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EDITORIAL

HOLINESS AND LAZINESS

THE above title is an arbitrary connection of two absolutely alien and incompatible things, brought thus together for the purpose of pointing a lesson. A man who is justly credited with being a lazy man is a disgrace to the profession of holiness. Regeneration ought to cure this malady and render alert all the powers of man. Then, sanctification ought to set on fire these aroused powers and faculties. A holy man is a busy, tireless, ceaseless worker. The day is all too short for him, and the year is too rapid in its flight. Duty and service crowd upon him from every side, and his greatest pleasure is in the ceaseless demands made upon his time, sympathies and energies. He literally pours his soul into the blessed Lord's work, and of him it may be said, as of his Lord, that "the zeal of thy house hath eaten me up."

How ANY sanctified man can rest on his oars and have an easy conscience we can not see. How any such man or woman can find time to stop and take their ease when there are ten thousand calls they must refuse to heed in doing so, is a mystery. A world lying in the wicked one, countless disconsolate hearts, backslidden churches all over the land, sinners by the thousand hurrying on down the broad road to ruin and eternal death, young men in a vast army ignoring the church and her Lord, and rushing madly on to death and hell, the girls being lured into paths of folly and worldliness, and many of them being entrapped in the meshes of white slavers—with these and kindred conditions facing us, how the Lord's blood-washed can be otherwise than breathlessly pushing His work of redemption we can not see.

"YE ARE the light of the world—ye are the salt of the earth"—herein is the chartered rights and the constitutional obligations of the Lord's people. It is our privilege to shine, and our duty to warm others into life and hope. Ceasing to do this, our candlestick will be removed, and stagnation will be our sad lot. Unwearying labor was our Master's history. He went about doing good. It was His meat and drink to do His Father's will. He had meat to eat of which the people knew not. So with us, the springs of our great pleasure must be in service for others.

WE MUST be thus a peculiar people. The Lord wants a people who have sources of pleasure and joy wholly unlike those of the rushing, worldly multitudes. What to others would be irksome and unwelcome labor must be to us the greatest pleasure and delight. There is a complete transformation of the matter of pleasure-sources. Not in a lucrative business, not in fortunate investments, not in children doing well, not in prosperous farming, not in a fine clientele, not in money-making, even in legitimate ways—not in these things is the chief pleasure of God's people. There is something higher and superior to all these, with these "strangers and foreigners." Their great pleasure is in the return of prodigals from the hog pen. Their supreme joy is in the dried tear of the widow, and the hushed wail of the orphan, and the security of the fallen woman in some rescue home or some home of a motherly saint to help her back to God.

It is wonderful what grace can do. How beautiful to see how God can really make anew, regenerate, and sanctify wholly this frail clay called man, and make him unlike the world, contradictory of its dominant principles and maxims and methods. Hence the necessity of that complete abandonment to His

will, that reckless surrender to His power, that absorption with His love and His way required for Him to do His best with us and for us. There must be no reserved rights in our consecration; and when He does the work there must be not one moment of idleness or loitering or hesitancy in our service. We must be as diligent, as ceaseless, as whole-hearted in our service as we were in our consecration. We are to walk in Him *as* we received Him. The same earnestness, diligence, alacrity and wholeheartedness which it takes to get the blessing, will be required to keep and use it for a lost world, as God desires us to do.

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A PERIL AMID GREAT POSSIBILITIES

EVERY good has its possible evil. Eternal vigilance is the price of maintaining any institution in its intended benign results. Fire is a good and great thing, yet there is a great peril in it. It must be guarded with care and kept to its intended uses, and so long as this is done it is difficult to and useful gifts, but a deadly and perilous agent when allowed overestimate its value. Water is one of nature's most precious to wander from its legitimate and normal purposes. Fire, under proper control and rightly used, warms and preserves life amid the perils of cold, cooks our food and thus sustains life, makes steam to run our locomotives for the transmission of billions of tons of freight and countless millions of passengers over our continents, and is a blessing in myriad ways. Uncontrolled, or allowed to swerve from its normal uses, fire can destroy a Chicago or a Jacksonville, Florida; can send up in smoke in a few hours the accumulations of a lifetime; can destroy lives in a few moments which are more precious than cities, or jewels or colossal fortunes. Water saves from famishing as an essential beverage, is a necessity in mechanism, is of inestimable value as a means of navigation for the world's commerce, and finds a vital use in every home and every life in all the world. Departing from its normal or intended use it is one of life's worst enemies. Countless bodies of hapless victims rest beneath its waves as the result of its action outside its legitimate purposes. Vast cities and tracts of country in several of our great states are bewailing its many victims of useful citizens and immense losses of property during the floods this spring.

NATURE's forces are not alone in this law which demands that the best things of life be rigidly kept to their original and intended uses. In the realm of grace the same law is inexorable in its application. Organization is a most beneficent force in the Lord's work, yet there is in it a peril which can only be shunned by ceaseless vigilance to see that it is kept to its original, proper and intended use as a means for broader and more aggressive work. Church organization has biblical precedent, as well as a long and honorable record of triumphant success, which vindicates the wisdom and propriety of union of forces in the Lord's work. There is utterly no warrant in Scripture for the anarchical doctrine and practice of some otherwise very good people, who claim to be called to work outside of all church affiliation on not only independent lines, but lines which ignore, if they do not antagonize, church forms and methods. There is not only no scriptural warrant for this, but there is nothing in analogy or reason or common sense to defend such a guerrilla form of spiritual warfare.

THE command is to "come out from among them and be ye

separate," but this command is for separation from worldly or carnal alliances, and not from alliance or affiliation with organized bodies having in view the service of the Master in the winning of souls from sin and death.

WHILE we plead for the wisdom and the necessity of organization, we would not fail to suggest a peril which we must ever seek to avoid. This peril is such absorption with the organization as will lead us to forget its object. The possible peril is to insensibly drift into a greater diligence in polishing the wheels and burnishing the engine than in making speed and headway in our journey toward the skies. Henry Ward Beecher said: "There are people who will quarrel about the candlestick until the candle falls and is extinguished." So there are people who can meet and extol the machine until the machine they are extolling has toppled. It is possible for ecclesiasticisms to felicitate themselves on their achievements until they gravitate into merely a round of statistical tables and brick and mortar and brilliant, high-salaried officialism. There are bleaching bones along the ecclesiastical highway sadly illustrative of this truth.

WE MUST not lose the power even if we retain the form of goldiness. The form is all right and proper, but is as powerless without the inward power as is the form of the human body without the throbbing, pulsing life within. An army of corpses would be a sorry prospect for the conquest of an invading army, even though these corpses were brilliantly uniformed, and laid or stood up in the most precise military order, and the artillery and ammunition and all munitions of war were of the most approved and modern make. They might outnumber the enemy ten to one, and the trappings and accouterments be far superior, but the absence of the inward throb of the one thing of life would render worthless as to effectiveness the whole army. Let us keep alive evermore in our memory and have evermore on our lips the heart-cry that "it is not by might nor by power but by thy Spirit." In Jehovah's name and by His power alone can we hope to prevail, however brilliant or complete be our organization and equipment. If we keep humble and maintain the simplicity and directness of our faith in Him as the solitary source of our supply, and look upon our organization and equipment as merely a means for His use, we will prevail, and no enemy can withstand us, because the Lord God omnipotent will be our strength and our guide, and will prevail for us. Then will "one of us chase a thousand and two put ten thousand to flight."

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SOME NEEDED PROTESTANT AGGRESSIVENESS

THAT was a wise and needed bill passed by the Arkansas Legislature providing for the inspection of the various Romish institutions of the state, such as convents, schools, etc. Naturally enough the hierarchy is greatly aroused over this action and are uttering some very ugly things about it from their pulpit and press. This is a fine indication that the spirit of Americanism is waking up, and that we are to have some aggressiveness with which to meet the aggressions of Rome.

WHY SHOULD not these cloistered institutions be closely scrutinized by the authorities of the state? If there be nothing treasonable or wrong in them the priesthood will have no objection to their inspection. There is not a college, or a benevolent institution, or a Home of Rescue, or any kind of a public institution under Protestant control to which government inspectors would not be welcomed at any time they desired to come. Why? Simply because they recognize this to be the right of government, and secondly, because these institutions are all strictly American and loyal to American interests, and have no political or sinister taint or caste.

THIS movement in the state of Arkansas is one of the healthiest signs we have seen in years that there is spirit and snap enough in our people to awaken to the protection of

America and American institutions from the encroachments and treasonable intrigues of Romanism, whose yoke proved too galling for Italy, and forced her to wrest it from her neck. In every country where this paganized political church has gained the ascendancy, there has followed a woeful degradation, morally and intellectually, and a robbery of the people of their property and their liberty. It is but a baptized form of paganism, in its worst phase, and it turns back the wheels of progress, and degrades and debauches with its poisonous touch everywhere and always.

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A LESSON FROM REAL LIFE

THAT was a pathetic recital which the *Kansas City Star* contained of a young man from Texas, who, in August last year lost his mother, aged seventy-two years. The son grieved deeply over the loss of this sweet companion, from whom he had never been separated for more than one day in twenty-five years. He had only an old photograph of her, and longed for a good portrait of his precious old mother. He was told of a man in Kansas City, skilled in portrait painting, who could make him a good picture of her from a photograph. He came to Kansas City from his far away home in Texas last August and the artist told him the picture would cost him \$225, besides \$25 for a frame for it. The young man gasped his surprise and disappointment, and returned to his home.

HE HAD but a few dollars left after his trip, but his labor was in demand. He went resolutely to work with the fresh stimulus of the quenchless desire for a picture of his sainted mother, whose memory he so passionately venerated and loved. He labored hard through all of last winter, saving most carefully, and two weeks ago returned to Kansas City with the \$250. The night of his arrival he went straight to the studio, and startled the class by an abrupt request to the artist that he commence work on the picture at once. The sittings started the next day with the old photograph and the young man as the models. "Her face here, a faded rose," the young man touched his cheek bones. "Her eyes blue, like mine, and her whole face kindly and smiling." As the painter worked, the loving son inspired him by telling incidents of the precious old mother's life illustrative of the glory and beauty of the "best mother any man ever had in this world." Finally the picture was finished, and the young man departed with his precious treasure carefully packed and shipped on the train with him.

THIS is a beautiful example of affection's sacrifice. How pure, deep, changeless and unconquerable was the affection of this boy for his mother who had grown old and faded and wrinkled even before her death. That love survived triumphantly old age and wrinkles and sunken cheeks and childishness, and spanned even death, and maintained a deathless ardor. How like the love we owe our Lord who died for us, and then saved us by His blood. He did for us far more than the most perfect and beautiful mother could do. He gave Himself for us in the most acute and inexpressible sufferings, and in a shameful death, and then bore long with our ingratitude until finally He conquered us by His infinite compassion. How can we ever love Him enough for His unspeakable love for us? How can we show our love save by obedience, reverence and adoring worship to this Prince of Peace? How the love of this boy rebukes the love so many of us possess and exhibit for the Lord! With him no cost was considered at all when the question came up as to preserving the image of the object of his love. Patiently and long he labored and saved and denied himself that he might accomplish his coveted image of his mother, with whom his heart was buried.

How sparingly and reluctantly the Lord's disciples give of their substance to His cause who gave up all things for them! How little time they are willing to give up wholly to His cause! O that the church had love and devotion like that of this young man! Then would Zion rejoice and her strength

be seen of all. Then would the church march forward with a conqueror's tread, and the world would wonder and be drawn to Him who is the fairest among ten thousand and altogether lovely. Let us pray for such deathless, self-sacrificing love as

this in the church. Let us pray for such love as counts all things but loss for the excellency of the knowledge of Christ Jesus our Lord; which counts not its life dear unto itself so that it may finish its course with joy.

THE EDITOR'S SURVEY

A SONG OF THE BURDEN BEARER

Over the narrow footpath
That led from my lowly door,
I went with a thought of the Master,
As I had oft walked before;
My heart was heavily laden,
And with tears my eyes were dim,
But I knew I should lose the burden,
Could I get a glimpse of Him.

Over the trodden pathway,
Through the fields all shorn and bare,
I went with a step that faltered,
And a face that told of care;
I had lost the light of the morning,
With its shimmer of sun and dew,
But a gracious look of the Master
Would the strength of morn renew.

While yet my courage wavered,
And the sky before me blurred,
I heard a voice behind me
Saying a tender word;
And I turned to see the brightness
Of heaven upon the road,
And suddenly lost the pressure
Of the weary, crushing load.

Nothing that hour was altered,
I had still the weight of care,
But I bore it now with gladness
Which comes of answered prayer;
No grief the soul can fetter
Nor cloud its vision when
The dear Lord gives the spirit
To breathe to His will, Amen.

—Margaret E. Sangster.

A DISGRACEFUL SPECTACLE

It is a spectacle calculated to bring the blush of shame and righteous indignation to every patriotic citizen of this republic to witness the shameless truckling and co-partnership in perfidy of our military authorities with the liquor crowd since the army canteen was abolished by Congress from the U. S. Army. These military authorities have entered into an unholy alliance with the notorious, conscienceless liquor and brewery barons to discredit this act of Congress, and to make it appear that the abolition of the canteen has greatly increased the amount of dissipation and general debauchery. It is a peculiar plea that the free sale and use of intoxicating beverages is necessary to the preservation of habits of sobriety and decency among the soldiers. It is about like the plea would be that the general distribution and use of typhoid fever germs would be the best way to prevent typhoid fever in the army. The fact is, the impression is difficult to repress with an observer that our army authorities have gone into the business of wholesale falsehood at the behest of King Alcohol, and manifest a determination to have the army canteen restored at all hazards. The trouble is, they can not get anybody to believe their statements. Commenting on the statement, recently emphasized by Maj. Gen. Wood, and others, that drunkenness, the use of drugs and other evils have largely increased in the army since the abolishment of the beer canteen in 1901, the *Chicago Standard's* correspondent says:

"Disgraceful if true; a shameful slander if false!" He proceeds to say that "for twelve long years the war department has fostered the agitation for the restoration of the beer canteen in the army, and one of the main points made in this prolonged contention is the awful

drunkenness and immorality of the enlisted men." This significant question is raised: "What has the war department done during these twelve years to promote or encourage total abstinence or sobriety in the army? Has it ever been published that total abstainers are especially desired in the military service, and that, other things being equal, the total abstainer will have a better opportunity for preferment than the drinker? Not at all." He continues: "It will be recalled that following the act of congress of February 1, 1901, large provision was made for gymnasia and healthful amusements for enlisted men. Expensive buildings were erected and appliances were installed. Now, instead of serving notice on the army that no effort would ever again be made to authorize the sale of alcoholic beverages in the army and enjoining the most hearty co-operation to make the new law effective, an agitation was at once begun in the war department for the restoration of the beer canteen. What had been done to improve the surroundings of the enlisted men was wholly ignored and even the impression was given currency that Congress had abolished the post exchanges and the soldiers' club had been taken away from the army. The agitation was at no point and in no respect faithful to the facts and the same disposition to mislead is present in the contention set up by the war department twelve years after the beer canteen was abolished."

