out of the ministry of the M. E.
Church: the thing was all bundled up in a nice white paper and tied; you would almost think it was a religious transaction. But while they were arranging their plot, I was on my circuit preaching holiness with all my might, and when they got it all fixed and my quarterly conference was called and the bosses got together and decided that they had stood all they were going to, they used their ecclesiastical power and made me the subject of the hour, and so they threw me out upon the sand. So Jonah went his way, preaching for the Nazarene night and day, gathering crowds of poor lost sinners on the streets. I took the rod that so many of our preachers have to take. May God have mercy on the poor presiding elders and bishops who will not stand by the preachers and hold up their hands, while they preach a gospel of full salvation from all sin through Jesus' blood.

About one month ago I met Dr. H. C. Morrison, of Wilmore, Ky., and he told me of the Pentecostal Church of the Nazarene and its great work, and of its rapid growth. And he said, "Brother Cole, it's coming to be the leading holiness church in the world, and if my church ever tries to set their foot on me, my mind is fully made up." Oh, how my heart then longed to get acquainted with and become a member of the Pentecostal Church of the Nazarene. This was at the Wichita campmeeting, Wichita, Kas. Brother Morrison took me over to Brother Bud Robinson's tent and said, "Here is Brother Cole; he wants to become a member of the Nazarene Church;" and Brother Bud took it at once to have me properly taken into the church, and find work in its field for me. Oh, how my heart longed to work in this precious church, and, too, how poor and lean and little I felt before these great men. May God give them a great blessing for putting their big warm heart up by the side of me, how it helped me on the way: I shall never forget them. I must confess I was awfully discouraged, but thank God for His great grace that is helping me now.

I attended the assembly of the Kansas District, held at Kansas City, Mo., September 3-7, 1913, and the Lord was with us in mighty power. I am glad to have begun to see some of the work of the Pentecostal Church of the Nazarene. I never met any preachers or people more tenderhearted and sympathizing than were at the assembly. I praise God for victory in my soul and I am glad I can say I am one of them.

Heaven

P. M. Lehman

The distance from my alter to the cross is the distance from earth to heaven. It does not so much matter where heaven is; it does matter that we reach it. All the failures of earth from Adum are as nothing compared to missing heaven. If others miss heaven, that might not mean so much to you; but if you should miss it, that would be a crowning calamity. There are a thousand roads that lead to hell, but only one that leads to heaven. The multitudes are traveling on the broad ways of sin; comparatively few are in the narrow way.

A man said she wanted to go to hell because all her relatives were there. I do not. If our unregenerated relatives can make it so hard for us here, what would it mean if we were to be with them in hell forever? When I am through with life I do not want to meet my relatives anywhere but in heaven. There, thank God, the headaches and the heartaches will be over. John will understand James, and Jane will understand Mary.

There are some things I will miss when I get to heaven. I will miss the harsh criticisms of my brother. He will then understand that I meant to do right, even though it may have been ever so bunglingly done. He will miss my often thoughtless, unkind remark. When he was his best he will look into my eyes and I will look into his with a new light. Mansion may touch man there, with never a dividing line between. There will be no court-house in that city where questions must be settled, for there will be no questions there. Bad lawyers will not be there. The good lawyers will probably be busy planning the governmental affairs of new planets. Harmony—heaven.

I will miss the funeral train. Crape will never flutter from my mansion door. There will be no spades in heaven, no long black coffins, no new-made or moss-graven graves on the hillsides of glory; no mosity, leaning tombstones, no chiseled epitaphs, no muffled tom tom of pain, no tear-wet faces, no aching hearts, no empty chairs, no bureau drawers with little empty shoes or baby dresses; no lonely nights, no well-worn path to the silent city, no stilled sob, no dirge and no death. O soul of mine, that will be heaven!

I will miss the muck-rumble of commerce, the leader jingle of shekels, the money-changer, the groan of the money-changer, the gron of the oppressed, and—O, the jarring earth-noises will not be there! I said I would miss them, but it will be a blessed miss. All this will be an almost forgotten dream in the ever shifting, unfading glories of heaven.

My mansion walls will be clearer than transparent glass, inlaid with roses and flowing vines. Trees will bend with luxurious fruit, unmarred by blight or crawling worm. The skies will be of softer hue than the warm amber shades of the Orient, bluer than out far-finding western arches, and brighter than the quivering heavens where God's beral search-lights play. The air will be so delicious that we will never grow dewy. The light of weaning will never steal over our immortality, and rest will take on a delightful significance never found in earthly lexicon. The light streaming over that vast domain will be so soft and shimmering that undreamed of glories will swing in the vistas of space, ever new and changing for our eternal entertainment.

Glories will pile on glories, light on light, panorama will succeed transcending panoramas, and the day will never grow old. Heaven ever new.

I will hear music so much as man never heard. The musical minor of the dulcet chords with the mellow major of the bell. The harp harmonizes with the hallelujah of the lyre. Silver string, golden valve, and ebony key respond to the skilful touch of that orchestral throng, until the air is vibrant with a melody beyond anything ever hoped for in earth's sweetest dreamdays. Heaven of music.

Suddenly, from near the great white throne rises a song. It is the new song. Angels are singing it. They have folded their wings, and pause to listen. O, from whence these voices? Whence the charm that chimes in heaven's rhythm from lowest strain to heaviest crescendo! Listen! through that song ripples the drip of crinmon. I catch the agony of the song. Then, Hark! in that undertone of melody I hear the cry of a sinner, and in the swell the shout of a soul redeemed. The light trembles and mellowers, the music softens, a sacred hush lies on the anglic drang, and now, stronger and stronger, higher and higher, louder and louder swells the triumphant song, until from arch to arch the echoes repeat: "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing." Heaven of song.

O, what will heaven be? Dear mother, I will meet you there. Father, I have missed you! I will soon be with you always. Husband, I have been so lonely here without you. I will meet you at the portal. Precious wife of my bosom goes on before, soon, soon will Death row me over the river and I will be at your side. Jesus, my blessed Redeemer! I will soon behold your face. All this I owe to You. The music and the mansion, the light and the loved ones there, the gladness and the glory—all to Thee I owe. Where Jesus is, 'tis heaven.

