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EDITORIAL

TAKING OUR INHERITANCE

SANCTIFICATION is presented to us as our "inheritance." It is declared that "this is the will of God, even your sanctification." Not only was it provided for us in the death of Christ, but God wills it to us as His gracious legacy. We are to accept it by complying with the terms of the will and appropriating the inheritance with all the glorious privileges and immunities attached. This is a very striking metaphor, and very aptly states and illustrates the significance and conditions involved in this gracious work of God.

It is our observation and experience that men do not object to the inheritance but to the terms of the will. No sane man can object to holiness either as an experience or as a life. Much less can any sane man object to the glorious reward which awaits the sanctified after this life-pilgrimage is over. All that inheres in the blessing of peace, victory, power, extended influence for good, release from the besetments and treachery of sin and the onflowing of a life of perfect love from which all fear has been cast out—all this is welcome and desired by all sane people. The point at which they balk is the cost attached. The terms of the will specify something which many people are unwilling to comply with. They would all be willing to have the blessing and all its accompaniments if they could take it on their own terms and not on the terms of the testator.

This point is forcibly illustrated in the experience of a lawyer who heard Dr. Mabie preach on the Christian's Inheritance, and was converted under the sermon. At the close of the discourse the lawyer arose and after commending the sermon explained one point the doctor had omitted in his analogy. The lawyer said: "In our state testamentary law demands that, before any testament is put into execution, the heirs shall appear in court and shall elect either to take under the will or under the law. To take under the law means to break, or to attempt to break the testament; to dispute its authenticity or legitimacy; to try to find some flaw by which to set aside, in the hope of getting a new distribution of the property, so that contending heirs may get a larger share of the estate. But to take under the will means that the heirs accept it exactly as it stands; and then the court will authorize the executors to go forward and carry out the will according to its obvious provisions." The lawyer then declared that he had decided to take under the will, and had done so on the spot. This sudden conversion created a profound sensation.

To our mind the distinction pointed out by this attorney illustrates the difficulty with multitudes about sanctification. They refuse to take under the will, but seek to take under the law. That is, they want terms of their own. God prescribes consecration and faith. So many are unwilling to pay the price of absolute consecration. This is so radical and revolutionary and self-abandoning and world-renouncing that men vainly seek out many inventions of their own as substitutes for God's holy plan. Hence it is you often hear men who ridicule the gospel conditions which require consecration, declare that they are sanctified. They use not the language of Canaan, and renounce in their argument the terms of the will, and yet lay claim to the blessing. They are not found among the happy throng who testify to the blessing having been bestowed after their battle and victory on the point of consecration. These people never testify except in a spirit of contro-

versy. They use the baseless claim simply as a club to silence a people and a truth they have found unanswerable.

THERE would be no unsanctified people if the blessing were obtainable by breaking the will of the testator. This wholesale, unconditional dispensing of the blessing would destroy its value, and negative its power and usefulness. The condition of consecration is essentially and fundamentally required as a condition, and is not a merely arbitrary requirement attached by the Father. It was the only thing which would beget a human condition which would render possible the full expenditure and exercise of the powers and possibilities of the blessing of entire sanctification. God must have an empty vessel to fill with Himself. Two bodies can not occupy the same space at the same time. An emptying must necessarily precede a filling, as a full vessel can not be filled. The requirement of consecration is not only a duty on our part but is a mercy on God's part. He has mercifully arranged the only plan by which we not only can obtain our inheritance, but get it without any mortgage, or hindrance or weakness whatsoever. Getting it at the end of consecration we have it under conditions for immediate and continuous and growing use.

WE CAN NOT stress the necessity of consecration too much. This must be thorough and radical in order to robustness and vigor and splendor of the experience of entire sanctification. For the lack of this we fear that many among us are sickly and limp pitifully in the Lord's vineyard. Religion of the Christian, apostolic type is radical, revolutionary, exclusive, intolerant and uncompromising, and unless embraced under these terms, and the conditions are faithfully met, it will be powerless in any life. There is absolutely no half-way business about it. The whole heart, the whole head, the whole life, the whole of all there is in us or about us or belonging to us must be His or He will have no part of us. But, glorious truth, if we will yield thus unreservedly and wholly to Him in the sweep of a mighty consecration, He meets us with such a transforming and cleansing and enswathing and empowering energy and force of His Spirit as to so reduplicate and enlarge us that one can chase a thousand and two put ten thousand to flight.

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NOT A CATERER BUT A CONSCIENCE

THE church press is not to be a caterer but a CONSCIENCE. The great fundamental mission of the church press is identical with the mission of the pulpit. It is a debasement of the pulpit to think for a moment of it as a caterer to the esthetic or the sentimental or the artistic or any of the merely fastidious tastes or appetites or demands of the church or the public. The preacher is "the voice of one crying." It is a cry of agony, welling up from an enlightened, aroused and divinely touched conscience, mightily striving to turn men from sin and death and hell, to righteousness, God and heaven. This is precisely the mission of the church press.