RATIONALISM'S CURSE

Reason is all right in its place but all wrong out of its place. It is clearly out of place when it is proposed to supplant with it revelation. The Holy Scriptures and enlightened reason place divine revelation above human reason. Cognizant of the utter unreliability and impotency of human reason in the realm of the divine, God wisely and mercifully provided us with a divinely revealed and authoritative revelation of His will, to guide and direct us in the realm wherein human reason could not avail. This, for long centuries, blessedly satisfied and rejoiced the Christian heart. Of late years there has come unrest and unbelief in this revelation on the part of the believers themselves. There has been a turn to the powers of puny human reason to settle things belonging to the divine realm, and hence we behold the unrest and a long train of evils which the world knew nothing of for hundreds of years. This assault on God's Word is the most serious and the saddest development of the Christian era. The most tragic results have come of it, and are to come yet, that have come of any development of the last thousand years. Dr. T. K. Davis, in *Herald and Presbyterian* says of the origin of this evil:

For more than eighteen centuries Christians at least were satisfied with this state of things. It has remained for the last fifty years to furnish evidence that there is within the church a revolt against it. We have Christian theologians and professors trusting in human reason to settle questions about God, man and the universe. Darwinism introduced it. The evolutionary scheme of Darwin could not be har-

monized with the Bible. And as not only scientists, but some theologians, had been caught by the plausible scheme, the next thing was to manipulate and reconstruct the Bible to make it suit the scheme of evolution. This is called the Higher Criticism. The natural and inevitable result has been a deep-seated doubt in the popular mind about the Holy Scriptures, and the eternal verities revealed therein. For some years it has been dawning upon my mind that there has been a great apostasy from "the faith once delivered to the saints," an abandonment of "the truth as it is in Jesus," and a sort of worship of Man and his "great intellect" substituted for the word and worship of God. I was strengthened in this view when I read in the Hartford Seminary Record for July an address delivered before the alumni of the Hartford Theological Seminary, by a minister of the gospel laboring in Massachusetts, in which he brings the charge of rationalism (a very bad form of infidelity) against the men and women of our day, without hesitation or apology. He says: "There can be no doubt of this at least, that nowadays the rational is very widely and commonly regarded as supreme, as capable of giving the law, the lie, to the religious, as being the one and only force and agency for putting things to rights. Our poets, our novelists, our short-storyists, our scientists, our professors, and many of our preachers—who are they and what are they but rationalists, pretty generally, and rationalists to the bone?"

He shows how the rational ruled the earth, and reached the climax of its ascendancy at the time of the advent of Christ. "All power, wealth, privilege, opportunity, in the hands of the comparative few; the great body of the people shut off absolutely from any hope or chance of advancement, while underneath lay the vast bulk of mankind in helpless slavery." "The centuries," since the advent and work of the Son of God, "have been occupied all the way to now with this undoing and reversing this condition thus produced." "It is the very commonplace of historic knowledge that the religious has destroyed slavery, has uncrowned Caesar, has given political being to the common people, has unlocked the gates of liberty and opportunity to the masses, has held and is holding open the door of hope to the left-overs and the lumped-togethers among mankind, and that this has been the great and not yet finished task of the nineteen Christian centuries already gone. The rational has opposed, has disconcerted, has, with digging heels, hung back with all its strength upon the coat tails of the religious every step of the way, and not one of the vast benefits obtained for man by the religious has been obtained except by dragging the rational by main force along the road of human progress against its shrieking protest and its militant resistance."

THE BIBLE IN THE PULPIT

The reading of Bible lessons in public worship is a most impressive and useful habit. Few things can justify the omission of this part of the service. Reading the Bible is so generally neglected that the most that many hear of actual Bible language is the lessons read from it on Sunday in the public worship. We shall never forget a tender rebuke we received when a young preacher from the great bishop McTyeire. The Bishop was present at the church of which the writer was

pastor and heard him preach at the morning service. We chanced that morning to read a collection of texts from different books of the Bible bearing on the subject to be discussed instead of two regular lessons. After the service the Bishop, in a most fatherly way, spoke very kindly of the sermon but added, "but you will allow a friend who loves you to advise that you always hereafter read two good healthy chapters from the Bible, one from the Old and the other from the New Testament." The *Continent* says:

Greater even in cultural value than hymns and tunes is the Bible, always read in public worship. There is a wealth of testimony—so well known that it needs no repetition—to the educational value of the English Bible. Charles Dudley Warner was only giving expression to the thought of many of the best writers when he said that the Bible is the one book of which no man who wants to be intelligent can afford to be ignorant. Where else than in church do you come into touch with that great book? It is not read in our schools, or brought into play where men and women meet in social intercourse. Of course you may say, "I can read the Bible for myself." So you can; but do you? Most of us need external helps for any steady study. For most of us the reading of the Bible at the services of the church is the chief if not the only contact we have with this great book, which lies at the foundation of our language, our literature, our social and political institutions, no less than of our religion. Thus, through the common worship of the church there is brought to bear upon us the power of the great and sacred past. It is not less an authority than Huxley who says that the Bible is of unique value to us in that, as no other book, it gives the individual a sense of being a link in a great chain, of standing between two eternities, with power to use or abuse the great past, and to help or hinder the great future.

SELF-ESTEEM WITHOUT SELF-CONCEIT

In the light of the soul's value, it is of the highest importance that we put sufficient value upon ourselves. It is easy to confuse pride with that due estimate of one's self which is every man's duty in the sight of God. We do well to abhor and fear pride. It leads inevitably and only to disaster. We do wisely to cultivate the spirit of humility, for this alone leads to dignity of character, to exaltation and to heaven. We must not be deceived, however, into confusing humility with a disregard for our spiritual worth or possibilities. Careful discrimination is all-important just here. On this point Dr. Jowett, in the *Continent*, points out with clearness the distinction:

It is very evident that the majority of us do not set sufficient value upon ourselves. We disparage our worth. We throw ourselves away. We sell ourselves for a jest. We barter our honor for thirty pieces of silver. What we need is a keener and more discriminating sense of values and a more glorious conception of our possibility in Christ Jesus. There is far too much self-conceit in the world, but not nearly enough self-esteem. Self-conceit is a petty thing and can never think magnanimously. Self-esteem is a dignified thing and can never think meanly. Self-conceit looks downward and contemplates small attainments. Self-esteem looks upward and contemplates vast possibilities. Self-conceit is always a pigmy. Self-esteem has the quiet stride of giants. Self-conceit fingers bits of imperial ribbons. Self-esteem consciously carries the blood of kings. Now it is self-esteem we need, the con-

sciousness of our high calling in Christ Jesus, this sense of blood relationship with the highest, of noble possibility, of glorious destiny. And such a lofty sense would save us from irritating conceits, from defiling meanness and from either secret or obtrusive vice.

THE WORLD DEMANDS THE GENUINE

There is no doubt about it, the reason so few men incline to follow the Savior, is their failure to see the genuine fruits of following Him in His disciples. The sample furnished does not attract them, and they hesitate and falter. Nothing so attracts and induces men and women to enlist under Christ's banner, as holy, triumphant lives, witnessed in those professing to be His followers. This is the great weakness of the church today. The lives of the membership do not bear a consistent and conquering testimony, convincing and alluring to others. Thousands of people feel the need of victory in their lives and inwardly often groan for it, and reach out for it in false faiths which seem to promise and possess what they need and are seeking. It is just this faithlessness and powerlessness of the average professor's life and experience which furnishes the ground and opportunity for the manifold religious fads and fallacies which are reaping such a harvest in these degenerate days. Nothing would kill Christian Science and kindred fallacies like a holy, triumphant band of blood-washed, filling our churches and marching with victorious tread along the highways of life. People want a conquering religion, and the average church, having ceased to believe in the only conquering sort, has nothing to tender but a sort of religious club system without power or comfort or conquest about it. Wilfred T. Grenfell, writing in *Congregationalist* on "The Men Christ Wants," says:

What is the demand Christ makes on men's lives? Surely it is to follow Him. To me that is what believing in Christ means. I am writing from below decks of this vessel. Overhead a pilot is steering my ship. This is believing in that pilot, because the course happens to be lying just now among dangerous rocks on an uncharted coast, and the vessel is a large and new one and I would not lose her for worlds. But if I go on deck and take the helm myself my "profession of faith" would be worth nothing. Conventional religion says that Christ's message is, "Follow the teachings of other men who know better than any one else." They may know Hebrew and Greek and theology better, but the monitor God puts in an honest man's own heart is a far better interpreter, because Christ asks us for a translation into deeds, not words. Christ says no man is a Christian who has not His spirit. Christ never asked for submission to a cut and dried creed, or sought admiration or adoration. He asked for the brand of faith that stands for following Him, which kind of faith is simply a synonym for salvation. The sole and only real reason why certain earnest men do not acknowledge they are Christ-followers, that is, Christians, is because they don't want to be linked up with the samples of manhood parading a title they have pirated, or which men have prostituted by conferring it on any one who signs his name to their shibboleth. Neither "vox Dei" nor "vox populi" concedes it to any but those who walk humbly, love mercy and do justly. Some men hold back because they are afraid they will not be able to live up to it. Have no fear on that score. The man after

God's heart is David, who tries and falls—not the man without the vision. Have no fear, the world still concedes the title of true Christian to Peter, not because he didn't fall, but because he was dead in earnest. A fall is no disqualification in God's sight if there's a word of truth in the Bible; the disqualification is unwillingness to put our shoulder to the wheel, to bend our backs to the burden that Christ came to lift in fellowship with us—yoked together. Some men hang back because the real thing will cost too much. That is the most sound reason which I ever hear. Cowards and men who look for the joy of life in what they can have for themselves instead of what they can do for others with what they have ought to hang back. Christ was brave. Christ was unselfish. But I have seen a timid, shrinking girl come to the operation table that meant life or death to her with a joy on her face like that of Sir Galahad in the picture because she was a Christ-follower and had caught His spirit—His because of its infinite power to transform and make new men out of old. I am urging on this Labrador Coast all men everywhere who want to solve the riddle of life's purpose to claim the title of Christ-followers. Follow Him and you shall know. Follow Him and you shall have the light of life. Only the follower can know the truth. Christ wants recruits, my brothers. He wants men to confess Him before men. Examine the reasons that are holding you back from acknowledging His claim and answering His call. But He wants only men who will follow.

THE MEANING OF IT

The meaning and purpose of religion is to save people. The meaning of one man saved is a new force put to work to save others. Every conversion is a new lamp lighted to shine for others and upon others, and from which light is to be carried to light other lamps. Fundamentally and essentially religion is altruistic. God saves men through other men. The first natural impulse of newly saved souls is that divine impulse which sends them out to save others. There is not a pleasure or a joy in all the wide world comparable to the thrill which comes of the consciousness of having been made the personal means or instrument of saving somebody. This truth is stressed by the following words from an exchange:

He who is "wise" must win souls. The soul won must be a soul-winner. His new nature impels him to this. Necessity is laid on him. Light must shine. Fire must burn. He can not but speak the things that he hath seen and heard. The sight of Christ constrains him to cry, "Behold the Lamb of God." What first drew himself to Christ, now through him draws others. He is even the hand whereby the Church's Head leads wanderers home. Andrew brings Peter; Peter brings Nathanael. Through the godly talk of a maid-servant in a North African home a daughter of the house became a Christian. The latter married and bore a son, who for over fourteen centuries has been honored as Saint Augustine. A young Aberdeenshire girl, through hearing a missionary sermon, resolved to work for missions, and this, accordingly, she at once proceeded to do. In after times, when she had become a wife and a mother, she so interested her boy in the cause of the heathen that he ultimately became an agent of the Church Missionary Society and soon afterwards was widely known as "Mackay of Uganda." And so it must ever be. The Master's command is plain: "Go ye into all the world, and preach the gospel to every creature." Equally plain is His promise, "My word shall not return unto me void." And true to His engagement He is ever with His servants, "working with them, and confirming the word with signs following."

THE OPEN PARLIAMENT

WHISPERING VOICES

F. M. LEHMAN

Far out from the twilight sweet voices come stealing,
Sweet voices that fall in their cadences low,
And strange how they stir into action and feeling
These slumbering senses that startle me so

How plainly I hear in the whispering breezes,
So sobbingly borne in the twilight to me
In musical minor this voice-song that pleases—
O answer me, Silence! What, what can it be?

The lilt of the lilac-leaves, breeze-touched, yet lingers;
A voice from the amber west crooningly calls,
And hark! through the twilight sweep fairy-like fingers—
O silence! what music my senses enralls!

I stand on the edge of two worlds as I listen—
Almost the immortal had broken its chain,
I fain would depart where the City-walls glisten,
But linger awhile in my world-weary pain.

These voices that fall on my ear in the gloaming
Are voices that call from that Mystical Shore,
E'er long I shall fold my frail tent and cease
Roaming,
And go where these voices shall call me no more.

Then voices, sweet voices, keep tenderly calling!
I listen, I watch and I wait on the shore,
A little while yet must the tear drops keep falling,
And then I shall hear your sweet voices no more.

But O, when this mortal shall put on immortal!
Reality chase all the mystic away—
Then, then when I pass through the pearly white
Portal
I'll know these sweet voices that call me today.

SUNDAY SCHOOL AGGRESSIVENESS

REV. C. E. CORNELL

Sunday school workers in the Pentecostal Church of the Nazarene must be on the alert for the most practical and aggressive methods for the advancement of our Sunday school work.

A recent convention of the Los Angeles County Sunday School Association at which there were six hundred delegates, brought out many helpful suggestions. There were three prominent divisions of the convention, the Elementary Division, the Secondary Division and the Adult Division. Almost every phase of Sunday school work was touched upon in one or the other of these three divisions. We pass a few of these along to the readers of the *HERALD OF HOLINESS*.

Mr. Gibson, a Christian gentleman and probation officer, of Los Angeles, said under the head of "Childhood's Bill of Rights," that every child had the inalienable right (1) To be born right; (2) To be loved; (3) To have his individuality respected; (4) To be trained wisely in body, mind and spirit; (5) To be protected from evil persons and influences; (6) To have a fair chance in life. Here are a few quotations taken from the extensive program:

"No reception without reaction, no impression without correlative expression."

"Lo! Lord, I sit in Thy wide space,
My child upon my knee;
She looketh up into my face
And I look up to Thee."

"May God help me to know that I may teach; and help me to live that what I teach shall count."

"If the children are won, the World is won."

"The teachers of the intermediate age can almost determine when the world shall be given to Jesus Christ."

"When Christian business men devote the same skill and energy to Christian work which they now give to their business concerns, the proposition to evangelize the world in a generation will be no longer a dream."

The walls of the church were lined with mottoes. Here are a few that are pertinent:

"The teacher is the hinge on which the Sunday school swings."

"There is no boy and girl problem. The only problem is *leadership*."

"Where men go, boys will follow."

"Every officer, teacher, and scholar a total abstainer and a worker for the *destruction* of the liquor traffic."

"Our purpose—The world for Christ. Our means—The Word of God. Our motto—Others."

"You can give without loving, but you can not love without giving."

"It is better to put ten men to work than to do the work of ten men."

"Train up a child in the right way he should go, and go that way *yourself*."

"Vision, Vigor, Victory."

"The men of the world for the Man of Galilee."

"We can not save the people unless we teach them. We can not teach the people unless we reach them."

"The Sunday schools stands for the open Bible and the uplifted cross."

"The home is God's first and holiest school."

"It is the *Bible* teachers who become the pillars of the church."

"It is the whole business of the church and it is the business of the whole church to give the whole gospel to the whole world as speedily as possible."

"The world will be evangelized in that generation in which the Christian teachers of *its youth* determine it shall be done."

"The Sunday schools say the *saloon must go*."

It is the purpose of the Sunday schools of America to have a great temperance pledge-signing campaign in which it is hoped that by 1914 a *million* men, women and children will have signed the temperance pledge. If this mighty movement can be successfully carried out it will mean the destruction of the liquor traffic within the next decade. Let us as a church become enthusiastic in our Sunday school work.