BIBLE LESSONS FOR EVERY-DAY LIVING

L. B. Trowbridge
The Practical Value of Fasting

The subject of fasting is not a popular one. It is not a doctrine that is much discussed in the pulpits or papers of this day. It is not considered modern, up-to-date or sensible for anyone in this generation to spend much time in prayer, to agonize for souls, to fast, to mortify the flesh or to show any great zeal in spiritual matters. Fasting is nevertheless a very important subject. If properly used as a means of grace, it will become of great practical value in the life of a Christian. In this paper we will search in the Scriptures to find out "When, How and Why Christians should fast."

1. When Christians should fast.
2. We should fast when undergoing great trial, temptation or persecution (Psa. 69:1-11; 109:22-25; Matt. 4:1-11).
3. We should fast in times of danger.
and perplexity (Judges 20:26; 2 Chron. 20:5; Ezra 8:21-23; Acts 27:21,33).

3. We should fast in times of sorrow and discouragement (Joel 1:14-20; Matt. 9:15).

4. We should fast in times of personal or national calamity (1 Sam. 11:11-12; 2 Sam. 1:11,12; Dan. 6:17).

5. We should fast when we wish God to move men’s hearts for His glory ( Neh. 1:4-11; Esther 4:16).

6. We should fast when under conviction for personal or family sin (1 Sam. 7:1-6; Neh. 9:1-3; Jer. 36:9; Dan. 9:3-15; Joel 2:12-15; Jonah 3:5-9).

7. We should fast when our loved ones are seriously ill (2 Sam. 12:15-23).

8. We should fast when our enemies are in trouble (Psa. 35:13,14).

9. The officers of the church should fast when Christian leaders are to be chosen (Acts 13:2,3; 14:25).

II. How Christians should fast.

1. Fasting should be to the soul a time of joy and gladness (Zech. 8:19).

2. Fasting should be a preparation for service (Matt. 17:14-21).

3. It should be shown outwardly only through deeds of helpfulness to others (Isa. 58:3-5).

On the negative side:

1. It should not be done to make a showing of piety before men (Matt. 6:16-18; Luke 18:10-14).

2. It is not acceptable to God when practiced by those who have unrepentant hearts (Jer. 14:10-12; Isa. 1:10-15; Zech. 7:5,6).

3. It is not right when done for strife, debate, mourning or for bodily affliction (Isa. 58:3-5).

III. Why Christians should fast.

1. Some of God’s greatest secrets have been revealed to His saints while in the practice of fasting (Dan. 10:1-12; Acts 9:9-11; 30,31).

2. Fasting is a preventative to self-indulgence and backsliding (1 Cor. 7:5; 9:25-27).

3. Jesus chose saints of all ages have been men who either fasted regularly or in times of emergency and crisis.

THE NEW MAN

GILBERT E. MARTIN

“Put on the new man, which after God is created in righteousness and true holiness.”—Eph. 4:24.

Holiness is a state—a condition of heart and a life to be lived.

You and I may not be able to preach great sermons like some men, but we can be as holy and live as clean as any man. You and I may not be able to jump as high as some men, but we can walk as straight as any. You and I may not be able to shout as loud as some men, but we can speak in power by Christlike deeds and words. You and I may not be able to weep as freely as some men, but we can trust the blood that cleanseth from all sin.

You and I may be in such circumstances that we can not do the great deeds that others do, but we can rest our case with Him who says: “Not by works of righteousness which we have done, but according to His mercy He saved us, by the washing of regeneration, and renewing of the Holy Ghost.” Yes, holiness is a state of inward purity and a life of outward righteousness. Have you got it, reader?

AN AGONIZING CHRIST AND A SLEEPING CHURCH

A. R. HODGES

What Could You not Watch with me one hour?—Matt. 26:40.

Jesus had been preaching the gospel for three years. At the beginning of His ministry He had a very small following, but in just a little while He had succeeded in arousing a nation. It was quite apparent, however, that the great majority of those who had come His followers had not thoroughly weighed His teachings, nor counted the cost. A great many under the momentary popular impulse joined as His disciples; another crowd fell in line because of the loaves and fishes, and still more because of the miracles which He did. But making full allowance for this great mass of superficial belief, it still was evident that He was striking a telling blow to the devil’s kingdom, and was determined to utterly crush the serpent’s head, not, however, without opposition from the lower regions and inhabitants of the pit, hence, as was expected, all the forces of darkness were marshalled in battle array, and the lines of conflict were closely drawn. Jesus, undismayed at the coming decisive battle of the ages, measured arms with the imps of hell. The great mass of His followers, frightened into consternation at the horrid tale of Satan’s retreat in confusion.

But Jesus marches on, having forsaken Him except the eleven. In that company He was expected, all the forces of Satan, the devil. The great, battle of life is about to be fought, and the forces of darkness are marshalled in battle array. Satan, however, that he says: “Father, if it be possible, let this cup pass from me. Nevertheless, not my will but thy will be done.” Then He returns to His disciples and finds them asleep, and said unto Peter, “What? Could ye not watch with me one hour!”

The first impression that is made on my mind from reviewing this tragedy is the sad insensibility of sin. Our Lord desired sympathy, and longed for some one to understand His mission and to share His heart burden (See Psa. 69: 20,21). When He returned to His disciples He found them asleep. What a sad picture, aflagging the Christ on the one hand, and a sleeping church on the other.

The church is asleep in regards to the true mission of Jesus in the world. The church is asleep as regards the effect and awful consequences of sin, and what it means to be saved from it. The Church is asleep in regard to our obligation to our fellow creatures. The church is asleep in regards to the second coming of Jesus, and the scope of His ultimate triumph.

What was it that produced slumber in these disciples? Primarily, it was natural: they were tired, and it was night. But really it was the effect of the carnal mind which was in their hearts, and was the basic cause of the effect.

When the church has her Lord’s purity, she will have a vision of the awfulness of sin.

What did Jesus do to arouse the disciples? He went through the tragedy of the cross; then He led them to their pentecost.

In conclusion, let me exhort you my brethren and sisters to follow our divine Lord in His order, and if we will observe the same order of service, we will accomplish the same results that He did, because He will be with us confirming the Word with signs and wonders and divers miracles and gifts of the Holy Ghost (Heb. 2:4).

BURLS AND BURS OPENED

C. A. MC CONNELL

When you speak to people you may say, “Didn’t I do well?” But when God speaks through you, things come to pass, and people forget you.

I am glad that Jesus loved little children; I can be that much like Him.

On the blessed power of the Holy Ghost, who gives contentment and perfect peace as someone else receives your well-earned “well-done.”