THE tendency of the press of any church to lean toward the matter of mere entertainment or amusement of the people is to be deplored. No man at the head of a church paper who has the call of God upon him and the burden of souls in his conscience, and only an ordinary conception of the paramount proprieties of the case, will allow himself to be betrayed into any of these ways of the Egyptians.

WHAT right has the church press to enter any of these worldly fields? In the first place there is no need of it. This work of mere entertainment and enlightenment of a worldly kind and of amusement is better done already by the world's press than the church press could possibly do it. Then if the church press condescends to this low level, the spiritually hungry in the membership will fail of the very food they need and for which they suffer. The pulpit will also lose a most sorely needed and efficient ally which they should have in a church press truly alive to the dignity and exclusively spiritual and religious nature of its mission. Those in charge of such a misguided church press will be worse than throwing away their time on such papers which by merely aping secular papers do most indifferently things outside their province which are better done by others than the church paper can hope to do.

WE HAVE very little sympathy with the apparent perplexity of the so-called "Religious Press Club," of New York City, which is represented as being engaged in grappling with the following problem: "Shall the people have what they want or appear to want, or shall they be given what is deemed good for them?" It is claimed that the case has grown so desperate as to raise the question, "Have people lost the power to think through our great problems of life, society, and human destiny, or are they not interested in the great questions of the mind and soul?" Grappling with these questions and conditions this club of religious editors and publishers of the churches seriously allege that there "seems to be a growing demand for short, concrete, snappy articles, dealing with the actual happenings of the day, and accompanied by many illustrations."

IT SEEMS inconceivable that a body of ministers and Christians would seriously consider for a moment such absurd ends and objects as properly coming within the domain of the duty of the church paper. Just this crisis met the ministry years ago and they "considered" it and capitulated, and divers catchy, snappy, sensational themes were resorted to for pulpit ministrations, and all sorts of catchy methods of church amusement were employed to inveigle the young people, and on this plane they have run until God has left all such to their own choices and they are today bewailing the same empty pews which these forbidden and "catchy" methods failed to "catch" a sufficient number of people to fill.

SAD, SAD, beyond the power of human language to express, is the tragedy of the situation of the pulpit and press of most of the great denominations. There is only unwisdom and ruin in compromise on the question of the evangel committed to these agencies. God has settled that matter, and no man or set of men dare alter, amend or add to or take from this solitary commission. This commission is to cry aloud for the awakening of the lost to get them to God, and to minister to the growth and development of the saved in the grace and knowledge of our Lord Jesus Christ.

THE REAL problems of the religious press and of the pulpit, like Pharaoh's dreams, are one. Each is to be a conscience crying aloud to dying men to repent, and to saved men to grow in grace, and to cultivate the vineyard of the Lord. What if the taste and ideals of our constituency have become deteriorated and debased? It is our duty to elevate these. We are to be teachers and leaders of thought, and we must beget in the people a taste for better things. Not what the people *want* is to determine our proclamation, but what the people *need*. What an arm of power and possible influence is thus absolutely paralyzed by lowering its mission and its message to the base plane of the public tastes. The pulpit finds lost sinners with utterly vitiated tastes, and with no inclination to turn toward things spiritual and divine. Shall the pulpit for this reason turn away from its divinely given evangel of repentance toward God and faith in our Lord Jesus Christ, and deal in useless platitudes or sheer amusement which will not offend the unsaved? Nay, verily. The pulpit must by line upon line, and here a little and there a little, continue to preach the old-

time truths of sin and salvation until the people are persuaded of their need, and then they can be brought to want what they are thus shown they so sorely need. May God open the eyes of the church press and pulpit to the real, tremendous, and solitary message He has sent them to proclaim.

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WHOLESALE SLAUGHTER OF THE INNOCENTS

WE RIGHTLY animadvert on Herod for his cruel murder of the innocents. We also with exact propriety have abhorrence of Pharaoh in his merciless murder of multitudes of Hebrew children as a cruel state policy to get rid of a race he guiltily feared. We heartily join in with these denunciations of such indescribable atrocity. At the same time we have long been surprised at the little notice taken of a constant process of murder of the innocents going on in our own boasted America. We refer not only to the destruction of vast numbers of infants conceived out of wedlock, but destroyed before or after birth, but to the greater number of victims of prenatal murder committed. This is an age of small families. People do not want children as they once did. There is a widespread and growing opposition to large families of children and too often to any children at all in the home. The childless homes in our land are proof positive of crimes which strike fatally at the very citadel of our strength and stability as a people. There are multitudes of highly respectable people, as the world votes respectability, who are guilty of murder by contravening the laws of nature in the prevention of the birth of children in their homes. They thus violate the laws of God and man.