THE CIRCUMCISION OF CHRIST

G. W. BUGH

St. Paul writes (Col. 2:10-15), "Ye are complete in him, who is the head of all principality and power." Literally, "Ye are crammed-full in him, who is the head of all *archdoin* and authority." These

leaderships, as he also writes, Christ "spoiled," after He had made of them a "shew, triumphing over them." In verse 11 he adds, "In whom also ye are circumcised with the circumcision made without hands, in putting [stripping] off the body of the sins of the flesh by the circumcision of Christ."

Circumcision under the covenant made with Abraham (Gen. 17) was a mark by which God's people were distinguished from the rest of the world or nations. It set forth that the Israelites were the chosen people of Jehovah for a special purpose separate from others. They were to be God's kingdom, church and care. A people peculiar in good works. The law also required that this should be a spiritual operation of their hearts. Moses wrote, "Circumcise therefore the foreskin of your heart, and be no more stiffnecked." Deut. 10:16. Of course the outward sign was to signify an inward change of affections; and they were commanded to be holy, because God was holy. They were to lay aside all their complaining, their rebellion and actual sinning, and to fear the Lord, walk in His ways, to love Him and to serve Him with all their heart and soul. But the circumcision in question teaches quite a different and deeper lesson. It does not refer so much to our circumcision as to the fact that Christ was circumcised with the purpose to cut away our body of *sins* of the flesh. (The two words, "of sins" are not in the most ancient scripts; see Revised Version.) It is not here a putting away of actual sins, but the destruction of the *body* itself; that which caused the acts of sins. Of course it can not mean the destruction of the corporeal body, but that "body of sin," the "old man," or "the carnal mind." Rom. 6:6; 8:6, 7.

St. Paul makes plain that true circumcision is a work of the heart and is spiritual. Rom. 2:29; Phil. 3:3. But how is it done? We answer, "By the circumcision of Christ." He was circumcised the eighth day (Luke 2:21). This was done not simply because the law required it, but because it was an outward sign which pledged God to keep His covenant made with Abraham. Gen. 17:11. Notwithstanding the Israelites broke the covenant, Abraham and many of the fathers kept it, and Jehovah must needs make good the promised blessing, which was to bless every family or kindred of the earth. It was for this reason that Christ "was delivered for our offences, and was raised again for our justification." That is, that grace might come "upon all men unto justification of life." Rom. 2:25; 5:18. This pledge of Jehovah, in human token, was made on the part of God with an oath. Two matters were sworn to, and became immutable on the part of God (Heb. 6:17, 18). Therefore as we through faith have life by Him, we are all circumcised in Him. And we have not only the

assurance of being "quickened together with him," and that by Him we have forgiveness of "all trespasses" (Col. 2:13), but, thank God, we have even the sin-principle "crucified with him," cut away by circumcision, and, as stated in verse 12, we are buried with Him in baptism, arisen to new hope, new life and freedom through faith, and the apostle tells us it is "the operation of God." Circumcision, therefore, implies two things: first, the consecration of our bodies to God, holy and acceptable" (Rom. 12:1); and second, the loss of that dread sin-principle which troubles the heart so much in the service of our Lord.

Dear reader, just as sure as you know that you are converted, and you are still troubled with that bad heart-inclination to wander, and you apply yourself by faith, God has sworn to take it away from you.

BEEBE, ARK.

THE BASIS OF UNITY

E. M. ISAAC

It ought to be natural for men to love. One would think that all the poor would be cared for, the fallen pitied, the broken-hearted comforted, the weak helped, and every man, woman and child made as happy as could be. It would seem that men would vie with each other in their efforts to bestow kindness on the unfortunate of earth, and remove everything that injures the life, pains the body, or in any way brings discomfort to the individual and society. Has any one ever discovered such a country? Can we name a land any place where it may be said that all men love each other, and every thing that would mar happiness, blight lives, corrupt morals is at once banished? Is it America? Do we not boast of being a Christian nation? Have we not said much about liberty? Have we not boasted long and loud of our freedom, equality, and our superior moral standards? But where in this land do we find kindness, mercy, brotherly love? Is there anything outside of love that will bring real UNITY?

Circumstances may be a basis for a certain kind of unity. But it will not last any longer than do the circumstances. Selfishness may be a basis of union. If by being united we can better promote our own welfare then we may on that ground be united. Satan has such a union—"My name is legion." Not *our* name. There may be political unity if such a thing were conceivable. There are times when men are banded together to bring about certain issues and policies. But who would trust a political union? One may be a politician yet without Christ in his soul—even a Prohibitionist. Others again have a unity of opinion. There is some kind of fellowship in seeing things alike, but how uncertain is such unity. We may differ tomorrow in our opinion, and then our unity is gone, and we are separated. Some are united on creed. But this is fast passing away, for which we are thankful, for such unity is based on the wrong foundation and hence is not safe.

But where may we look for enduring

unity? The apostle tells us in his letter to the Colossians of being "knit together in love." Herein is the secret of real unity. This will not fail, for love never faileth. Love endureth all things, believeth all things, hopeth all things. But what is the mystery of this love which unites? Why is it so strong? Why does it destroy any possibility of separation? Listen, soul of mine: it is Christ in us that solves the mystery. We love each other because we see Christ in each other, and where His life and very personality is found in men we love them, or love Him in them. But does Christ reveal Himself the same in every person? Does the sun reveal itself the same in every flower? Christ is all-comprehensive. All natures are in Him. He is not a certain kind of temperament that can have fellowship with the same kind in another; no, He is a grand diversity—the Son of man—meeting the demands of every race, every temperament, every intellect, every capacity of mind and soul. This being true our unity is in Him. We are not the same in our personalities. God is the author of these many personalities, and we can not always have fellowship from that standpoint; but so far as He lives in us, and we behold Him in each other there is a lasting unity that all the powers of hell can not destroy.

This being true, then there never will be any division among those who possess Him? We have put it in the form of a question that it may probe us, search us, make us think of our relationship with Him first, and with our fellow-man second. Surely the blessing of holiness is nothing less than Christ in us the hope of glory. As such we ought to love each other supremely. This is the whole law and all that is contained in the prophecies for our comfort and spiritual welfare. Thank God for a possibility of real unity that shall never fail through all the storms that life may bring. For what can separate us from the love of God? Beloved, we are persuaded that neither tribulation, nor distress, nor persecution, nor famine, nor nakedness, nor peril, nor sword, nor height, nor depth, nor principalities nor powers, nor things present, nor things to come can separate us from the love of Christ; and if this be true then they can not separate us from each other. This is the true basis of unity.

THE WEIGHTIER VS. THE LESSER MATTERS

N. W. PHILBROOK, D. C.

I do not know of any word in the Bible that commands one to accept as inspired any *interpretation* of Bible truth. The endless separation of Christians into religious sects shows how far they are from agreement concerning any Bible teaching.

In view of this fact it would seem unwise to claim that any view, opinion or theory, as found in any creed or confession of faith as set forth by any sect, denomination or church council, ancient or modern, is necessarily infallible and inspired.

Furthermore, it is not observed that an assent to any theological dogma whatsoever makes a man more Christlike in character or is of the slightest utility as a help in living the Christian life. That time in the history of the church when it was most insistent upon dogmas was in the so-called dark ages when priesthood and people were most corrupt, when the person of Christ was exalted in cathedral and statue and picture, but the *Word* was locked up in an unknown tongue.

Understand this by no means applies to the truths of Scripture but to the formulas to which men had reduced them. Religious persecution and sectarian intolerance never came from a heart transformed by the truth which Jesus proclaimed, but the world has been drenched in blood and tears as men filled with hate have upheld with fire and sword and rack and prison their sectarian dogmas.

Men were slaughtered over the question as to whether the Holy Ghost proceeded from the Father or the Son. Men were hung for daring to be Quakers and burned at the stake for denying the doctrine of the Trinity.

True religion and undefiled never struck a blow in anger or spoke a word in hate, or shed a drop of blood in the spirit of persecution. The tendency among men has always been to magnify observances and doctrines and formulas and to set aside the greater things. The fasts and feasts, washings and tithings, offerings and sacrifices of the Mosaic law were all commanded in their day, but Christ branded as hypocrites the churchmen who so scrupulously observed these and omitted the weightier matters—justice, mercy and faith.

In the many backslidings of the Israelites the forms of worship were preserved but its life had departed and there remained only the body without the spirit. The situation today in much of the current teaching and preaching is history repeating itself, for it fails to distinguish between the lesser and the weightier matters, between the vital and the secondary and incidental. Even in the Bible itself that which is *The Word*, The Word which proceeded out of the mouth of God, spoken unto us by His Son, has been reduced to a level with that which was written only as a help to the understandings of this Word and to show its work in the experiences and lives of men. As Paul puts it, "These things happened as examples to us and were recorded for our admonition." The "admonitions" have been magnified and made supreme while the commands of Almighty God, spoken unto us by the mouth of Jesus Christ for our obedience to which God has declared He will hold men to account—these have been, in modern preaching, relegated into obscurity as visionary and impractical or declared to be "law" and of none effect, because Paul says: "We are not under the law," a gross misinterpretation and one responsible for countless distortions of truth.

Though the Bible contains much that is veiled in figure and metaphor and sym-

bolism, yet none of these things belong to the "weightier matters" affecting man's personal interests here and now, the time when his place in the future life is decided. These truths are so plainly taught that to seek them honestly and sincerely is an assurance that they may be found. The wayfaring man, though a fool, need not err therein if as he seeks his heart is set to do the will of God.

The great need of humanity in all its relations is not an assent to various creeds and dogmas, but a certain inner relation to God, which, beginning with true repentance, and continuing in patient continuance in obeying the Truth, results in the development of a Christian character whose fruit is love, joy, peace, long-suffering, gentleness, meekness, patience, goodness, faith. This is what humanity needs—sadly needs today—and this is the will of God for every son of man.

SPIRITUAL LAZINESS

REV. S. L. FLOWERS

I firmly believe that the prime reason for so many failures on the part of so many in accomplishing what they feel to be their duty, is none other than spiritual laziness. Few will agree with you if you tell them they are really lazy, but when put to the test they are compelled to confess the truth. Few are willing to spend whole nights in prayer that God's kingdom may be furthered. A great many come nearer to "die-eating" than to "dieting" to be in condition to commune with God for the salvation of precious souls. Oh that we might get a glimpse of what it means to sacrifice for the glory of God! How few are willing to spend and be spent for Him, who hath given all that we might have abundance along every line our needs may demand.

If President Wilson or some other person should send out word that on a certain day every person who would abstain from food of any kind for the three meals and then spend the ensuing night on their knees, would receive a check for \$10,000 for the faithful carrying out of the same, I wonder how many would receive the check? I wonder how many Christians who have never done as much for their Lord would be among the number? I dare say thousands. Is it possible that we think more of ourselves and our own comfort and of gain than we do of the Lord and of precious, never-dying souls?

When we know from plain statements in God's Word, the experiences of thousands who have gone to glory and are reaping a reward for their efficacy as soul winners, and from our own experience, that if we prevail with God and move Him to action in behalf of those about us who are on their way to hell, they will be saved, and then if we fail to make the sacrifice necessary to bring about such results, when it lies within our power we will be compelled to face it at the judgment, and I fancy the charge against us will be, spiritual laziness.

How much easier it is to retire at night and take needed rest than to remain up after the folks have retired and wrestle

with the angel of the Lord till the dead hours of the night, pleading for the salvation of souls, or the comfort of those in distress. It is a little difficult to the flesh, but it will pay tremendous interest at the end of the race. It is nice to "just turn over and rest for a few moments in the morning," instead of rising early that you might be able to spend an extra hour with the Lord. But it will pay to give God the hour.

ECCLESIASTICAL TRAMPS

REV. H. G. COWAN

Some years ago, while serving a pastoral charge in Ohio, I was sitting on the parsonage porch one afternoon in summer, when I saw approaching from the direction of the railroad a man who was dusty and travel-worn. He came near and addressed me, and upon invitation took a seat with me on the porch. He introduced himself as a preacher who had been sent as a supply to a church about twenty miles distant, and where he had labored for a few weeks. But the encouragement and support he had not received from the membership (they were not holiness people) had led him to decide to leave the field and return to his home in Indiana. But a difficulty confronted him here in the fact that, unlike Jonah when he fled to Tarshish, he did not have the money to pay his fare. So he had tramped twenty miles to my place with the view to asking me to let him preach once in my church and take a collection for his benefit. Well, he preached, and he got a little money, and went on his way rejoicing, tramping to Toledo, from which city he expected to take the train for his home town, where, as I afterwards heard, he arrived in safety. This was a peculiar and a necessitous case, and I was glad to give the brother a lift on the way.

But there are other cases of religious tramps who likewise ask to be allowed to preach and take collections who should not be encouraged. At one of my appointments in Ohio a stranger appeared one Sunday morning, who was introduced to me as a Methodist preacher. I greeted him cordially and invited him to preach that evening, but he had an engagement and excused himself. Two weeks later he was on hand again, and sat up front reading his Bible as I entered. He did not look up or notice my entrance. We had received information in the meantime about this man, and upon the advice of my Sunday school superintendent (who is now a district superintendent in the Pentecostal Church of the Nazarene), I did not ask him to preach that day, whereupon he became highly offended at me, and did not come again, but went and started services in a neighboring school house, encouraged by a few "come-outers," like himself. He afterwards went to another place where a Baptist minister was preaching, and tried similarly to secure an invitation to preach, but without success. After a brief career he finally disappeared from the neighborhood.

Two years ago I met a man in North Dakota who was traveling from place to

place, preaching and distributing tracts on holiness, and taking collections. He was a pleasant, mild mannered man, and announced himself as a member of a well known church in the east. As I had formerly been a member of the same church, I felt some interest in him, and asked him if he was a member of the conference in his state and if he held papers from his denomination, to which he replied, "No." I afterward learned that he visited two towns in which there are Nazarene churches, but that the pastor in each case declined to ask him to preach. Upon examination he had proved to be unsound in doctrine upon one point, and the pastors wisely refrained from giving him an invitation to preach.

These are but two samples of many of the ecclesiastical tramp, men who have no papers from any church, though claiming to belong to such and such a church, and whose doctrine is usually found to be unscriptural and unsafe. They may be winning in appearance and speech, but the better and safer course for all ministers and members of the Pentecostal Church of the Nazarene is to kindly but firmly let them know they can not have a place in our pulpits.

COWAN, MONT.

WITNESSING FOR CHRIST

L. I. MC DOUGLE

One of the greatest losses to the unsaved portion of the world is the fact that there are proportionately so few witnesses for Christ. The decadence of the class meeting has been one of the greatest calamities, not only to the church, but to lost men. Jesus ordained that all believers should be His witnesses, thus conveying, as only the redeemed can, some knowledge of His saving and cleansing power, and the thrill of life, joy and peace that comes to the soul born of God. It matters not that we can plausibly justify our refusal, or excuse our neglect: the absence of living witness is an unspeakable deprivation to the unsaved.

Vast throngs of people do not attend the sanctuary. They never, or rarely, hear a sermon. The comparatively few ministers can not come in touch with all the people, but believers can. They can reach all classes, and nearly every week, and by re-preaching the sermon, and re-telling the story of their own redemption, great numbers would be saved. Many fathers would return to God, and the home again become a center of religious devotion.