The hallelujah Christian is one who is using the chunks the devil is pitching at him, to build steps up toward heaven. The bigger the chunk, the bigger the step. Hallelujah!

Really, it is not hard to do the right thing that is needful to be done. We hurt ourselves when we cease to kick. There is always joy in the Lord. We are more nauseating the obedience, the less distress for us, and the more perfect the joy. How aptly the Master likens us to the hesitating, unwilling, ox, as He says to Saul, “It is hard for thee to kick against the goads.” Our suffering comes not in doing His bidding, but in the hanging back. Shall we obstinately press forward into His yoke? Bless God, it is easy, and His burden is light.

Shun no reproach, neither court reproach. The good soldier of Christ marches steadily forward as though unconscious of what lies before him or what may befall him. He is not looking for rewards, he is looking for crown in Jesus’ name. He is not seeking revelations, but he goes where revelations are so few and tams may give place to hallelujahs.

He does not say, “Here am I, cover me with mud,” but he presses through the trial with the faith that he might win some soul for God. He seeks not death, yet is not afraid to die, if thereby he may receive his Master’s “Well done.”
Mother and Little Ones

How Bill Brown Signed
the Pledge

The preacher spoke of broken hearts, an' I looked down at me;
I turned my eyes another way, a mother's eyes broke
and a father who had pleaded
An' took that pen an' paper there an' signed
I'd likely
So placed my hands

Ther were those, too, a-weepin' ther e, who

But now the fact was known and Billy

There was dearth of woman's

So In

There was dearth of woman's

But now the fact was known and Billy

So In

I could not understand

The old man looked thoughtful as
He was an

If recall­

To all of this recital Billy's feminine

To his past life, and

But Bill's remark was that the old man was

Then he told how honest and hard workin'

And how He brought it here to our earth and to

So he went back and asked the old man a few ques­
tions, calling him always , "Mr. Butler;" as I did so

To his past life, and

And how He brought it here to our earth and to

So he went back and asked the old man a few ques­
tions, calling him always , "Mr. Butler;" as I did so

And how He brought it here to our earth and to

And how He brought it here to our earth and to

And how He brought it here to our earth and to

And how He brought it here to our earth and to

And how He brought it here to our earth and to

And how He brought it here to our earth and to

And how He brought it here to our earth and to

And how He brought it here to our earth and to

And how He brought it here to our earth and to

And how He brought it here to our earth and to

And how He brought it here to our earth and to
was truly a "quarrel turn." It was the strange turning over of all his thought of himself which the Spirit of God alone brings about in such a man.

So I told the old man of the great Friend, who had not been ashamed to go in and eat with a public sinner, even the very worst of the men and women of His day, and how, when some there up to Him as a thing extraordinary, He had owned and said plainly that He had not come to call the righteous, but sinners.

"And listen to this, Mr. Butler," I said, "this is what God our Father in heaven says to us: 'Come unto me all ye that labor and are heavy laden and I will give you rest.'

"Come unto me, and to him that cometh I will in no wise cast out.'"

The old coal heaver lay back after that in a dreamy trance and said, "There goes that man's voice. It's like that and Jesus His Son whom He sent to bring us back, holds out His hands to us and calls to us: 'Come unto me all ye that labor and are heavy laden and I will give you rest. Come unto me, and he that cometh I will in no wise cast out.'"

"The dying thief rejoiced to see him. That fountain filled with blood, was truly a fountain filled with blood, and calls to us: 'Come unto me all ye that labor and are heavy laden and I will give you rest.' And he asked eagerly; "Do you say that and Jesus His Son whom He sent to bring us back, holds out His hands to us and calls to us: 'Come unto me all ye that labor and are heavy laden and I will give you rest. Come unto me, and he that cometh I will in no wise cast out.'"
The Work and the Workers

ANNOUNCEMENTS

ANNUAL MEETING

The Annual Meeting of the General Foreign Missionary Board of the Pentecostal Church of the Nazarene will be held at the Hotel Theresa, Denver, Colo., October 9th to 12th. The preliminary meeting will be held in Chicago, and the Board will then adjourn to meet in Kansas City, Mo., at the Publishing House, 2109 Troost Ave.

Rev. Wm. H. Hooper, President.
Rev. H. F. Reynolds, Vice-Sec.

To the Pastors, Superintendents, District Superintendents, and all Ministers of the Pentecostal Church of the Nazarene:

In order to be in accord with the spirit of the times, and in order to retain the advantage of the two previous years, the four-day session of the Annual Meeting of the Board of the General Foreign Missionary Board of the Pentecostal Church of the Nazarene will be held in Denver, Colo., October 9th to 12th.

A number of our ministers are known to have been at the previous meetings, and to have been highly blessed, and we are praying God for His blessings on our work here.

J. E. L. Moss, President.
W. F. Hethausen, Sec. Treas.

PUBLISHING HOUSE FUNDS

H. D. Brown

The canvas is making good progress. We have a number of reliable lists in Oregon, and Idaho, as well as Glee, Colo., Cushing, Neb., and several points in Iowa and Illinois. Finally we visited the Iowa District Assembly, at Ke- warne, Ill., and we have been most highly blessed by cordial kindness. The people are willing to give and do give to the capital fund of the Publishing House of the Pentecostal Church of the Nazarene. Some of our strong churches have found it advisable to postpone for a short time the public offering which they expect to take; but all are to be taken in the near future, and good results are expected.

The recent canvass has resulted in an offering of $55,000. While good progress is being made, our churches will soon take their offerings, which we hope will result in as much more. We ask the people of God to pray for our Publishing House, that they may be blessed by giving their means to help this great work. How would it do to sell a part of your land—if you have more than you need—and invest the proceeds in this great work of preaching holiness through the press?

Let us give to this work—not only a few dollars, but give our hundreds and thousands as the Lord has prospered us. Please write to the agent, and tell him how much you will give.

DISTRICT NEWS AND ANNCOUNCEMENTS

IOWA DISTRICT ASSEMBLY

The Assembly session was preceded by a ten days’ tent meeting, and the revival interest continued through the Assembly. The District was quite largely represented, considering the fact of the division of the District, and that an Assembly is to be held at Marshalltown to organize the new Iowa District.

How you will show an increase in all departments of work.

The Anniversaries were times of special interest. Bro. H. D. Brown and E. G. Anderson were prominent at the Central University, and were on the programs of the Publishing House and Education.