We are face to face with a distressing situation. So many in the church have not been born again, and have formed entangling alliances with the world, can not witness to this glorious salvation, and in the present course of events will never be able to do so. Yet there are those who have been born of God, who I fear are putting on the armor of darkness, and forging their defense out of the arguments of the unsaved. Brethren in Christ, for the sake of the fathers whose example is a real barrier to the saving of the son; for the sake of vast numbers of girls that will be swallowed, first by the spirit of pride, and

then by its attendant evils, let us tell the wonderful story of redemption. If in the class meeting or praise service, or love feast, do not exhort, or deliver eulogies upon religion, but tell what Jesus has wrought in your soul and life by the pow-

er of the Holy Ghost. Oh, the spiritual darkness that is coming upon the church and the world! Can this be driven back and the light of heaven, and the joy and glory of the Holy Ghost, thrill with holy

life these vast throngs of perishing men?

"Holy, holy, holy, is what the angels sing, And I expect to help them make the court of heaven ring.

But when I tell redemption's story, They'll bow their heads, they'll fold their wings, For they never knew the joy that my salvation brings.

Mother and Little Ones

A PAIR OF THEM

□ □

Last night right after supper it was dark,
And I went out to play around in front
A little while, till time to go to bed,
And Sam and Charlie Rossman stopped, and
said:
"Come on with us and let's go round the
block."

And so I did.

We walked, and walked, and walked,
And it was dark and they were nine years
old,
But I was only five. And when we got
Away past all the stores and everything,
They said: "Come on, let's run and leave the
kid."

And so they did.

And I ran all I could,
But they was nine years old, and I was five,
And couldn't go as fast, so pretty soon
I had to stop and walk, and come on home
All by myself alone. And it was dark,
And there was mother waiting on the porch.
She said: "You naughty boy! Go on up-
stairs!"

And so I did.

Then mother took the switch,
And led me in the bath room by the hand,
And shut the door, and switched me on the
legs,
And broke the switch in two, and then went
on

And licked me with the pieces; then took off
My sweaty clothes, 'cause I had run so hard,
And bathed me clean, and told me I should
pray

That I should never run away again,

And so I did.

Well, by and by, when I
Was crying on my pillow in the dark,
Father came in, and held me in his arms.
He said when he was just the size of me
He ran away with two big boys one night
Because they told him to, and they stayed
out

Till nine o'clock! And when he got back
home

He got a lickin' just the same as me,
So he knew just exactly how it was.
Then after we had talked a little while,
He said to dry my tears and go to sleep.

And so I did.

—Selected.

THE LORD IS MY SHEPHERD, I SHALL NOT WANT

This working analysis of the twenty-third psalm was sent in by Mrs. S. E. Collier, of Braceville, O., who based it upon something which she heard at a devotional service.

I shall not want rest. "He maketh me to lie down in green pastures."

I shall not want drink. "He leadeth me beside the still waters."

I shall not want pardon. "He restoreth my soul."

I shall not want guidance. "He leadeth me in the paths of righteousness."

I shall not want companionship. "Thou art with me."

I shall not want comfort. "Thy rod and thy staff, they comfort me."

I shall not want food. "Thou preparest a table before me in the presence of mine enemies."

I shall not want joy. "Thou anointest my head with oil."

I shall not want satisfaction. "My cup runneth over."

I shall not want anything in this life. "Goodness and mercy shall follow me all the days of my life."

I shall not want anything in eternity. "And I will dwell in the house of the Lord forever."

Jesus says concerning these things:

Rest: "Come unto me, all ye that are weary and I will give you rest."

Drink. "If any man thirst, let him come unto me and drink."

Pardon. "The Son of Man hath power on earth to forgive sins."

Guidance. "I am the way, the truth, and the life."

Companionship. "Lo, I am with you always."

Comfort. "I will not leave you comfortless; I will come to you."

Food. "I am the bread of life."

Joy. "That my joy might remain in you."
Satisfaction. "That your joy might be full."

Anything in this life. "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you."

Anything in eternity. "In my Father's house are many mansions. * * * I go to prepare a place for you."—New York Christian Advocate.

A STRIKE

The snow was deep in the paths, the barn door hard to open and the ax dull, on the morning when Phil and Harold decided to go on a strike.

"I'm tired of chores," said Harold. "Bill and Jack Lee never have anything to do out of school."

"But isn't that because they live upstairs in a flat and there's nothing for them to do?"

"I don't care why 'tis. I only know I've had enough of chores. Lessons, out of school, are enough for any boy."

"Sam Dunn could just as well do them all the time. Let's strike work," said Harold. "Father's away. It would be a good time."

"Strikes are all the go," admitted Phil.

"Let's do it," eagerly. "We can try how it works, anyway."

"And declare it off if it doesn't work well."

So, on the following morning, as the boys left for school, a placard was posted outside the kitchen door with the words:

"A strike is on. No more chores for boys. Phil and Harold."

Nora, the maid in the kitchen, called Mrs. Allen to see it, and the two, in some amusement, made arrangements which seemed to involve something like a strike of their own.

So, when the young strikers returned at noon, they found the house quiet, the key of the back door under the mat, as always understood at times when there was nobody at home.

It was easy to guess that mother had gone on one of her very frequent visits to her parents, who lived at the other end of the town, but there appeared no reason for the absence of Nora, and there was some grumbling as the two realized that no preparation had been made for dinner.

"Never mind; we can find plenty to eat."

They made a cold lunch, and at supper time ate what was left of it.

"Boys don't need to be so particular—pampering themselves up," Harold assured his brother.

"No, indeed. Fancy if we were camping. Things would be a good deal rougher than they are here."

But it was rather comfortless to find their bed unmade and their room in the confusion in which they had left it on rising. And when, in the morning, they went to the kitchen with its array of unwashed dishes from their meals of the day before, they were quite ready to agree that it was like camping with the fun left out.

Other parts of the house were warm, for San Dunn took care of the furnace; but there was no fire in the kitchen.

"I'm not going to eat cold stuff this morning," declared Phil. "It's odd if we can't get up a breakfast for ourselves. Here are some eggs—anybody can cook eggs. And we'll have milk toast."

"But where's the milk?" said Harold. "I've been looking for some time, but there's only a little drop left from last night."

"I wonder if anybody's looking out about milking the cow, now that Nora's taken herself off," said Phil, in great discomfort. "Well, we'll have coffee."

After a laborious three quarters of an hour they sat down to a muddy mixture they called coffee, missing sorely the fresh milk which Sam Dunn, under his instructions, had carried away with him when he milked.

"Can't you make better toast than this?" growled Phil. "One side burnt and the other side raw."

"Well, you boiled the eggs, and they're like bullets."

"If we waited for them to boil soft, we'd be late for school."

Phil presently pushed back his chair in disgust.

"How long do strikes last?" he said.

"I'm thinking this one has lasted about long enough for me."

"Me, too. It hasn't worked well at all."

The paths were cleared of snow, kindling cut, and other small duties attended to. Then another placard was hastily prepared:

"Strike's off. Phil and Harold."

As the two strikers guessed might be the case, on their return at noon, Nora was in the kitchen, having much enjoyed her short holiday. Everything was in pleasing preparation for a comforting meal. Mother sat down to it with them, looking as if nothing unusual had been going on, but the boys felt a little foolish.

"We—didn't calculate on you and Nora going on a strike, too," at length said Phil.

"I suppose not," said mother. "But you must acknowledge that it was a good time for us to do it, when there were no boys ready to bear their own little share of the everyday burdens. Things, you know, can not run smoothly unless each one does his faithful, willing best in the business of home-making."

"I think we both know that," said Phil, with a rueful shake of his head, with the remembrance of the discomforts of the last twenty-four hours.—Sydney Dayre, in Christian Register.

HOW IT HAPPENED

Tommy had a cold. It was just a wee bit of a cold, not enough to count, Brother Fred said; but then Fred didn't know anything about it, of course.

"An' I can't bring in the kindling wood or feed the chickens or go to school!" announced Tommy, jubilantly, and then he coughed—such a funny, made-up cough that Brother Fred laughed "Ho! ho!" and Sister Kate laughed "He! he," and Mamma Stone said, "Dear me! You're not a bit like George Washington, are you?"

Tommy didn't know what it was all about,

and he said so, and then mamma laughed, a bright, cheery laugh. "Do you know who George Washington was?" she said.

Tommy stood very straight and tall. He put back his shoulders and let his arms hang down by his sides. He looked just exactly as he did when he stood at the head of his class at school. "George Washington was a great general," he said quickly, "an' he was a soldier, an' a president of the United States, an' he was the father of his country, 'sides lots of other things."

"Good!" said mamma. "And George Washington was never too sick to do his duty, and that is one reason why he was a great general and a good soldier."

Tommy sniffed. "I guess George Washington never had a cold like mine!" he exclaimed.

"Never had a cold?" said mamma. "Once upon a time he had a fever, and he had to stay in his bed for days and days, but the minute he was able to get up and go out again, back to his soldiers he went! Are you able to go out, Tommy, or must I put you to bed?"

"I don't want to go to bed!" he said decidedly. "I—"

"Then," said mamma, "a whole army of wood sticks want to see you, and some feathery soldiers want their breakfast, and a whole schoolroom of boys and girls will expect you to lead the march. If you wish, you can play you are George Washington, instead of Tommy Stone, only one thing you must remember, if you play that play, that you are never too sick to do your duty."

And that is how it all happened that Tommy fed the hens and filled the woodbox, and went to school and he had a new George Washington story to tell; and it was such a good story that the teacher put a star on his breast.

When Tommy came home at noon his cough was gone and he had forgotten all about his cold, which all goes to prove that Brother Fred was right. It was not enough to count.—Exchange.

THE GREATEST AMERICAN

A small boy was asked to write a sketch of George Washington, and here was his fulfillment: "George Washington was a soldier and the first president of the United States."

That, to the boy and to many an older boy, tells the whole story of patriotism, courage, endurance, devotion, and ability. Between the two lines any child may read the life of Washington.

Born February 22, 1732, he died December 14, 1799.

It was "Mary, mother of Washington," who said, "George has always been a good son."

The lad's schooling was of brief and meager character, but he acquired proficiency in arithmetic.

When he was eleven his father died and the boy's personality attracted the attention and secured the favor, of Lord Fairfax.

At the age of nineteen he was a major in one of the border regiments of Virginia troops raised for frontier defense in the French and Indian wars.

Memorable achievement led to his being termed "the rising hope of Virginia."

He accompanied Braddock on the ill-fated expedition to Fort Duquesne.

Three years later he led an expedition and placed the British flag "on the yet smoking ruins of the fortress"—thereafter known as Fort Pitt. The old fort is yet intact on the outskirts of Pittsburgh.

A year later he married Mrs. Martha Custis. He served several terms in the Virginia House of Burgesses.

He was the unanimous choice for Commander-in-Chief of the American forces, being elected at the second session of the Continental Congress.

After the successful siege of Boston, he suffered defeat on Long Island and left New York in possession of the English.

Five months later he recrossed the Delaware in midwinter and defeated the British at Trenton and captured a thousand prisoners.

Princeton he won, Brandywine he lost, and then went into winter quarters at Valley Forge.

The brightest pages in history are those

recording the valor of the troops under Washington, 1778 to 1781, when Washington and Lafayette captured Yorktown and ended British ascendancy in America.

The Treaty of Paris was signed in 1783. Washington resigned, returned to Mount Vernon to take up the quiet life of a Virginia planter.

"But," said the presiding officer of Congress, as Washington announced his retirement, "the glory of your virtues will not terminate with your military command, it will continue to animate remote ages."

Frederick the Great sent Washington his portrait and inscribed thereon was "From the oldest General in Europe to the Greatest General in the World."

He presided over the convention which adopted the Constitution. His election to the presidency, while anticipated, was announced April 14, 1788, and he went to New York to take the oath of office.

Again he vindicated the wisdom of his selection—a man of fixed opinion and inflexible will, he had to deal with such intellectual giants as Jefferson and Hamilton and Knox and Randolph.

He was unanimously re-elected in 1792, and there followed all the bitterness incident to factional politics.

In 1796 he issued his memorable "Farewell Address," and in 1797 again took up the life of a planter at Mount Vernon.

He died in 1799, his last words being, "It is well." His character, his life, his illustrious achievements, justify the eloquent words spoken in lofty funeral eulogium. He was, is, and will remain, "First in war, first in peace, and first in the hearts of his countrymen."—The Hatchet.

WISE WORDS TO GIRLS

The girl who desires to make a good wife must know something of the practical side of life; and if she does not possess this knowledge she must learn. Leave love and romance out of your reckoning altogether. It may cover a good many faults and help you over some stiles at the beginning of your married life; but, after the first glamor has worn off, then the real trials will begin. Only the practical girl will surmount these trials. She it is who will be able to make home bright and happy when a curtailed income necessitates economy; who will be able to help her husband as well as console him when troubles arise, and who will prove the most successful mother by knowing exactly how to manage her children.

Every girl should ask herself this question: "Am I training myself for the duties of a wife?" It is no good fritting away your time making the best of your appearance if you do not improve your mind. Men of today do not want to marry dolls. They want a wife who can cook, sew, and manage servants; not a drawing-room ornament. You can either be the guiding star and helpmate of a man's life, or you can be a clog and hindrance, dragging him to failure. So, when you are building your castles in the air, add practical touch to your day-dreams by asking yourselves: "How am I preparing myself for this happy dream, should it come true? Am I training myself to fit this vocation properly?" The good wife should be her husband's comfort, strengthening him when he is weak, walking proudly with him to success, giving him tenderest love and sympathy in adversity. She must be able to spend his money wisely, remembering that every penny represents work and thought on his part. It is a big responsibility. Girls, see that you are fitted for the task before deciding to marry.—Selected.

THE POINT OF VIEW

MRS. SARAH CANNON LEAMON

"When I moved into this house I did not know anyone in this neighborhood. Now I know all about everybody. I have found them out," exclaimed Mrs. Gorman, as she met Mrs. Finch on the side porch of their common dwelling.

"What have you found out?" inquired Mrs. Finch.

"I've found out that Miss Bessie is a good woman and her husband is a good man, and there's nobody else worth counting."

"You are very much mistaken. I have lived in this house sixteen years, and I think it is a splendid neighborhood. You have only lived here eight months, and you are not very much acquainted."

"I'm as much acquainted as I want to be. I'm glad I'm going to move. You needn't tell me; I know."

The ladies went their way, each satisfied with her point of view. It is often, very often, the point of view that constitutes the difference between happiness and misery.

When a friend comes to us with his little tale of woe we tell him to look on the bright side. We do all in our power to change his point of view, and help him see the silver lining of his little cloud. If we succeed we send him on his way rejoicing, and we are glad that we were permitted to give a word of cheer to a struggling, perhaps a desponding brother.

When an unexpected burden falls upon our shoulders, we see through a glass darkly. It may be worse than that. We may be stone blind. We can not see at all. It is just possible that we fall from grace, and conclude that there is none that doeth good, no, not one.

The prophets have all been stoned or killed. "I, even I only, am left, and they seek my life to take it away." We need to listen for the still small voice. When we listen we will be sure to hear, "What doest thou here?"

When we obey the command to go forth and stand upon the mount before the Lord our point of view will be changed. We will see the light where we saw darkness. We will see good all about us. We will wonder that we worried about that little burden, that made us stronger while we carried it and then having accomplished its purpose, rolled away.

Stand upon the mount before the Lord a little longer, and a feeling of joy comes, as we realize that our point of view has indeed changed, while we thank God that the lines have fallen to us pleasant places.

THE OWL'S ADVICE

"What a disagreeable day!" asserted the Butterfly, as it rested with its wings flattened together upon a rose leaf.

"Yes," agreed Miss Honey Bee, "although I am always busy, and used to working in all kinds of weather, I confess that I like a sunny day best."

"But rain is good for worms," broke in Robin Redbreast, who had just pulled up a fat, juicy one from the lawn. "On a dry, sunny day I might have worked an hour, and then only have secured a thin, stringy one that was hardly worth pulling up."

"The Robin is right," croaked a Toad, that was flattened upon the ground cooling itself in the moist earth. "I have to build myself a hiding place when it is hot and dry, or else back down into the ground. I think a rainy day is delightful."

"Well, I guess you wouldn't think so if you had wings and the rain glued them together as it does mine," grumbled the Butterfly.

"I confess that I can not fly as well on a rainy day," conceded the Robin, "but I get a nice bath without the trouble of hunting for a bathing tub."

"Yes, the rain pounds my back considerably, but it washes the dust off and gives me a good appearance when when it clears off," the Toad admitted.

Just then an Owl, with a loud hoot, joined in the discussion. He was perched on a tree overhead, and had been an attentive listener.

"People call me wise!" he cried out, with a flap of his wings to secure attention. "I have always noticed that it takes two kinds of folks to make a world—the satisfied and the dissatisfied; and I have always observed that what is good for one is just the opposite for others, and that what some folks enjoy others dislike. I have also noticed that those persons who try to make the best of their surroundings are the happiest."

After this somewhat lengthy speech the Owl was silent, and nothing more could again induce him to join in the conversation.—Exchange.

The Work and the Workers

ANNOUNCEMENTS

EVANGELISTIC

Mr. and Mrs. Thomas A. Gookin are expecting to come north from Peniel, Texas, about the first of July, and desire service in meetings on the Iowa District. Brother Gookin is a fine young preacher, a thoroughly safe man, and his wife is one of the best musicians in the country. Give them a call; they will do your community good. Address Brother Gookin at Peniel, Texas. Brother B. T. Flanery, superintendent of the Iowa District, also will be glad to recommend Brother Gookin.

C. A. McCONNELL.

HOLINESS MEETING

A holiness meeting will be held at Carrollton, Ohio, June 5th to 15th. The workers are R. M. Kell and Miss Lulu Kell and Mrs. Carrie Crow, of Kingswood, Ky., and the Mitzel brothers, of Carrollton. The meeting will be in charge of Dick and Tillie Albright.

IDAHO DISTRICT ASSEMBLY

The district assembly for the Idaho District, will convene at Boise, Idaho, June 25th-29th, General Superintendent E. F. Walker, D. D., in charge. We are expecting the greatest time that Boise and the state of Idaho ever saw, because God is with us. At the setting of the assembly, the district will approximate nine months in age, with five new churches organized. The district management has been by correspondence, which is next to nothing. With the same effective local help in the south end of the state as has come to our assistance in the north end, we could report ten or twelve new churches as easily as five. With perseverance and wisdom under the anointing of the Holy Ghost, we will occupy the field and cover the state with the glory of the Lord. Any one outside of district territory desiring to attend the assembly will feel free to come, dropping me a card of notification, so that entertainment can be arranged for your comfort.

J. B. CREIGHTON, Dist. Supt.

NOTICE ABILENE DISTRICT

Those who subscribed and paid their subscription at our last assembly, for the publishing of the minutes, please notify the secretary if you want your money to be kept for the same purpose another year, or you want it refunded to you. We have called the attention of the district to this important matter, and it seems that no one cares for the minutes to be published. So please advise us what you want done with your subscription.

I. M. ELLIS, Dist. Supt.

W. F. RUTHERFORD, Dist. Sec.

A NEEDY FIELD

Few towns in the Pacos Valley, N. Mex., have had holiness preached in them. Brother Charlie Robison, of West, Texas, has agreed to come out with a small band of workers, spending the summer going from town to town. We have a tent here 40x60, but lack funds for them to reach us. It will take \$40 for carfare. We would very much appreciate an offering at once for this most worthy cause. Please send at once to Charlie Robison, China Springs, Texas.

R. E. DUNHAM,

Pastor Nazarene Church, Artesia, N. M.

TENT WANTED

I am wanting a gospel tent about 40x60 to use in the New York District of the Pentecostal Church of the Nazarene. Any one wanting to invest \$200 to spread scriptural holiness send the same to me. A new place open for a camp now and I need it within the next two weeks. For reference write to our superintendent, Rev.

J. A. Ward, 1710 Dean St., Brooklyn, N. Y., enclosing a stamp. Address all letters to me, Rev. F. E. Miller, Evangelist, Box 168 Lowville, N. Y.

CAMPMEETING NOTICE

The first annual campmeeting for the Nazarene Church at Millport, Ala., will be held in a beautiful grove near Millport, beginning August 22d. Arrangements will be made to take care of visitors. We want the holiness people of Alabama and Mississippi to attend. The fine groves and everlasting spring of water makes this place ideal for a great campground. Begin now to plan for this meeting. The special workers will be Rev. C. H. Lancaster, Mrs. C. H. Lancaster, of Jasper, Ala., and Rev. J. A. Manasco, of Nauvoo, Ala. For particulars write to Rev. F. B. Shelton, Millport, Ala.

CAMPMEETING

The Southeastern Washington Nazarene campmeeting will be held May 22 to June 1, 1913, at Mountain View Grove, Bryant Avenue and Part street, Walla Walla, Wash. Rev. W. E. Shepard, the California evangelist, will be in charge, assisted by Lewis and Mathews, the well-known musicians, and other prominent workers. To secure tents or location, address W. S. Barnett, 531 Newell St., Walla Walla, Wash. DeL. WALLACE, Dist. Supt.

CAMPMEETING

The four Nazarene churches of Ford county, Dodge City, Bucklin, Ensign and Kingsdown, will hold their first annual campmeeting at Kingsdown, Kas., May 22-June 1, 1913. Rev. L. Milton Williams, evangelist, will have charge of the preaching. To hear him once means to come again. Rev. W. R. Cain, evangelist and singer, will have charge of the song services. Hear his play the cornet and sing solos with his guitar.

ANNUAL CAMPMEETING

The Chicago Central District campmeeting of the Pentecostal Church of the Nazarene will be held at Olivet, Ill., May 30th to June 9th. Special workers: Rev. L. Milton Williams, evangelist, Rev. Martha Wines, evangelist, Rev. E. F. Walker, D. D., general superintendent, Rev. J. M. Wines, district superintendent, Rev. M. T. and Lida Brandyberry, leaders in song. June 1st, 10 a. m., baccalaureate sermon, by Rev. E. F. Walker D. D. June 6th, 10 a. m., commencement exercises of the Illinois Holiness University. Olivet is reached by Chicago & E. I. R. R., Big Four, Wabash, Chicago & Southern Indiana R. R. to Danville, Ill., take Illinois Traction interurban car from Danville direct to Olivet. Following out the plan of last year, lodging and entertainment will be furnished free, providing you write stating when you expect to arrive and how long you will remain. For further information and reservations, write E. G. Anderson, Olivet, Ill. Do not fail to avail yourself of this opportunity to hear the most successful preachers and soul winners in the country. Assisting the special workers will be several of the pastors and evangelists on the district and the student body and faculty of the Illinois Holiness University. Special music will be furnished by the school band, orchestra and quartettes. Pray for a great meeting.

NOTES AND PERSONALS

District Superintendent A. S. Cochran is at home severely stricken with lagrippe. Let much prayer be made for this valuable man. He has been compelled to cancel all his published dates.

The announcement is made of the marriage of Mr. Henry Luchsinger and Miss Hilda Easten, at Surry, N. D., April 27, 1913, District Superintendent Lyman Brough officiating. They will make their home at Plaza, N. D.

Prayer is requested for the recovery of Sister Kate Reed one of the most faithful members of our church at Murillo, Ark.

DISTRICT NEWS AND ANNOUNCEMENTS

ALABAMA DISTRICT

Have just visited some of our churches and had some fine services. We had a blessed season of grace at the Millport Nazarene Church on April 11th, 12th and 13th. The weather was a little blustery, but the services were very fine. The Nazarenes at Millport are doing a fine work and God is greatly helping them. Rev. Henry Cook is the pastor there. Brother Cook is a good boy and may God bless and help him. Rev. F. B. Shelton lives there; he is a fine Nazarene. Brother Lonnie Shelton and his family are most excellent people. Was in their home some and enjoyed it much. I was in Brother and Sister W. F. Gentry's home; they are as fine people as I ever saw, and full-fledged Nazarenes. There are others who are good and worthy—people who love the cause of holiness. God's blessings on them. My home was mostly with Father and Mother Shelton who know how to entertain preachers.

My next point was near Columbus, Miss. Rev. F. B. Shelton, of Millport, went down with me, and we began the meeting on the night of the 15th and continued over Sunday, the 20th. Had some fine services. Our home here is with Brother and Sister J. D. Shelton and Brother and Sister C. W. Reynolds. They are all Nazarenes, and fine people. We were four miles out from Columbus. This is a fine farming locality.

Then on April 27th I visited our Nazarenes at Dora, Ala. The service on Sunday morning was fine. We were almost rained out at the night service and only had a small crowd out. Brother Scogin and his family are faithful there, also Sister Johnson and some others. Brother J. W. Randolph is the superintendent of the Sunday school.

Next I visited the church at Brilliant from May 1st to 4th. Held some fine services. This is one of our old battle grounds where God has given us some gracious victories. Rev. J. N. Russell is the pastor here. Brother Russell is doing a good work at Brilliant. We held a meeting of the church board and they agreed to give Brother Russell some time through the summer months to do some evangelistic work. They will also give him some help financially. We licensed Brother John Borges to preach, and I feel that he will make a good preacher of the Word. We also took two members into the Brilliant Church.

HERALD OF HOLINESS

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

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C. J. Kinne, Agent

I go next to Vernon, Ala., where we have some faithful Nazarenes. Then down to South Alabama. God's blessings be upon the Herald. We are expecting great victory on Alabama District this year.

C. H. LANCASTER, Dist. Supt.

SPRING CONVENTION OF CLARKSVILLE DISTRICT

The Spring convention of the Clarksville District convened at Gallatin, Tenn., April 23d at 7 p. m., with Rev. J. A. Chenault in the chair. Our superintendent, Rev. J. J. Rye, of Clarksville, not being able to be with us, had kindly asked Brother Chenault to make all arrangements, which he did creditably and satisfactorily to all concerned. He had secured the court house for the occasion, but at the invitation of the Free Methodist pastor, who so kindly and so willingly tendered us the use of his church, he decided to take the convention there. The pastor and his good wife and people greatly endeared themselves to our hearts. They helped much in making the convention a success by their fervent prayers, unctuous singing, and burning testimonies.

The opening service was blessed with the presence and power of God. After singing, prayer was offered by the chairman. He then led an enthusiastic praise service, after which he made some explanations, and announced the program for the next day's meetings.

The opening sermon was preached by Rev. C. R. Pollard, of Erin, Tenn., selecting for his text Phil. 3: 13-15. The Lord blessed the message, and the service closed with a good tide on.

Wednesday was a good day. The fire fell in the opening song, and the praise service was full of juice and fire. After prayer, led by Rev. G. M. Hammond, of Springfield, Tenn., the chairman gave a brief account of the Lord's dealings with him, in the ministerial work.

At 11 o'clock Rev. G. E. McGhee, of Ruskin, Tenn., brought us a message of inspiration and encouragement.

The afternoon was given largely to brief reports from the delegates of the work being done in their respective fields of labor. At the close of the preliminaries, conducted by the chairman, Rev. G. M. Hammond was called to the chair, and presided for the hour. Brother R. B. Mitchum, a loyal Nazarene, of Nashville, Tenn., and Rev. J. L. Roby, of the same city, were introduced, and both made brief, but helpful talks. Rev. J. A. Chenault of Chestnut Mound, reported three organized churches, three Sunday schools, and some additions to the church. He gave a brief outline of the work being done, and mentioned a few difficulties that were being removed in answer to prayer.

Brother Myers, of the Monville charge, told how, in answer to prayer, a lot had been donated and lumber secured to build a church. He also gave an encouraging report of the cottage prayer meeting work.

Rev. G. E. McGhee spoke encouragingly of his work; he had collected a few dollars for the Publishing House fund, and had filled every appointment.

C. R. Pollard reported his work in good condition; large and attentive congregations, and an increasing interest in the Sunday school. The Wednesday night prayer meeting is well attended, with good behavior and much interest; the women's prayer meeting is doing well, and their plan for raising missionary funds is a success. The missionary box is a welcome visitor at each Thursday afternoon service, into which they drop their dimes, quarters, or dollars.

Brother Pollard also represented the work of Rev. W. F. Collier and Rev. E. T. Cox, who were absent. He spoke encouragingly of their work. Interest along all lines seemed to be growing, and great good was being accomplished.

The evening service was rich with blessing. After the opening hymn, prayer was offered by Rev. Cooke, pastor of the Free Methodist church. Rev. G. M. Hammond preached on the "Signs of His Coming," which blessed the hearts of all who heard him.

The Thursday morning service was opened with song, and Rev. G. M. Hammond offered prayer. Brother Chenault led an enthusiastic praise service, after which Rev. J. L. Roby brought us a message full of life and hope, and our hearts greatly rejoiced.

Rev. G. M. Hammond presided at the afternoon session. After the opening hymn, prayer was offered by Brother Chenault. Announcements were made, and the object of the meeting explained. Almost the entire afternoon was given to discussing methods and means of financing the work of the district. Short talks were made by all the workers present.

After adjournment, a few workers held a street service under the leadership of Brother Chenault. As he stood upon the street of his home town, and declared what God had wrought in his soul, it rejoiced our hearts. No one seemed to doubt that Anderson Chenault had the blessing. Sister Chenault, in her quiet and humble way was a great blessing. She was always on hand, and throughout all of the business sessions was ever ready to assist in planning, and in the discussions and in whatever way she could for the promotion of the district interest.

The night service was opened by singing "There is a fountain filled with blood." Prayer was offered by Sister Brown, after which Brother Chenault conducted a praise service, and gave a helpful talk at its close.

Brother Cox arrived in time for the afternoon session, and brought us a helpful message from Acts 5:29 at night, which added inspiration to the meetings.

All things considered, it was the best day of the convention, and we feel that a lasting impression for good was made on some hearts in Gallatin.

Friday was missionary day, and God abundantly blessed. The fire fell as Sister Chenault preached on missions from Isaiah 40: 18. In the afternoon Brother Chenault read the Manual on missions, asking questions and discussing the matter. At 7:30 Rev. E. T. Cox brought us a helpful message.

Saturday morning service opened with a high tide. The praise service was the best yet, and Brother McGhee had no chance to preach, so he had to wait till night, at which time he brought us a good message.

The closing day, Sunday, was the best of all. Brother Chenault brought a good message at the morning hour from 2 Kings 4: 10, and there was one seeker for a clean heart. Mrs. W. R. Cox, of Greensboro, N. C., was the speaker for the afternoon, and gave a splendid address on Christian education.

Brother Chenault preached again at night, and there were several in the altar seeking pardon or purity. The meetings closed with victory, and preachers and delegates went back to their respective fields of labor to redouble their energies in spreading Scriptural holiness over these lands. C. R. POLLARD, Sec'y.

IDAHO DISTRICT

Beginning with the 21st of April, I started north to visit the Nazarene churches in northern Idaho, stopping first with Pastor L. R. Blackman, of Troy, for one day and two nights, having a delightful time with him and the church. A more devoted people to God and the pastor would be hard to find. They are certainly doing well in the Lord. Seven additions to the church the last night. On account of poor health with the pastor and wife, a change will have to come to the church at Troy the coming year.