H. E. Reynolds.

The Third Annual Assembly of the Iowa District was held at Kewanee, Ill., September 10th to 14th, with General Superintendent H. F. Reynolds in charge. A spirit of harmony and perfect fellowship is marked by the District, and the Assembly proceeded, due to his wise counsel and leadership. District Superintendent B. T. Flanery, who has been so unifying in his labors throughout the District during the past year, will present his report in help every way possible.

The singing throughout the Assembly was in charge of Evangelist B. D. Sutton and wife, and their ministry was most inspiring to all. Special messages in song were brought by the Lehman brothers, Mrs. S. M. Lehman, and Rev. J. A. Decker.

There were three preaching services nearly every day, the messages being brought by pastors of the District—Rev. Duggan, Overholt, B. F. and E. R. and Mrs. M. and Decker. Our Publishing House representative, H. D. Brown, gave us an inspiring talk on the Publishing House and its needs, after which an offering was taken for the same work.

General Superintendent H. F. Reynolds had charge of the Missionary Anniversary service, illustrating by a missionary map our work in the different countries, showing what has been

NOTES AND PERSONALS

Rev. Daniel Isbell requests prayers for the healing of his four-year-old boy, who is afflicted with a throat trouble.

Rev. J. Eaton Wallace and wife, in Mexico City, are called to mourn the death of their baby girl, aged one year and one month. Their many friends in the homeland will give their heartfelt sympathy.

OKLAHOMA HOLINESS COLLEGE

BETHANY, OKLAHOMA

The school year opened on September 5th with a four days’ convention, during which the students got a real refreshing on their souls from the presence of the Most High; souls plunged into the very presence of the Lord, and a glorious spirit was manifest.

The preaching was fine, with the note of victory predominant, especially in the two sermons of Brother Owens, our beloved District Superintendent.

On Monday, the 6th, the preached on the world’s experience of a “blue” Monday, we had a Hallelujah time, after a morning sermon by one of the students, Brother H. D. Brown. We also had good preaching by our president and others, leading us on to greater victory and faith in our risen Lord.

A number of the older students are back again. They appreciate this school, and are pleased with the Faculty. Several new students have come. They know God and have good experiences. More students, both old and new, are expected later.

In our chapel services Brother Lord is giving us an exposition of the Psalms, taking them up one by one. We expect to derive much benefit from this, as he is making a special study of them.

Several of our students have subscribed for The Other Shepherd. We miss our dear Brother Krag, who has gone to California.

A spirit of unity and love prevails among the Faculty and students. Our conference meetings after supper, under the direction of our matron, Sister Lord, are times of blessing, and the best of all is, “God is with us.”

GOOD OPENING AT HAMLIN!

The third annual opening of Central Nazarene University, Hamlin, Texas, September 9th, was a glorious time, and one long to be remembered by the students, graduates, and faculty of the university.

The opening address was delivered by the president, Rev. J. E. L. Moore. At the close of the first day a splendid body of young men and women had registered. Many of the old students have returned, and a number of new ones. The Board of Trustees and patons are highly pleased with the start the Faculty is making, and pupils and Faculty seem to be in perfect harmony. The opening revivals has been wonderfully blessed of God. A number of our attendants have been highly blessed, and we are praising God for His blessings on our work here.

J. E. L. Moss, President.

Another District has been organized by General Superintendent Reynolds, embracing the State of Wisconsin. It is called the Wisconsin Assembly. With F. J. Thomas as District Superintendent, and with three Elders, three Evangelists, three Preachers, two Denominations, and B. T. Flanery is pastor at Livingston. One hundred dollars was raised for missions. God’s seal was on it, and we are highly pleased with the way it was superintended.

Rev. H. F. Reynolds, Vice-Sec.
accomplished with greater prospects for the future.

Some souls found victory in the evangelistic services.

The first business session was called at 8:30 a.m., September 10th. General Superintendent Rix, Rev. Rufus and Phil. 2: 5, giving some practical comments on same.

Two business sessions were held daily, each session being filled with the presence of God, and perfect harmony prevailed.

The Assembly closed Sunday with great victory. The sermon of the General Superintendent on "Giving" was grand. Finances were well up. The missionary appropriation was full. The glory was on, and hearts were blessed.

SOUTHERN CALIFORNIA

We have much for which to give thanks. Recently a church and their pastor knocked for admission into our church. Of course, as they were an excellent class of people, we welcomed them. They were declared out of harmony with their assembly because they had missionistic principles in public worship. These dear people were not turned away. They were taken in as part of our family, and are making their contribution for their fellowship or church life. We have long since been convinced that the thing to push is holiness, without which no man can see the Lord.

Our campingmeeting was another great feast. Rev. Andrew Johnson, Bro. J. B. McBride, and our District Reporter, W. M. Walsen, were with us. These brethren did good work. The attendance was large, the arrangements splendid. Possibly there were four hundred seekers at the altar, and many more laboring to get a first hand feeling of the holiness work, giving much valuable help. Brother Ramsey, one of our new University teachers, gave us two excellent addresses, while evangelists, and workers from throughout the country threw themselves into the work without reserve. The educational, missionary, and reananeous work were forcibly to our minds; but we had one thing that was new to us, forgetting that the two judges, Mr. Roosevelt and Mr. Taft, were not able to see the Lord.

"KEEP ON BELIEVING, KENTUCKY"

We commenced work on the District August 25th at Hopkinsville, holding two night services. One man was gloriously saved the second night. The place was admirably suited for the work. We are expecting a great time.

From Hopkinsville we went to Lexington. We presented a petition in a Union church in that place, and were blessed. Then on to Burnsville, where we had a splendid time, all the poor and forsaken were saved. At the Union Church, the Lord was our motto throughout. God honored His holy messages and His humble messengers, and all were saved. "Holiness unto the Lord" was our motto throughout. We were greatly blessed and received with open arms. Our Labors in the church and the work were attended with much blessing. The Lord is present in the church. The Lord will send us forth, and we will go forth into all the world, and preach the gospel through the whole world, and save sinners.

The Lord is present in the church, and will send us forth, and we will go forth into all the world, and preach the gospel through the whole world, and save sinners. The Lord has blessed us in this work, and has filled our hearts with joy and peace.

In many places throughout the country we have had great success, and have seen many saved. The Lord has been with us, and has blessed us. We are going forward with the work, and are expecting great results.

CHICAGO CENTRAL DISTRICT

This very important Assembly convened on the Tuesday of September 30th, and continues in session over the following Sabbath, October 5th. The Assembly is well attended, and is having a session of great interest.