Second stop was at Kellogg, Idaho. This is a mining town, the silver and lead output annually being \$18,500,000, and dividends \$3,000,000; wages paid, \$6,500,000; par valuation of mining stock, \$3,700,000. Within a radius of twenty miles five other towns are yielding similar outputs annually.

At Kellogg Evangelist M. E. Ferdinand unloaded himself, wife, and sister-in-law. Having \$1.20, they put up for the night at the best hotel in town, and said he paid his bills. He found the town of 4,000 people quarantined against holiness; not an opening could be had

for love or money. Brother and Sister Mayhugh took the trio in, and meeting started in a small room in their home. The folks came to the filling of the little room, and salvation tide swept many into the kingdom.

The snow was six feet deep, winter was on, but the evangelist said the district superintendent had sent him there, and God led him, and something had to be done. So, in company with a few others, he went out to buy a lot to build a church house on. The lot was found, price agreed on, and the \$100 for the first payment on the lot was borrowed from an outsider, without interest. The snow was shoveled off, and the church building started. It was sufficiently finished by the 23d of March to commence meeting in, the revival being on, and continued up to April 27th. On this date I organized the Pentecostal Church of the Nazarene in Kellogg, being the best day this scribe ever saw in Idaho. Here was a \$525 lot, house on it, an organized church in the house, and a pastor installed, Brother Erwin coming to us from the M. E. Church in Kellogg; \$1,000 was raised for the church enterprise, and enough on subscription to finish off the building. To God be all the glory.

To McGuire, Idaho, the Ferdinand trio came last fall, uninvited, secured an old schoolhouse, held meetings, had a revival, organized a Pentecostal Church of the Nazarene, bought one acre of land with a good residence on it, then bought the schoolhouse in which he held the revival, and had that moved onto the acre tract for the church, secured Bro. George Meadly for pastor. Under the management of the pastor the church is going fine; two reclaimed the night I was there, Brother Ferdinand accompanying and assisting me. McGuire is the Post Falls of our work in other days, where we lost both our church and property through litigation; but we are by far better off now than at the beginning, both in property and congregation and general good-will of the people. Brother Meadly is well liked, and is doing a good work. He is leading the flock on to victory, and will continue as pastor for the coming year.

At Coeur d'Alene City we are just getting our feet down a little. Rev. Ferdinand held a revival here in the winter; did not organize a church, but took twenty-five or more names for membership, and organized a Sunday school. He got an option on a lot for a church building, and is now arranging for a camp meeting there beginning the second Sunday in May, to continue up to the district assembly in June at Boise. There will be a church organized, house built, and an invitation extended for the district assembly to be held there next year, 1914. My report is incomplete; more later.

Yours under the blood,

J. B. CREIGHTON, Dist. Supt.

NORTHWEST DISTRICT NOTES

Rev. Fred St. Clair and C. U. Fowler are in a meeting at Colfax, Wash.

A new Nazarene class has been organized near Prosser, Wash., to be "christened" in the near future.

Rev. E. B. Fish is in evangelistic services at Sultan, Wash. His permanent address is R. F. D. No. 6, Green Lake Sta., Seattle, Wash.

Owing to other meetings at Hillyard on May 18th, the district superintendent will visit Seattle May 18th and Pleasant Prairie, Hillyard and Lincoln Heights May 25th.

The Northwest District Assembly will convene June 17th-22d, at First Church, Portland, Ore. The first day will be devoted to examinations of preachers and deaconesses. Each licensed preacher on the district should write Rev. R. L. Wisler, 301 Ninth ave., south, North Yakima, Wash., at once the year in which they are now to pass, and also their record of grades attained in prior examinations, that he may complete the record, and that ample provision may be made to expedite the examinations at the time set.

Owing to removing of so many elders, all elders who are members should write their names, addresses, and churches they belong to,

that their names may appear on roll call and recognition given. Otherwise many omissions may occur.

DeL. WALLACE,
Dist. Supt.

MISSOURI DISTRICT

The work is progressing nicely. We are looking up and going ahead, and God is giving victory. Rev. J. E. Bates has just closed a very successful meeting at Malden, and Will Seals is now at Sabula, Mo. L. M. Hibnes is having a successful time at Lulin, Mo. Nellie Lonnes is holding forth at Blue schoolhouse. She will go from there to Moark, thence to Clearwater. Our pastor at Woodward, Okla., Bro. Will Deboard, is now with his brother, C. I. Deboard, at Redford, Mo. They go from there to Bunker, Mo. Tom Mason and wife go to Garwood for a meeting. This is a new place for us. May God give us a new class there. There are more calls than we can fill. We will have two tabernacles running all the season, and part of the time there will be four in the field. We have the greatest evangelistic field I know of, and we expect the people to hear from us. We have a tabernacle meeting billed for Poplar Bluff, June 17th to July 6th. Let much prayer be made for this city. Sister Della Geitz will be the organist, and Fred Geitz the song leader, assisted by Rev. C. I. Deboard, our pastor at Ellington. L. M. Hibner and wife and W. G. Davis will be the workers. We will be at Coffey, Mo., July 8th to 20th. Rev. W. G. Davis, of Poplar Bluff is now with me at Fisk. We organized a small class last Sunday. I am asking prayer for Mrs. Whitney, that she may recover her health.

MARK WHITNEY, Dist. Supt.

GENERAL CHURCH NEWS

A GREAT MEETING

The tenth anniversary of Rest Cottage and spring convention at Pilot Point, Texas, opened April 18th, with a powerful sermon by Rev. C. E. Roberts. The glory from heaven came on the first service, and continued throughout the ten days. The preaching throughout was unusually deep and unctuous, the character of which was "deeper yet." Pastors, evangelists and laymen gathered from all over the southwest, sat at the Master's table, caught fresh zeal and went out to scatter the fire anew. No one could attend the meetings and go away the same character as before. Conviction was deep and powerful, and professions clear and bright. Beautiful harmony prevailed and all seemed to be delighted and helped. It would be impossible to mention all who were there. Rev. I. M. Ellis, our district superintendent, was with us and preached a powerful sermon on anniversary day. Rev. J. T. Upchurch, of Arlington, was with us one day. President R. T. Williams, of Peniel University, was in attendance the last few days, and preached a powerful sermon on the Holy Ghost. The climax of the convention was reached anniversary day. We prepared no program, but opened in Jesus' name at 9:30 a. m., and invited the Holy Ghost to take the lead, which He did, and for four hours an unbroken stream of glory poured through the service as is seldom witnessed. O, what power! Such waves of holy delight, as the inmates of Rest Cottage told of miraculous deliverance from sin! Five little girls from the orphanage, with shining faces, sang while the power of the Highest rested upon every one present. An offering was taken for Rest Cottage Association and nearly \$1,900 was given and pledged in a few minutes. It was the decision of all that these meetings should be perpetuated, and over \$500 was raised for the erection of a shed. It is now under construction. It will be 60x80 feet, and will be completed in time for the camp meeting the last of August. Mrs. Hudson and I opened the battle at Abilene last night. The Lord manifested His presence. Conviction seized the people and two prayed through to victory. We are in the Nazarene Tabernacle. Brother Land, the pastor, is with us, helping push the

battle. Rev. Silby, of the Free Methodist, also Brother Rock, of the M. E. Church, are doing good service. God bless the Herald.

OSCAR HUDSON.

CHICAGO, ILL.

Our Sunday school attendance was 384; collection \$13.69. Morning preaching service opened with large assembly of saints and many strangers. Dr. Fowler began with an uplifting prayer, Brother I. G. Martin leading the service. Wm. H. Huff, evangelist, preached with power from Philippians 1:21. The very presence of Jesus was with us. Seekers were at the altar. Our people are prayed up and through. From May 4th to June 1st we are expecting the greatest salvation tide Chicago has ever known. God bless you every one, everywhere.

A. L. SIMMONS.

FROM BUD ROBINSON

Our last meeting was at San Diego with Rev. Alpin Bowes. I had the pleasure of having for my yoke-fellow Rev. W. C. Wilson, our district superintendent of the Southern California District. He is a splendid evangelist and a great revivalist, a true yokefellow and a strong preacher. We had a very beautiful meeting. I have seen more saved in other meetings than this, but I haven't worked in a meeting for years where we had as beautiful harmony. The spirit of the meeting was unsurpassed. It was as sweet as heaven. We had during the two weeks about one hundred at the altar, and a great many of them found the pearl of greatest price. On the last Sunday we took in eighteen as fine members as can be found in the great Nazarene movement. We had no trouble in raising the amount of money that was needed to pay off bills. So we took in a fine large class, and paid the evangelist and the running expenses of the meeting, and everything was cleaned up in a lovely way—no dishes had to be washed, and no growling and grumbling and quarreling and no lost spoons to pay for. When we would dismiss the people they would not leave the church but would stand around and talk and laugh and cry and shake hands and love the Lord and each other until we had a little heaven on earth to go to heaven in. Brother Bowes has a great work in San Diego. His church is a credit to any city in America, and his private school under the management of Sister Bowers, is one of the most interesting schools of its kind, I would judge, in the United States. Now remember that Sister Bowers is in charge of this school, and not Sister Bowes, as you all wrote last year. There is no Sister Bowes in San Diego. Brother Bowes is a young bachelor, I am sorry to have to write, and Sister Bowers is one of the finest Bible teachers that it has ever been my privilege to meet. Well, good by; more later.

BUD ROBINSON.

HANNIBAL, MO.

The writer just closed a nineteen days' meeting at Hannibal in the Free Methodist Church. God gave the victory in about fifteen professions, some to pardon and some to purity. The church was wonderfully helped and put on higher ground, for which we give God all the glory. I have some open dates. Any one wishing my help in the battle for souls, write me at Ft. Scott, Kas.

J. H. VANCE.

OZARK, ARK.

Had great services Sunday at Dyer, and Alma in the evening. The presence of the Lord was marvelous at each place. The saints shouted His praises. The Herald of Holiness is great. We are gaining in our services all the time.

A. B. CALK.

GAGE, OKLA.

We just closed a good meeting in the Nazarene church at Woodward, Okla., with Rev. W. I. Deboard, who is one of our coming pastors. This is his first year in the pastoral work and God is blessing his efforts. This is a new church, hardly a year old. They have built a good church house that will seat 400 people, and they have some as fine folks as I ever met. They sing and shout until they make a fellow believe they have the blessing. I am five miles from Gage, Okla., in a meeting. The fire is falling already. This is a new field for holiness; a mission field, almost. I am going to put the Herald in every home I can. I think it a great paper.

A. F. DANIEL.

LEHIGHTON, PA.

On April 1, 1913, we began our labors here as pastor of the Wesleyan Pentecostal Church of the Nazarene. We were greeted with such a warm and hearty reception from the saints, that we could not but feel thoroughly at home right away; and it lingers with us yet. Our moving expenses were paid, and a liberal donation was given, with many other things, that meant real sacrifice on their part. The Lord reward them richly. Best of all, the Lord has been graciously with us all along the line. He has richly blessed this church with young people, so that our Sunday school, young people's society and the children's meetings are well attended and by the help of the Lord good work is done. One soul was gloriously saved last Sunday evening in the church.

E. C. KRAPP.

HARTFORD, ARK.

I have just closed a great meeting in Dallas, Texas, in the cotton mill district. More than twenty claimed pardon or purity the last service. We did not have a single heavy service during the thirteen days. I am here in Hartford now in a tent meeting. Brother

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Morgan, the Nazarene pastor, is a giant in spiritual things. Brother McCanlis and wife are leading the singing. A. G. JEFFRIES.

RESERVE, N. MEX.

We are out here where the snow-clad mountains are numerous, and upon which the snow remains all summer. Magdalena is 6,800 feet above the sea level. We held a meeting there beginning the fifth Sunday in March. Magdalena is a well-to-do mining town, terminus of a branch of the Santa Fe Ry. Ranchmen for one hundred miles come there for supplies. There were very few church members there, and most of those who were lived just like they were not—drank, cursed and gambled. Even some of the pastors had gone so far as to play pool in the club house. There had been some "unknown tongues" folks there, who had prejudiced the town against holiness, and we were promptly refused the use of all of the church houses in town. So we rented the K. of P. hall, and began the meeting. God blessed and got hold of hearts, and souls were converted and sanctified. We had to vacate the hall one night for a dance. So when that was announced, the Methodist pastor got up and said that he refused the use of his church, and he was sorry that he did, that he was now convinced we were all right, and he was anxious for us to use the house. The second night that we were in his church he got up and confessed to playing pool, asked forgiveness, said that he had lost out in his soul, and urged his church to seek the Lord with him. We go back there from here for another meeting. We are now at Reserve, one hundred miles west of Magdalena and one hundred miles from the railroad in a cattle country. We closed the meeting here last night. There were twenty-four professed pardon and ten purity. This is an old town, and this was the first revival meeting that was ever held here. People who had been here for thirty years had not heard a half-dozen sermons in all that time. Young people twenty years old had never heard a sermon. It was such a delight to preach to them as they would sit and drink in all we would say. They are the dearest, kindest, most liberal hearted people we have ever labored among. They are so thoughtful of us in every way. All they need is a good case of salvation, and; thank God! some are getting that. Brother and Sister Gregory are our yoke-fellows in this fight, and they are good, trusty ones, who know how to pull. Our coming here was made possible through the kindness of Brother Dean, a well-to-do ranchman, and the efforts of his consecrated daughter, Miss Merrill. We have organized a church here with eighteen members and a Sunday school with fifty-nine members, and will start a prayer meeting tomorrow night. We expect to spend the summer in these mountains, at just such needy places as this. H. C. and MARY LEE CAGLE.

OWENSBORO, KY.

Since coming to Owensboro in February we have been holding our meetings from house to house, which have been well attended. In fact, we have been crowded until it was necessary to seek larger quarters. A few weeks ago, without a cent in the treasury, we stepped out on the promise of God to supply all our need, and gave the contracts for the work of building a church. The Lord has answered prayer, and on May 18th we expect to worship Him "under our own vine and fig tree." Size of church, 32x50. We also have one lot for parsonage. Seekers are at the altar at almost every meeting for salvation and sanctification. There were five seekers last night. We give all the praise to Him who is able to do exceeding abundantly above all we ask or think. We expect to commence a ten days' meeting May 23d, with Brother and Sister Todd.

J. GUY PRINTER, Pastor.

MILWAUKEE, ORE.

We have no class here, but a fine little Sunday school, mostly children, but we thank the dear Lord for them. We have had as many as

sixty-four on our roll. Our greatest drawback is no place to hold it. The devil has been fighting us hard but we will win, for we are on the winning side. We could not get teachers enough and had to use some who were not saved. Brother and Sister Brock came to us, saved and full of the Holy Ghost, and Brother Cooper got saved in a most marvelous way. His precious wife was saved a few weeks ago, and she got the old fashioned kind and she wants to tell the good news, so we have her as one of our teachers. Now all of our classes are taught by saved teachers. How good the Lord is to us, as we trust and obey. Pray the Lord of the harvest that He will send more laborers into the harvest here. We thank Him for what He has done, but we expect and believe He is going to do more.

W. P. KEEBOUGH, Supt.

TEXARKANA, TEXAS

I have been home a few days, and will continue here some time longer unless called out. The youngest member of the Nelson family came in on time this morning at eight o'clock. She is rather large for her age, and shows a striking resemblance to her father. Mother and babe (and I) are doing well, thank you.

W. M. NELSON,
Dist. Supt. Dallas Dist.

DARBY, PA.