All members of the Assembly will please be present for the opening session. And "let all things be done decently and in order." The General Superintendent, and his assistants, will have charge of the proceedings of our Church Manual. We are expecting a blessed time, as we are praying that the Holy Spirit will send us forth, and that we may reap the harvest of souls.

The Assembly is having a very good time, with the fire burning in our souls. Brother Taylor, the pastor, is standing by us, and we are moving up by the Spirit of God.
in the midst of an old-time revival with our church at sunset schoolhouse. Twenty-two have prayed through to date. Deep conviction on many others.

V. P. DRAKE

MEXICO CITY, D. F.

We are having truly perilous times in Mexico, but we believe that the Lord is working through the persecution of our missionaries. The press of Mexico is under the domination of the government, and in consequence it is difficult for our people to obtain the word. We have made at least 500 inquirers this month, and nearly half of that number have become members of the church.

James A. Drake

HOMINY, OKLA.

We are in the midst of another old-time revival with our church at sunset schoolhouse. Twenty-two have prayed through to date. Deep conviction on many others.

V. P. DRAKE

KINGSDON, KAS.

I conducted my first services in Kingsdon, Sunday, September 14th. The Lord manifested His glory in a very special manner, causing the saints to weep with joy and receive joy. I find a fine class of Nazarenes here, who have come through the great drought with rejoicing and thanksgiving, and who are looking forward to the things that lie ahead.

J. E. VEALE

NEW GALILEE, PA.

Just closed a very good tent meeting in Homewood—Jason Porter, PA. This is a new territory, but we feel the time is here to launch out into new fields and "enlarge the place of thy tent, . . . lengthen thy cords, and strengthen thy stakes." The definite purpose of the meeting was run on "home talent," trusting God for results. We were ably assisted in preaching and singing by Bessie Wilson, Martha P. Ranson, and the entire family of our converts. Also Mrs. Davidson helped in the work. God gave us the hearts of the people from the beginning to the close of the meeting. Congregations were good and attestation very good. Seekers at the altar prayed through the story. Seven were united with us in the mission class. We are expecting greater things.

JAN. M. DAVIDSON

THE GREAT PASADENA CAMP!

This great camp, which closed on Labor Day with souls finding God, was one of the greatest camps in California, if not in the United States. The attendance of the campers were at the altar in the eleven days, and nearly all of them prayed through to victory. Rev. Andrew Johnson was our co-laborer. He is a great preacher and a fine teacher. We worked with a more congenial man. The writer enjoyed giving the messages of truth to this audience in the Tabernacle. Briscoe, General Superintendent and founder of the Church of the Nazarene, gave us four sermons on Isaiah, which were marvelous. He is one of the great preachers of the age, a faithful laborer of the Lord and a powerful preacher of the word of God. The song leader was Professor Wilde, choir leader of the First Church of Los Angeles. He had many good voices and instruments, the platform seating about two hundred and fifty. He is a great song leader, and spiritual to the highest degree.

Rev. Ramsey, the musical teacher in the Nazarene University for 1913-1914, gave us two great sermons and captured the hearts of the people. We beseech for him a great year in the school. The educational service, the missionary service, and the rescue service were some of the special features of the camp-meeting. Rev. Seth C. Bixler made a rescue camp, and brought along shouting, shouting, and money. He is a rescue chaplain. God bless him.

Rev. C. E. Cornell, pastor of First Church, Los Angeles, had charge of the services. He is at home in a revival meeting, and knows how to conduct an altar service. Rev. W. C. Wilson, District Superintendent, stood right hand, and when necessary would get on the floor and ride and shout "Amen! Go on!"

J. W. Goodwin, U. E. Ramsey, Aug. N. Wilson, A. C. Hendrickson, and a host of other great warriors were there, pushing, pulling, and praying and helping souls into the fountain. There was no loafing, no surging, uncontrollable crowds like we do have at some camp meetings, where it takes officers to keep people back. We did not even have to ask folks for attention. The big tent, with two thousand chairs and 600 extra chairs for extra crowds, was set in the eucalyptus grove near the school. It was a large and spacious with white curtains and lighted with electricity. It was surrounded by small tents, a children's tabernacle, a large auditorium, and a garage. In the large auditorium meeting many people whom we had preached to in other states. Texas had a large representation. Rev. Fred Muench, H. M. Hills, and Miss Effie McConney, our Missionary in California, were at the front of the college. We had in attendance Mrs. Bud Robinson and the family, who were our neighbors in Peniel for years, and who now live close to us in Pasadena. They are some of God's elect.

We are in the Southern California District now, and if any of our our people desire service I shall be glad to serve them, if dates can be arranged.

J. E. McConney

Pasadena, Cal., Rte. 1, Box 225

HUTCHINSON, KAS.

This finds us at the close of another summer campaign. Our meeting was held in Hutchinson, Kans. We had a good meeting at our charge at Maize, Kans. The work was built up, but there were saved, added, and encouraged. Bro. Lee Everhart, of Ransom, Kans., was our co-laborer. Bro. Reason Parker, our pastor at盆地, also helped us at Maize. Misses M. P. Ranson and R. A. Ranson, of our work, are helping us in Ransom. The Lord graciously poured out His Spirit on each of us as we prayed through the good way of hallowed Jehovah. God has honored us with souls this summer, and sanctified. We are expecting to grow in grace as we attend school here at Kansas Holiness Institute, and as we keep our work going at Main's with the Lord's help and direction.

We have a tent 40 x 40 for sale on reasonable terms. It is in good shape. Write me at 215 East Fourth Avenue, Hutchinson, Kans., for particulars.

CHARLES F. COTTEN

HANSON, OKLA.

The Akins meeting closed in shouts of victory, with thirty-eight in the altar the last service. It was a great meeting; about fifty men prayed through, and there was no pulling people through—they prayed through and came out with sawdust in their hair and the glory in their souls. We are at this place in a battle. Begun Friday night. Prospects fine for a great victory for the Lord. About seventy-five in the altar last night. It was the greatest move among old people I ever saw. We were there by the pastor of the M. E. Church, South.

G. D. and Betha Crow.

PENIEL, TEXAS

During the Commencement we organized a number of the Peniel University students into helpings. Professor Sutton took charge of one of them, the University Quartet; Sister Sheeks took charge of a band of young ladies, and I took my band of young people. Our first meeting was a hard ten days' battle at Lone Oak, where the Methodist and Baptist and Episcopalian and all the other churches were united and encouragement that we could ask; and we have some things uncovered that may cause it to be much easier for the next man or band to see results.