The last meeting on the Pacific slope was at Santa Ana, Cal. The crowds were not overly large at any time. They have a beautiful church which speaks well for the tireless labors of the pastor, Brother Crawford. There are great opportunities. Was glad to meet Sister Crockett, nee Wheeler, who used to travel in the east in the Lord's work. Spent a few days around the university at Pasadena. What a delightful place! I spoke to the young people at their mission work at the president's home. The trip home took me through the great northwest. After speaking one night for my precious Brother Isaac, I arrived in Portland and had a great Sunday with Brother C. Howard Davis. Souls prayed through at the evening service. They surely are a fine people. One day in Barlow, Ore., was a season of much joy and waiting before the Lord. Spoke at 3 p. m. and at night. Some seekers at the afternoon service. Then on to Seattle. Was glad to visit Brother Arnold Hodgkin and address his people. They are well manned and God blessed. The next place was Spokane. Brother Henricks was at his best; was delighted to meet this crowd. We journeyed to Minot, N. Dak., and spoke several times and souls prayed through. Brother Brough was on hand, and amened us through. Brother Nilson, of

Portland, and Happy Kernohan, of Minneapolis, were also on the praise committee. Chicago was soon reached. The Lord was on hand at Wells street, where I spoke three times. Brothers like Dr. Boynton and others are making things lively in north Chicago. Brother Martin, my pastor, invited me to speak at First Church to a large company at 3 p. m., and the Lord blessed the effort. Was privileged to hold a meeting at Roseland for Brother Kimm, at the mission on 112th street. Many from First Church came and proved great help. Souls prayed through at one of the services. Am now in dear old Darby, an old stamping ground. God is blessing. WILL O. JONES.

LOMPOC, CAL.

Sunday was by far the best day we have had since coming on this work. God answered prayer and met us in the Sunday school; all rejoiced and some shed tears for joy. In the morning service, surely Jesus our souls did greet, while glory crowned the mercy-seat. Wave after wave of Shekinah glory swept over our souls while the saints testified, shouted, jumped and danced up and down the church aisles, in splendid style, as they did in good old campmeeting times, forty years ago. No place or time for preaching. The attendance is increasing; good crowds at both morning and evening services, and some are requesting prayers. The Sunday school is flourishing and increasing both in interest and numbers, and the outlook for the church in Lompoc is bright and encouraging.

W. C. FRAZIER, Pastor.

MERIDIAN, TEXAS

Brother and Sister Irick are with us in a meeting, and the fire is falling. The old town of Meridian is awakened as never before on holiness. We are expecting great victory.

J. W. BOST.

HENRYETTA, OKLA.

The Lord has been giving victory in the Nazarene work here and we are expecting some great things from Him. Brother A. G. Jeffries, of Peniel, Texas, will begin a revival here beginning June 6th. We wish to make a special request to all beloved brethren to pray for the meeting, as we are located among the mining class of people. They are good-hearted men, and surely need salvation. We have secured a large tabernacle for the meeting. Will be glad to receive any volunteers who will come and help us.

G. F. HAUN, Pastor.

WALLA WALLA, WASH.

We have just passed another great day of victory in our church at Walla Walla. The

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tide is still on. The pastor preached another one of those helpful sermons. In the morning, and Brother Welch, of the Congregational Church, preached at night. The old time power and old time conviction was on the people. Several were at the altar during the day. This week is our second great ingathering for our Sunday school and the whole school is out "hustling" for new scholars. Our missionary prayer meeting last Wednesday night will long be remembered. As we talked and prayed together of our great missionary work and missionaries, our hearts were stirred within us, and all were helped and blessed by being at the prayer meeting. ADA IRWIN, Deaconess.

LALANDE, N. MEX.

There are a few of God's children here who have come up through great tribulation, but are standing true and praising God in spite of it all. They have their regular monthly all-day prayer meeting on the first Friday of each month; have been having them in the different homes, but last Friday, May 2d, it was held in the college building. There were about twenty of us besides the children and some visitors. Some came over twenty miles, starting from home about four o'clock in the morning. In all it was a great day with us. From the first to the last God's Spirit was manifest. Brother Morris, our pastor, had charge of the morning service. After the singing, which was led by Brother Hart, we had a season of prayer, then Brother Morris commented on the first chapter of Colossians, closing with a short testimony meeting. Then we had a few minutes intermission to move about and get a little fresh air. Then we again assembled, and had another service, of which the writer was asked to take charge, which he gladly did and talked awhile from 2 Tim. 2: 3. The Lord wonderfully blessed us. At the close we had another testimony meeting, and gave a chance for any wishing to find the Lord to come forward, and two responded. Both claimed to get saved. The next meeting will be June 5th. I am expecting to go to Kansas soon to help Brother Fluke, of Chanute, in some meetings. Please pray for us.

C. M. KING.

DAYTON, OHIO

We have not sounded a note of victory through these columns since the flood. Surely we have much to praise the Lord for. He is blessing our church and the outlook is good. Last Sunday was indeed a precious day of victory and salvation. Four claimed victory in the evening service, and a revival spirit prevails. During the flood our church was filled with refugees as it was situated a few blocks above the flood district. One of our members, Sister Snider, and her husband were drowned in their cottage. It was an awful time of flood, fire, destruction and death. As we have listened to the cries for help that come across the surging waters, we have prayed that God would help us to rescue precious souls as never before. JAMES W. SHORT.

MIAMI, FLA.

With the exception of three meetings in Dakota and two in the south, I have done no active evangelistic work since leaving the hospital, eight months ago, but have made an effort to fully recuperate my health and strength. For several months I have been living in Miami, Fla., and have found this the most healthful, delightful climate of any place I've ever been. In my estimation it even surpasses California, which is saying a great deal. No one takes cold here and we never have any coughing. Soft, balmy winds blow almost continually from off the ocean. The nights are not warm or cold, but indescribably beautiful and restful. Tropical fruits and all kinds of vegetables grow in abundance. A few Nazarenes have already located here and others write us they are coming, so that we hope to have a live salvation church here within the next year. Yes, I've decided to make my permanent residence at Miami, returning here after my summer work. We begin our summer campaign with a tent meeting in Kansas City, beginning May 14th. CHAS. F. WEIGLE.

Missionary News From India and Japan

IN THE DARK

At the cool of the day I was walking through the village praying the Lord to lead me to some hungry soul. This is often the way we get the best opportunities to preach the Word. Personal work generally results in "hand-picked fruit." I had met and talked with a couple of companies of men sitting by the roadside, but neither seemed to be the ones I was seeking.

Just about dark as I was passing a rather good native house, a voice called out, "Salaam, Sahib." The friendliness in the voice seemed to embody an invitation to come in and talk awhile, so I hopped across the gutter and found the head man of the village sitting on a low native bed often used as a seat and I settled in a chair that was brought for me. The conversation began on general topics, then he said, "Sahib, to tell you the truth, I am beginning to lose faith in the Brahmins. They are sinners like I am and how can they show me the way of salvation? They drink liquor and commit other sins and how can we continue them as our religious leaders? They get our money and then leave us as bad off as they found us. I am beginning to feel that what you tell us is true."

He had furnished me with a text. The unpremeditated sermon was an enlargement along the lines of the following: All men are sinners, whether the king on the throne, the Brahmin, the Rajput (he was a Rajput), the Kunbi, Mahar or Bhungle. Even children born of Christian parents are sinners and must be born again. Unless we are born again we can never see God. Many people in heathen countries are seeking for God but can not find Him, but if we repent of our sins, forsake them and believe on Jesus Christ for salvation, our sins will be forgiven; we will be born again, God will come into our hearts and we will have no use for idols.

How my heart went out to him as we sat in the open air on that quiet comfortable evening as the moon was preparing to rise. His heart was darker than the night. The Spirit had helped me to flash a few beams across his path. May we not all unite in prayer that the Sun of Righteousness may rise in his heart and give him light? Perhaps I will soon have another opportunity to give him some more truth, and after awhile he will get earnest enough to allow me to pray with him, and you know the sequel to the story—if you keep praying for him. When you pray, you may call him "the man Brother Tracy preached to in the dark."

L. S. TRACY.

Buldana, Berar, India.

KYOTO, JAPAN

I regret to report that owing to unavoidable circumstances we were unable to organize our church March 30th as announced. Nothing preventing in the month of May the first Pentecostal Church of the Nazarene in Japan will be a reality. God's blessing is manifestly upon the work. Brother Nagamatsu is proving a consecrated and efficient worker and the Lord is giving salvation to the seekers. Rarely do we have a service without inquirers; last Sunday evening five.

Among our Bible students and seekers at the mission there have been from time to time a number of young Buddhist priests and some of them are coming out into the real light. More than a year ago one young man, studying in a Buddhist school, came to the mission frequently, but owing to the strict dormitory rules of the institution, he had to abandon these visits. The past month he has been coming regularly and really gave himself to the Lord, finding peace in his heart. At once he began testifying to salvation before his teachers and fellow students. His teachers remonstrated with him but to no avail; so they reported to his father, who is a priest in a distant city, that the son was entertaining dangerous ideas, whereupon the father sent for him to come home. Last night on his way thither he stopped at Kinosaki (where I am stopping

for a while to try to regain my strength) in order to talk with me and get spiritual help. We studied the Word and prayed last night and again this morning, and surrendering himself wholly he earnestly sought a clean heart and the Holy Spirit. I trust he received. His face was bright and happy. He expects keen persecution and doubtless will receive it, but he has determined to be true to God though his father and mother forsake him. The fact that he stopped on his journey and stayed with Christians when ten hours from home will doubtless bring upon him angry persecution, but he is a brave young man. He is very anxious to attend a Christian school and wishes to go to America. Owing to the difficulty of securing a passport at this time probably he will not be able to do the latter, but surely the way will open for a Christian education. Friends, this is but one of many similar cases. Please pray for the great numbers of young men studying in Buddhist universities. They are groping for light and rarely find it. Pray especially for this young man that he may be true to the Savior who died to free him from sin. Pray that he may become one of the preachers of the true faith. He is a strong character.

Four days later. A letter from the young man tells of his keen persecution but abiding trust in God. Oh, that we might save him for our work! I will endeavor to put him in a Christian school. Who will help? He has determined never to return to a Buddhist school and his father will not help him in any other.

The prayers of the entire church are earnestly solicited for the work and workers in Japan.

MISS CORA G. SNIDER.

MARATHI MISSIONARY DISTRICT NOTES

Brother Campbell was recently stung by a scorpion. The pain was so severe that even after three injections of cocaine it was almost unendurable, but the Lord gave strength and recovery was rapid.

Several Hindus are asking for baptism. They are convinced there is no help in their own religion. Pray that they may be truly saved.

Smallpox is raging in various parts of the district among the heathen. It does not materially interfere with our work, rather gives us a better hold on the people.

We saw a wealthy Hindu walking through the street sprinkling sugar and flour along the road. He was acquiring religious merit by feeding the ants. Let us not laugh at him; there are intelligent people at home trying to atone for their sins in a similar way.

To your missionaries shut away in the back of the desert from Christian influence and brotherly counsel the Herald of Holiness is a great blessing, probe and inspiration.

The gospel of salvation through Jesus Christ has been carried to many villages, and hundreds of Scripture portions and tracts placed in the hands of the heathen this cold season.

The building permit for the mission bungalow at Mehkar has been granted by the government.

If the saints at San Diego, Cal., who gave the writer a motor cycle, could know what a blessing it is to the work, they would indeed feel their money was very well invested.

Another little girl eleven years old, a Brahmin without legitimate parents, has come into our hands. The only alternative to her was to be sold or given into a life of shame. She is a sweet little thing and doing well in spite of her youth.

When a certain low caste mother died a great iron nail was driven through the head of the corpse to prevent her spirit from coming back to take away her infant child. This happened some time ago. The remainder of the family are now leaning toward Christianity.

One of our native Christians has recently been delivered from the relentless clutches of a Hindu money lender. While a Hindu he had

borrowed a small amount at twenty-four per cent interest and given what he thought was a mortgage on his farm, but being unable to read, he had in reality placed his farm as a pawn. Foreclosure was about to be made and a valuable farm taken for a small amount which would leave the Christian penniless, when the Lord and the mission assisted him to get out of the clutches of the unscrupulous "savakar." This serves to indicate the variety of missionary work.

L. S. TRACY.

Buldana, Berar, India.



CENTRAL NAZARENE UNIVERSITY

The spring term of the session of 1912-13 is drawing to a close. It is with gratitude that we look upon this year's work, for it has been indeed a year of advancement. Spiritually, it has been all we could wish for. The spirit of the student body is unsurpassed. Many who were unsaved when they entered the session are now blessedly converted and sanctified and will return home to live this blessed life in their respective communities. Some have been called to the ministry and the mission field, and we expect to hear from them in the future.

Intellectual progress has been made along all lines, to the satisfaction of the faculty and patrons. The students are busy preparing for examination, and the interest that has characterized both students and faculty from the beginning, continues.

The health of the community during this session has been almost phenomenal, for which our hearts go up in gratitude to Him who made it possible.

The commencement exercises of the university, will be held May 23d-26th. The baccalaureate sermon, will be preached by President J. E. L. Moore Monday morning, May 26th. The C. N. U. Missionary Society will render their program Sunday afternoon and night.

Free entertainment will be provided for all visitors, and we cordially invite all patrons and friends of the institution to be present at these exercises. We are expecting a blessed time in the Lord, and are anxious to have you share in this feast of fat things.

Buildings are dotting University Place, and families are moving to Hamlin for the benefit of a Christian school. We have an ideal climate, a Christian community and those seeking school advantages where the Bible is recognized, and full salvation advocated, can not do better than to cast in their lot with us.

W. F. RUTHERFORD, Business Manager.

NORTH HOPE, MICH.

We are being wonderfully blessed here under the pastorate of Brother A. C. Clark, who lately came in with us. His heart-searching sermons are preaching conviction on the people and some are getting their eyes opened to the true light of God's Word. The little band of saints are lifting up holy hands and giving God all the glory. We are holding Tuesday and Thursday night prayer meetings, and God is working among us and giving us victory over our oppressors and we are praying for a great revival in this backwoods country where holiness is opposed and the Word of God abused by so-called ministers. May God raise up a people here who are not afraid to attack sin in high places, drive out formality and hold up the blood-stained banner of Jesus Christ to a dying people. I say God bless the holiness movement all over the universe. Sunday, the 4th, was a blessed day for our little band. Our pastor baptised six candidates in our beautiful river here. The service and ceremony at the river was very sacred. They came out of the water praising God. The service in the evening was attended by a large audience and Jesus

A GREAT ASSEMBLY

Haverhill, Mass., May 12, 1913.

HERALD OF HOLINESS:

The closing day of the assembly was one of great grace and glory. Dr. Fowler and Evangelist Curry were at their best. There were about thirty earnest seekers at the altar, many of whom were happy finders and joined in the hallelujah march and farewell handshake at eleven o'clock.

H. F. REYNOLDS.

was with us. Praise God for a salvation that makes people clean through and through and keeps us on the gospel line. A. H. LIVELY.

SIoux CITY, IOWA

Sunday was a memorable day in the little Nazarene church in Morningside. One soul was reclaimed in the morning service, touched with a song and the message. Three again at night; one for sanctification, two for pardon. One of these, a young man. I never heard such groaning as that young man did, but he got through. He could hardly stand up to testify. None of these were persuaded to go to the altar but one. Brother Fugate and his wife are blessedly saved people, humble in spirit and surely walk with God. They know how to pray and are true Nazarenes. They have been with us now a month.