Our next meeting was under a tent at Saltillo. Here we had nine or ten bright professors, the children of God encouraged and bailed.
Another New Church

About a year ago Bro. E. O. Hobbs, a young Southern Methodist preacher, was employed by the District Superintendent to labor for the M. E. Church at Larnia, Ill. The Lord greatly blessed the labor of this young man, who preached full salvation, and many were converted and saved. The local church and all associations; not only at Larnia, but at several points.

One day the children of the devil and the weak children of God were stirred up against this doctrine, which the devil peculiarly hates, and they made for the removal of the Young man, as they were doing through their influence he was raised from the pastoral charge of the church. His work had been through his ministry Protestant, and, believing that he must not leave them to the interdict of those who oppose holiness, at their request turned with them to minister to them in the gospel.

The Southern Methodist Preaching Elder came and organized them into a church of that denomination, but because of protest from a Bishop and District Superintendent, the Bishop of the Church, the Southern Methodist Bishop refused to recognize the church, and so they were left out in the cold. They would build no beautiful structure for a place of worship.

Recently I was requested to go and visit them, which I did on Saturday, September 30th, and organized them into a Pentecostal Church of the Nazarene. Brother Hobbs will continue to be their pastor. This is their property, worth upward of $2,000,000, had been deeded to the Pentecostal Church of the Nazarene. Manuals of the church have been secured, and they have been appointed for the coming Chicago Central Assembly, at Olivet, and the kids bark fair.

Several others near by are taking this way, and we are praying that the Lord may direct the people in the way He would have them to go.

It is His will that the homemade preacher, the one who has a few incidents of the way holy preachers and people are being pressed, oppressed, and suppressed, be exalted.

The Pentecostal Church of the Nazarene has a prophetic mission.

E. F. WAIN, General Superintendent.

The church work is on the upgrade; the congregations are increasing, the present offerings and collections are also well attended, both by the church and outsiders. Last night about thirty people came from other churches, and the outsiders. We are encouraged to do more for the Lord.

On Sunday we went to a new appointment and preached to a full house. We are invited back again.

Next week it is our privilege to have with us Brother Brown, representing the Publishing House.

Since we came here we have painted our church a little, put a nice 75 range in the parsonage, which surely made Mrs. Brown smile. They stand nobly by the pastor and his family.

In D. Brown.

ALTUS, OKLA.

My last meeting, at Brook J. Short, five miles from Marlow, closed with thirty-four in the fountain. We received fourteen into the church, and baptized seven. I never met a man that was more loved by the people than Brother and Sister Short. They have a new farm of about seven hundred acres. The meeting was held on his farm. It had been well planned, and a good arbor erected. At the close we ran down to Ada to spend a few days with old friends and my precious mother.

We also visited friends at Mill Point.

The church work continues to be the evangelist for this year. The battle was stubborn, but finally the break came, and people filled the altar and prayed and cried. God heard, and soon they began to get through. The tide was high, and about one hundred souls received either pardon or purity. Bro. E. Lina and his faithful wife are finishing their third term as pastors,
HOLINESS RALLY, Under the Auspices of the National Association for the Promotion of Holiness, in the First Pentecostal Church of the Nazarene, Chicago, Ill., corner Sixty-fourth Street and Eggleson Avenue, October 28—November 2, 1913

TUESDAY, OCTOBER 28TH

P. M.
1:30 — Song Service.
2:00 — Prayer Meeting.
3:00 — Reception of Delegates.
11:00 — Holiness and City Missions, Rev. J. W. Hower, St. Louis, Mo.
11:30 — Holiness and Race Work, Rev. J. T. Upchurch, Atlanta, Ga.
2:00 — Miscellaneous Period.

WEDNESDAY, OCTOBER 29TH

A. M.
6:15 — Prayer Meeting.
9:00 — Song and Devotional Service.
11:30 — Holiness and Independent Missions, Mrs. E. G. Wimberley, Kentucky; Mrs. M. F. Oliver, Massachusetts.
2:00 — Open Discussion.
2:30 — Missionaries from Missionaries. Each speaker limited to 10 minutes.
4:10 — Holiness and Secret Societies, Rev. B. W. Rainey, St. Louis, Mo.
4:30 — Open Discussion.
6:00 — Mission, Rev. E. B. Wilson, Indiana.
7:30 — Song Service.
9:00 — Sermon, Rev. M. L. Haney.

THURSDAY, OCTOBER 30TH

A. M.
6:30 — Prayer Meeting.
8:30 — Song Service and Devotions.
9:00 — Holiness and Children:
   a. Is It Practicable for Them?
      Miss H. D. Willey, Chicago, Ill.
   b. Best Methods to Secure It?
      Miss Stella McClintock, St. Cloud, Minnesota.
9:30 — Holiness and Denominational Holiness: The Necessity of Organization, Rev. F. P. Rowe, Los Angeles, Cal.
10:10 — Open Discussion.
11:40 — Open Discussion.
12:00 — Miscellaneous Period.

P. M.
2:00 — Song and Devotional Service.
3:30 — Holiness: Its Literature:
   a. Its Necessity, Rev. G. A. McLaughlin, University Park, Ill.
   b. How to Secure It?
      Rev. H. F. Haynes, Kansas City, Mo.
3:00 — Holiness and the Pastorate:
   a. Its Necessity, Rev. G. A. McLaughlin, University Park, Ill.
   b. Its Practicability, Rev. G. W. High, Hillside, Ill.
11:00 — Holiness and Ethics:
   a. What Is Reported of a Holiness Person, Subjectively, Prof. M. A. Bross, Meridian, Miss.
11:30 — Holiness and the Holiness Movement:
   a. Is Genuine Holiness Lacking?
      Rev. H. C. Morrison, Wilmore, Ky.
   b. How To Uncover It?
      Rev. M. L. Haney, Pendleton, Cal.
   12:10 — Miscellaneous Period.

SATURDAY, NOVEMBER 1ST

A. M.
6:30 — Prayer Meeting.
8:30 — Song and Devotional Service.
10:30 — Open Discussion.
11:00 — Holiness and Revival, Rev. L. M. Williams, University Park, Ill.
11:30 — Holiness and Education:
   b. Use and Do Our Holiness Schools Provide It?
      Rev. W. H. Huff, Sioux City, Iowa.
11:50 — Open Discussion.
12:00 — Holiness and the Church in General:
1:30 — Open Discussion.
9:00 — Sermon, Rev. J. M. O’Byrne.

SUNDAY, NOVEMBER 2ND

A. M.
6:30 — Prayer Meeting.
8:30 — Song Service and Devotions.
10:00 — Sermon, Rev. C. J. Fowler, West Mifflin, Mass.
12:00 — Mass Meeting: Praise and Testimony.
3:30 — Sermon, Rev. F. P. Bressie, Los Angeles, Cal.
3:30 — Song Service.
6:00 — Sermon, Rev. H. C. Morrison, Wilmore, Ky.

In all open discussions, speakers limited to five minutes unless otherwise stated. All corporate members of the National Association will have all privileges of the Convention delegates or met. Seats will be reserved for all members of the Convention for ten minutes after the time for preaching to begin.

Another program will be furnished for use at the Convention, which will include music sheets.

The singing will be conducted by Mr. and Mrs. J. M. Harris, Evanston, Ill.

and they have been so successful that all are wanting them to return. However, he intends to enter the evangelistic field. He has special gifts in that line. A class of twenty-one was taken into the church today. I am now opening at Woodbine. The pull is hard yet, but we are looking for real victory.

J. E. BATES, Evangelist.

DAYTON, OHIO

We praise the Lord for another good Sunday in His work. Yesterday was one of the best days our church here has seen. The title ran high, the power of God was on the saints as they leaped and shouted in the good old way. Such freedom and liberty in the people’s meeting I have seldom witnessed. The night service was a landslide from glory. Eight prayed through at the altar, and we cried, laughed, and shouted with them. It was a beautiful sight, as one after another came through rejoicing.

Our prayer meetings are glorious. One man was sanctified last Thursday night, and gave his name Sunday for church membership. When they get the blessing they usually want a church home with us.

JAMES W. SHURT, Pastor.

LISBON, OHIO

The Lord is blessing the Nazarenes of Lisbon. I took up the work here under trying circumstances, but God has been our strength in a wonderful manner. The church is united, and things are moving on to victory. There have been quite a large number seeking salvation in the last three months, and, thanks be to God, many of them have been finders. Yesterday was a good day with us; three souls were welcomed and found pardon at the night service. We commence revival meetings the 26th of this month, and run until October 5th. Rev. God Robinson is to be with us as evangelist, and our District Superintendent, N. B. Herrell, is to assist. Bro. Fred Camady, of East Liverpool, will have charge of the music.

L. E. GRATTAN, Pastor.
We have seen a number of souls saved and sanctified, and eight into giving us the victory. The work restoration. The brethren and sisters of our church made the pastor a nice present of a new suit, for which we return many thanks.

HOMINY, OKLA.

We are in the midst of a great revival with Rev. V. F. Drake, our pastor here, and the fire is burning just right all the way. While the rains have kept many people away, and the crowds are small, yet the power is great. Last night, with less than one hundred people there were fourteen at the altar, and nine of them prayed through. There was a time of rejoicing indeed. We are in the middle of the meeting and look for greater things yet. Prof. Frank Smith is with us as leader of the music, and right well does he perform his part. He is one of the best helpers that it has been my privilege to work with. He knows music, is a song writer of merit, and knows how to pray and exhort as well. Brother Drake is a splendid pastor, and has a grip on his people, and has his sheep well fed; hence they were ready for the revival.

ARTESIA, N.M.

We just closed a blessed meeting near Plainview, Texas; thirteen blessedly saved and sanctified. It was a hard battle, but the Lord made us more than conquerors. The fire fell on our hearts, and the glory rolled for fifteen days. I had a happy time with the Nazarene class here at Artesia Sunday at both morning and evening services. I never met a little class that has any more power with God, and enjoy themselves any more than they do. Thank God for such pastors as R. E. Dunham. His work is in fine shape. Let all who read this report pray for wife and me that we will do lasting good in Pecos Valley this winter. If there are any Nazarene people in Arizona, or an association, or class of clean, second blessing holiness people that want a campmeeting next summer, I would like to correspond with them and make dates.

H. B. and Amy Lewis.

HOLLIS, OKLA.

Just closed a great revival three and one-half miles east of Hollis. It was a revival that seemed to bless and revive most every one that attended. We had with us Bro. J. E. Threadgill, of Peniel, Texas, and Bro. J. Walter Hall, of Hamlin. While here they won the confidence, love, and respect of the people. They are men of God and know how to intercede at the throne of grace. On account of the illness of Brother Threadgill's wife, he only stayed with us from Friday till Monday. Brother Hall came in on the train on which Brother Threadgill left, so there was no service omitted. Brother Hall went right on. God honored us with His presence in every service. There were thirty-five professions. A church of seventeen members was organized. A clean, straight, sky-blue kind of holiness was planted here to stay. We are expecting Brother Threadgill back next summer, and are looking forward to that time.

HASCOW BURNUM.

NORTH ATTLEBORO, MASS.

We are praising God for victory through the blood of Jesus. Our people are encouraging themselves in the Lord, and working shoulder to shoulder for the salvation of souls and the building of the kingdom. We have just taken a special offering for foreign missions, and are holding cottage meetings in the suburbs and in the farming districts, which are well attend-

ed, and a good interest is growing among the people. We are praying and working for a revival in the near future.

On September 7th I had the honor and pleasure of baptizing three persons in a small lake near the parsonage. This was an impressive service. On September 14th three persons joined the church. Keep on praying for the church in North Attleboro, Mass. God is working for us, and He is more than a match for all that is against us.

ARThUR F. INGLES.

LOS ANGELES, CAL.

EAGLE ROCK AVENUE CHURCH

Thank the Lord for victory through our Lord and Savior Jesus Christ. We are having a good time here at Eagle Rock Avenue. The Lord is blessing and the glory is on the church. Every man is in his place, and all have a mind to work. The prayer meetings are times of refreshings, and the glory is on the hearts of the people. We have only had a few services without seekers at the altar. Money is coming in for our new 36 x 54 church building. So far we have raised $290 for the building fund, and more is promised. Yesterday we had a good day. Almost a crowded house in the evening, and full house in the morning. We have organized a Young People's Society, and the young folks are having a fine time.

A. C. N. NELSON.

WHETSTONE, KY.