S. M. DOEBLER.

SYRACUSE CHURCH

The Lord is with us and blessing spiritually and financially. When we accepted a call to this church almost two years ago it was put upon us by Almighty God, first to adjust affairs and to properly organize the little flock, and second to build a church edifice. The first task having been completed, about three months ago we were led by the blessed Spirit to attempt the second. After having raised in our own congregation about \$600 we then attempted a solicitation of the entire city. It is amazing how the strangers—business men, doctors and lawyers—opened their hearts and pocketbooks to us, until we have now almost \$2,000 pledged and a goodly amount collected. Having just returned from our district assembly, we expect to start the edifice at once. Brethren, we see only God and victory for this place. Let us be true shepherds of the flock, and not run when the wolf cometh. It is easy to run—anyone can do that—it is natural, especially for the man who has not had a vision of his vineyard labors; but to stay and suffer and erect a monument that will prove a means of blessing after we have ascended the ethereal plains, is victory. I never loved my Savior more. Hard times sweeten the spirit, strengthen the fibers of the soul and draw us nearer to God.

J. G. NICKERSON, Pastor.

DANIELSON, CONN.

The members of the Pentecostal Church of the Nazarene gave the pastor of this church a May-basket surprise on the evening of May 2d. Pastor Raymond had been ill for several weeks with gripe, and had just gone to bed, when a band of holiness people came up the street singing, "We're marching to Zion." We knew they were holiness people, because they are the only ones who are "marching" to Zion. The bell rang, and daughter Edith opened the door and shouted out "Hurry! come downstairs, pa; they want to see you." We hustled downstairs and there they were. Provisions by the basketfuls and strawberries and oranges, just what holiness preachers love, but don't buy. Then the pastor was called into the parlor, and one of the members read an original poem and presented the pastor with a purse of money.

God bless the dear hearts! We feel sad as we leave them after one of the best pastorates of our lives; everything so sweet, tender, loving. Such a love between pastor and people. We can only say, God bless them, and the one who comes to take our place. In His service,

W. H. RAYMOND, Pastor.

LULIN, MO.

We are in a revival meeting at Lulin, Mo., which is starting off fine. The Lord is getting hold of the people, and we are expecting a great revival. We will be here about two weeks. We have our tabernacle, and wish to announce that we are open for dates. We would be glad to correspond with anyone wanting a meeting. Just a word about who and what we are. My wife and I belong to the Pentecostal Church of the Nazarene at Mill Springs, Mo. We give as references Rev. Mark Whitney, district superintendent, Des Arc, Mo., Rev. W. C. Mason, pastor, Mill Springs, Mo., Mrs. M. K. Radford, secretary Mill Springs, Mo., Rev. W. G. Davis, and H. H. Hart, of Poplar Bluff, Mo. My singer R. T. Johnson, is a member of the M. E. Church, South, at Neelyville, Mo., but is a full salvation man. He sings and works to the glory of God. He is in hearty sympathy with the Nazarene church.

REV. L. HIBNER.

Home address, Poplar Bluff, Mo.

WEST SUNBURY, PA.

We closed our special meetings here on April 24th. Brother Herrell was with us for ten days, after which the writer carried on the meetings for four days. The battle was hard, but we were enabled to see seventeen seekers bow before the Lord at the altar during the meeting. On Sunday, the 27th, three more sought and found a pardoning Savior. Our missionary offering for April was \$5.25. We are now several dollars past our apportionment for the year, and our time is just six months along. We praise God for His presence and push on for larger things. L. E. GRATTAN.

PROSSER, WASH.

A glorious meeting at Prosser. Mrs. F. M. Lobaugh invited us to come out here and hold a meeting four miles in the country, in a school house. We had good crowds, and some fine cases of conversion and sanctification. We organized a church of twenty members of the very cream of the country. Evangelist Greene was invaluable help in sermon, prayer and song. We open at Colfax, Wash, May 4th-25th. This is another new field; certainly we can say that we are not building on some other man's foundation these days. We secured six subscribers to the Herald of Holiness, sold ten manuals and twenty-one books on prayer. We go to Milton, Cal., camp June 19th-29th; Fruita, Colo., July 6th-27th. FRED ST. CLAIR.

LOWELL, MASS.

Brother Martin and myself, as pastors of the Pentecostal Church of the Nazarene at Lowell, are seeking in all ways that we can devise to fulfill the words of the Psalmist, "O magnify the Lord with me, and let us exalt his name together." Surely this is the great work that the holy people are called to do. We seek in every possible way to press this thought on the church all the time. It works fine; brings prosperity into all parts of the church work. We endeavor to keep before our people the duty of an interest in all departments of the work of the general church and in the needs of missions, by preaching and holding prayer meetings for the same. The result shows an increase in the offerings. We have raised for home and foreign, \$625, an increase of \$125. How the people do pray for missions. We also keep before them our publishing interests by holding meetings to pray and keep them stirred up, as we think it is one of the greatest interests of the connection, and in the holiness movement. The people also respond in giving as well as in praying. How we should press this great interest in all our churches. Of course we shall not forget to be interested in our schools, and especially our own at North

Scituate. We have our president, Brother Angell, with us to present the needs and take up our yearly offering on the penny a day plan. We raised some \$400 in Lowell. We say this simply to show the reflex influence our plan brings upon all our local work. We never had so great prosperity in all parts of our church work as the present time. Our church is full of people, and we hardly have room for our large Sunday school, which is increasing fast. We are talking of enlarging the building

to accommodate the people. One hundred in our regular Tuesday evening prayer meeting is no unusual thing. The fire falls, and the saints shout, sing, and pray. God always gives us the victory. There are two good, live class meetings and a cottage prayermeeting weekly, with full salvation flowing all the time. Last month there were thirty-five seekers at the altar, and we trust many of them were saved. The church has called Brother Martin and myself as pastors for another year. A. B. RIGGS.

Olive Gould, followed by a number of deaconesses. It was a very interesting and profitable service. This district has a fine body of deaconesses. The rescue work was presented by Rev. W. G. Schurman and Mrs. Coakley, matron of the home at Swampscott, Mass. An offering was taken for the home.

In the evening Rev. E. E. Martin, of Lowell, Mass., preached on "The judgment."

Thursday morning the devotional services were conducted by Rev. R. Dixon, of Hartford, Conn. The assembly then took up the routine of business. The anniversary of the publishing interests was held. Rev. John Norberry presided. Revs. L. N. Fogg, L. D. Peavey, A. B. Riggs, made short addresses. C. J. Kinne spoke at length on the work of the Publishing House, and was followed by remarks by Rev. John Norberry and D. G. Ryan, of Lowell, Mass. Rev. John Short led in prayer. It was an enthusiastic meeting, and the people showed a practical interest by subscribing liberally for publishing House bonds.

In the evening after an inspiring praise service, led by Rev. J. D. Archibald, the Barnard Sisters, of Lowell, sang a special song. Rev. E. E. Reynolds, of Manchester, N. H., a brother of our general superintendent, preached a most excellent sermon on "Committed personality."

Friday morning the devotional exercises were conducted by Rev. William Breckenridge. The assembly heard reports of pastors until ten o'clock, when the election of district superintendent took place. Rev. L. N. Fogg, who has served the assembly so faithfully and well for three years, addressed the assembly and stated that he was not a candidate for re-election. After an informal ballot, Rev. N. H. Washburn of Beverly, Mass., was elected on the first regular ballot. He and his good wife spoke very feelingly. Rev. L. N. Fogg responded to them, after which the congregation marched around and greeted the new superintendent. Brother Washburn has the confidence and esteem of all his brethren and has done faithful service as a pastor for many years. In the afternoon the reports of pastors continued until 3:30, when the educational anniversary was held. Rev. E. E. Angell, president of the Pentecostal Collegiate Institute presided. A number of the students and faculty made interesting addresses. The business manager presented a financial report, after which Brother Angell delivered a stirring address. About eight hundred dollars was raised for the school. The evening devotional service was led by Rev. A. J. Myers. The Barnard trio, of Lowell, sang a special song, and Rev. F. W. Domina, of New Bedford, preached.

Saturday afternoon the pastors and committees finished their reports. In the evening a platform meeting with many fiery exhortations set the assembly aglow for an hour, after which an extra business session was called closing about 12 p. m.

Sunday was a glorious day of salvation and victory. The love feast at 9 a. m., in charge of Rev. A. B. Riggs, was a fitting introduction of what was to follow throughout the day. At 10 a. m. Mrs. Edna Reynolds sang, after which General Superintendent H. F. Reynolds preached a great missionary sermon. At 2 p. m. an impressive ordination service was held. Brothers Jonas Solston, Ephraim Woodsworth and Gordon Edwards received elders orders. Rev. Arthur Ingler sang, and Dr. C. J. Fowler preached at 3 p. m. After the praise and testimony meeting, Rev. Martha Curry preached the last sermon, thus closing the largest and one of the best assemblies held on the district. The local pastor, Rev. W. G. Schurman, and his loyal people entertained the assembly royally.

C. H. STRONG,

Press Reporter of the Assembly.

Whatever I have done in my life has simply been due to the fact that when I was a child my mother daily read with me a part of the Bible, and daily made me learn a part of it by heart.—Ruskin.

Lord Bacon has truly said that "There never was found in any age of the world, either religion or law, that did so highly exalt the public good as the Bible."

The New England District Assembly

The sixth annual meeting of the New England District Assembly convened in the church at Haverhill, Mass., Tuesday, May 4th. The assembly was opened with a platform meeting, at which Pastor W. G. Schurman and Rev. I. W. Hanson made addresses of welcome, which were responded to by District Superintendent Fogg and General Superintendent Reynolds. Mrs. Edna Reynolds sang a special song.

Wednesday morning the first business session

was called to order by General Superintendent Reynolds at 9 o'clock. The roll was called, and organization effected by electing secretaries and treasurer. A nominating committee was appointed to nominate the standing committees. A number of visiting brethren were introduced to the assembly. In the afternoon the anniversaries of the deaconess and rescue work were held.

The deaconess work was presented by Mrs.

Superintendents' Directory

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GENERAL SUPERINTENDENTS

P. F. BRESEE Los Angeles, Cal.
1126 Santee Street

Stockton, Cal., San Francisco District Assembly, May 21-25
University Church, Pasadena, Cal., Southern California District Assembly June 18-22

H. F. REYNOLDS, Oklahoma City, Okla.
R. F. D. No. 4

New York City, N. Y., Corner 23rd St. and 8th Ave. May 17-19
Saratoga Springs, N. Y., 118 Woodlawn Ave. May 20
New Berlin, N. Y., Care E. T. French May 21
Canastota, N. Y., Care Rev. D. G. Christman May 22
Syracuse, N. Y., Care Rev. J. G. Nickerson, 518 Nostrand Ave. May 23
Warren, Pa., Care Rev. Will H. Nerry, May 24-25
Pittsburg, Pa., 1600 Baltimore Ave May 26
East Palestine, Ohio, Pittsburg District Assembly May 28-June 1
Kansas City, Mo., Kansas District Assembly September 3-7
Kewanee, Ill., Iowa District Assembly Sept. 10-14
Ada, Okla., Oklahoma District Assembly Oct. 22-26
Newport, Ky., Kentucky District Assembly November 13-16
Alabama District Assembly November 20-23
The first service in connection with each assembly will begin on Tuesday night 7:30 o'clock. Let all the members of the assembly plan to be present the first service.

E. F. WALKER Glendora, Cal.

Colorado Springs, Colo., Colorado District Assembly June 12-15
Portland, Ore., Northwest District Assembly June 18-22
Boise, Ida., Idaho District Assembly June 25-29
Didsbury, Alberta, Campmeeting July 4-13
Calgary, Alta., Alberta District Assembly and Campmeeting July 14-22
Portland, Ore., State Campmeeting, July 24-Aug. 4
Sawyer, N. D., Dakota-Montana District Assembly August 6-10
Gaines, Mich., Campmeeting August 22-28
Cleveland, Ind., Campmeeting Aug. 29-Sept. 8
First session of all District Assemblies at 7.30 p. m. of the first day advertised.

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DISTRICT SUPERINTENDENTS

ABILENE

I. M. Ellis, Box 175, Hamlin, Texas

ARKANSAS

G. E. Waddle Box 245, Beebe, Ark.

ALBERTA (Canada) MISSION

W. B. Tait Room 413 Grain Exchange, Calgary, Alberta

ALABAMA

C. H. Lancaster Jasper, Ala. May 16-18
Vernon, Ala. June 20-20
Quinton, Ala. July 2-13
Sargossa, Ala. July 15-24
Vina, Ala. July 25-August 3
Red Bay, Ala. August 8-17
Thaxton, Miss. August 22-31
Millport, Ala. September 2-10
Brilliant, Ala., Rt. 1. September 2-10

CHICAGO CENTRAL

J. M. Wines, Greenfield, Ind., R. F. D. No. 9. Olivet, Ill. May 15
Danville, Ill., 905 Oak St. May 16
Ogdon, Ill. May 17
Fithian, Ill. May 18
Butler's Ford, (Fithian, Ill.) May 18
Fairmount, Ill. May 18
Great District Campmeeting, Olivet, Ill. May 30-June 9

CLARKSVILLE

J. A. Chenault, Chestnut Mound, Tenn.

COLORADO

C. B. Widmeyer . . . 212 N. Walnut St., Colorado Springs, Colo. Colorado District Assembly, Colorado Springs, Colo. June 12-15

DALLAS

W. M. Nelson Texarkana, Texas

DAKOTAS AND MONTANA

Lyman Brough Surrey, N. D. Montana and Dakotas District Assembly, Sawyer, N. D., August 6-10

IDAHO

J. B. Creighton Boise, Idaho

IOWA

B. T. Flannery, Olivet, Ill. Virginia, Ill. May 5-18

KANSAS

A. S. Cochran, 3446 Wayne Ave., Kansas City, Mo.

KENTUCKY

Howard Eckel, 2303 Madison St., Louisville, Ky.

LOUISIANA

T. C. Leckle Hudson, La.

MISSOURI

Mark Whitney Des Arc, Mo. Fisk, Mo. May 5-18

NEW ENGLAND

L. N. Fogg R. F. D., Sanbourville, N. H.

NEW YORK

J. A. Ward, 1710 Dean St., Brooklyn, N. Y.

NORTHWEST

DeLancee Wallace, Box 304, Walla Walla, Wash. Osborn (Dry Creek), Wash. May 16
Pleasant Prairie, Wash. May 18
Hillyard, Wash. May 18
S. E. Wash. camp, Walla Walla, May 22-June 1
Portland, Ore., District Assembly June 15-22

OKLAHOMA

S. H. Owens, Altus, Okla. Sallisaw, Flavia and Prices, (P. O., Sallisaw, Okla.) May 9-18
Bethany, Okla. May 23-27
Sunset Church (Hominy, Okla.) May 29-June 1
Skedee, Okla. June 2-3
Rawlston, Okla. June 4-5
Ponca City, Okla. June 6-8
New Hope (Davenport, Okla.) June 11-12
Davenport, Okla. June 13-15
Edmond Church, Okla. June 16-22

PITTSBURG

N. B. Herrell Olivet, Ill. Pittsburg District Assembly, East Palestine, Ohio May 28-June 1
Troy, Ohio May 16
East Palestine, Ohio May 25-June 1

SAN FRANCISCO

E. M. Isaac, 1620 10th St., Oakland, Cal.

SOUTHERN CALIFORNIA

W. C. Wilson, Rt. 1, Box 235A, Pasadena, Cal.

SOUTHEASTERN

W. H. Hanson Glenville, Ga.

SOUTHEAST TENNESSEE

S. W. McGowan, R. F. D. No. 3, Santa Fe, Tenn.

WASHINGTON-PHILADELPHIA

H. G. Trumbauer, 145 D St. S.E., Washington, D.C.