The Lord is giving us victory at Creelboro, Whetstone, and Lacy's Chapel, Ky. The church at Creelboro is moving on fine. They have the fire and faith, and are determined to go through at any cost. They have great opposition, but shout while being persecuted. We had a good time while our beloved Superintendent, Rev. Will H. Nerry, was with us at Whetstone. Several were at the altar, and prayed through to victory. Brother Nerry will begin a revival meeting for us October 23rd.

The church at Lacy's Chapel is about ready to begin erecting their new building. They have plenty of timber, and money to complete it.

L. T. WELS, Pastor.

Is Your Doctrine as Good as Russellism?

The followers of Russell are scattering their literature everywhere, teaching their pernicious doctrine that men will have a second probation after death, and that there is no hell. Every village and hamlet is flooded with their literature. You believe and teach that the finally impendent are lost forever, but that they may now be saved through the merits of the blood of Jesus.

If men are so zealous in circulating their false doctrine, which leads men to rest on a false hope, how much more ought we to labor to scatter the truth everywhere?

The Revival Number of the Herald of Holiness will be just such a paper as is needed for this work. It will be filled with gracious messages of truth, teaching the way of salvation. We have fixed the price so low that everyone can participate in the work of distribution.

So to it that your church orders a liberal supply, and then order a good supply for your individual use.

Send in a list of names and have the paper sent to your friends and acquaintances to whom you can not hand it in person.

No one can estimate the amount of good that can be accomplished, if we all join in a general campaign to reach every community with this message of salvation.

GET ENTHUSIASMIC ABOUT IT!

DO ALL THAT YOU CAN TO HELP!

PUBLISHING HOUSE OF THE PENTECOSTAL CHURCH OF THE NAZARENE

2100 Troost Avenue

Kansas City

PAGE FIFTEEN
Reaching the Masses

There is a great deal said about the problem of reaching the masses with the Gospel. The way to reach the masses is to go where the masses are with the Gospel in a form that will reach them.

The Revival Number of the Herald of Holiness will be just the agency to use in this work!

† Every church which is located in a town of any size, or in a neighborhood, or in the family in the town, or at least within walking distance of the church, has a copy of that paper.

† It would be an excellent plan to have a circular printed, advertising your local church services, and insert one in each paper at the beginning of each month.

† We know of some churches of less than a hundred members, which are planning to use from one to three thousand copies of the Revival in this manner. We have no doubt but that it will pay them to do that kind of work.

† When will our people awaken to the fact that if we do not reach the people we must go after them?

† Begin at once to agitate the question in your church, and get ready to use a large number of the Revival Number. Only One Cent Each! Ten Dollars a Thousand!

PUBLISHING HOUSE OF THE
PENTECOSTAL CHURCH OF THE NAZARENE
2109 Troost Avenue
Kansas City

NORMAN, OKLA.

We pray the Lord for what He hath wrought in the town of Norman. For the last three weeks we have had the privilege of pressing the battle for God in this university city with Brother and Sister Collier. Over one hundred souls have found the Lord in the parlor or purity. The attendance was large. The large test would not hold those who came, day and night. They stood for hours on the outside, witnessing the power of God. The altar scenes were unusual—praying, crying, trust- ing, confessing, making old things right, digging up the tares leaving through the rubbish of a past life. Then would follow the shouts and waves of pentecostal victory. Some of the hardest men of the city were saved—drunkards, infidels, all in the altar at one time. The holiness work of Norman, though dead, now stands at the front, and this meeting has resulted in a good, wide-spread Nazarene church with clean members and many others to come. Rev. Lord, of Bethany, is their pastor. I desire to announce that after spending nearly two years in ministerial work in the city, I have been informed that there is no doubt but that it will pay them to do that kind of work.

† When will our people awaken to the fact that if we do not reach the people we must go after them?

† Begin at once to agitate the question in your church, and get ready to use a large number of the Revival Number. Only One Cent Each! Ten Dollars a Thousand!

SUPERINTENDENTS' DIRECTORY

GENERAL SUPERINTENDENTS

P. F. BREESE——Los Angeles, Cal.

Missouri District Assembly, St. Louis, Mo. — October 15-19

Southern Pentecostal District Assembly, Kansas City, Mo. — November 16-18

Central Pentecostal District Assembly, Ft. Wayne, Ind. — November 13-16

Lentz District Assembly, Lake Oswego, Ore. — November 13-19

Texas District Assembly, East — November 27-30

Oklahoma District Assembly, Ewen — December 3-7

Arkansas District Assembly, Little Rock — December 2-6

Missouri District Assembly, Ada, Okla. — October 22-26

Kentucky District Assembly, Newport, Ky. — November 13-16

New Iowa District Assembly, Marshalltown, Iowa — September 17-21

Clarksdale District Assembly, Mississippi — November 3-5

Alabama District Assembly, November 2-5

The first service in connection with each assembly will begin on Thursday night, 7:30 o'clock. Let each member of the assembly plan to be present at the first service.

E. F. WALKER——Glendora, Cal.

Kanucky City, Mo., Missionary Board, October 9-12

Olive, Ill., Chicago District Assembly, September 30-October 5

Delight, Ark., Arkansas District Assembly, October 14-19

First session of all assemblies at 7:00 p.m. of the first day advertised.

DISTRICT SUPERINTENDENTS

ABILENE

I. M. ELLEIN — Box 115, Hamilton, Texas

ARKANSAS

G. E. WADDLE — Box 545, Beebe, Ark.

ALBERTA (CAN.) MISSION

W. B. PAIT——Box 401, Red Deer Alta, Can.

ALABAMA

C. H. LANCANTER——Jasper, Ala.

BRITISH COLUMBIA DISTRICT

REV. G. S. HUNT——Victoria, B. C.

CHICAGO CENTRAL

J. H. WINTON — Greenfield, Ind. E., R. F. D. No. 4

REVEREND, Sept. 11

Greenfield, Ind. — September 24

Connersville, Ind. — September 26

CLARKSVILLE

J. A. CHEUMAT——Chesnut Mound, Tenn.

DETROIT

REV. C. E. ROBERTS——Box 111, Detroit, Mich.

SOUTHEASTERN

W. H. HANSON——Glenside, Ga.

SOUTHWESTER TENNESSEE

S. W. McGOWAN——Mt. I., Santa Fe Tenn.

WASHINGTON-PHILADELPHIA

H. G. TREMEND——Washington, D. C.

145 D Street, S. E.