WHAT is the difference between taking a life already given, and preventing a life whose right to be has been decreed alike by the laws of God and man? Marriage is such a decree in the case of all healthy people who enter this holy estate, and to prevent its divinely and naturally ordained result in the birth of children is a crime against society, the state and God. This is the shame of America, and has become a real menace to her future. We are in absolute and hearty accord with Mr. Roosevelt in his advocacy of large families. God has put His seal upon it not only by His original command to multiply and replenish the earth, and His constitution of our nature, but by the universally recognized fact that the families blessed with children are the happiest families, and the old age of parents of children is brighter and happier than childless old age.

THAT is a senseless and ill-formed objection to large families, which makes the plea that it is not a matter of numbers but of quality that counts. It is a fact, however, that it is a matter of numbers largely, for large families are not only generally the happiest but the most talented. The quality is not discounted by the matter of numbers if the parents are of the proper sort, but the quality is the rather improved by it. Susannah Wesley was the mother of nineteen children, and two of them were John and Charles Wesley, the immortal founders of Methodism. It is a well known fact that Catherine Booth was the mother of a large family and that all of them have been men and women of vast moral and intellectual force. When people are most in harmony with the purpose and will of God they are most worth reproducing and the larger the family the richer the church and the world. People are not in harmony with the will and purpose of God when they seek by all sorts of resorts at immense risks and fearful guilt to thwart nature in the prevention of child-birth and seek to live in selfish self-indulgence and disobedience to the behests of heaven.

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THE VERY raising of the question whether ministers can attend theatres proves a dreadfully fallen state of some ministers. Asked once whether a Christian could dance a Bishop replied that Christians never wanted to dance. We hereby apply this answer to the question about ministers attending theatres. No *Christian* minister desires to attend theatres.

THE EDITOR'S SURVEY

OPPORTUNITY

They do me wrong who say I come no more
When once I knock and fail to find you in;
For every day I stand outside your door
And bid you wake, and rise to flight and win.

Wail not for precious chances passed away,
Weep not for golden ages on the wane!
Each night I burn the records of the day:
At sunrise every soul is born again.

Laugh like a boy at splendors that have sped,
To vanished joys be blind and deaf and dumb;
My judgments seal the dead past with its dead,
But never blind a moment yet to come.

Though deep in mire wring not your hands and
weep,
I lend my arm to all who say, "I can!"
No shamefaced outcast ever sank so deep
But yet may rise and be again a man!

Dost thou behold thy lost youth all aghast?
Dost reel from righteous retribution's blow?
Then turn from blotted archives of the past
And find the future's pages white as snow.

Art thou a mourner? Rouse thee from thy spell—
Art thou a sinner? Sin may be forgiven;
Each morning gives thee wings to flee from hell,
Each night a star to guide thy feet to heaven.
—Walter Malone.

CHARACTER DETERMINES THE LIFE

Not what we profess or what we do determines the value or nature of what we do. Conduct must come out of character and not character out of conduct. We must *be* before we can *do*. Our relation to God must be settled by power divine before we can do work acceptable to the will divine. There is not a more unhappy or dismal mistake made by mortal man than the attempt of an unsaved man to do the work of a saved man. Just here is the trouble with so many who have been inveigled into church membership by the modern unscriptural plea to sinners to enlist for service in the church instead of being converted by power divine as a condition for service. Unhappy indeed are all such and futile are their attempts to practice religion without possessing it. Thorough salvation prepares us to live and die for the Master, just as He may require. The truly saved will be able to do the more difficult thing of the two—which is to live for Him. The crucial test after all is to really and truly live for Him. This is more difficult than to die for Him. An exchange points out this truth in the following:

It is far more difficult to live for Christ than to "die" for Him. Some of us, too, need to learn the same lesson. Protestations of willingness to "die" for a loved person or cause are common enough. A young man has been heard to say: "My mother! She is the best and dearest woman in the whole world. Let anyone dare to speak a word against her. My mother, I would die for her." Would he? But the dear old woman does not want her boy to die for her. She only asks him to come home earlier at night, to go with her to church, and sit by her side!—to show her some attention. Such simple acts display love for a mother much more sincerely than any amount of cheap heroics. And, too, the Lord Jesus does not ask His disciples, except in rare instances, to die for Him. He asks them to live for Him, day by day, in patient, uncomplaining, self-denying service for others; service which if done to the lowliest "in his name," He will accept as done to Himself. Only, service must be the expression of love. Doing good is not the whole duty, nor is it the most difficult. What we are tells upon others far more effectually than what we say, or what we do. Love which does not lead to service is always

sentimental, artificial. Feeling must be translated into action. But service which does not spring from love is like to be perfunctory, mechanical, lifeless. The blessed Jesus wants our love. He stoops to ask it; to each He puts the question: "Lovest thou me?" What is our response?

FORGET YOUR TROUBLES

This is just what so many of us do not try to do. We harbor the memory of our troubles and thereby weaken ourselves and become less equal to the tasks and demands of life. Of all things we should seek to forget our troubles but cultivate a lively remembrance of the bright things of life. Brooding over our losses and reverses and slights is a most unhappy and weakening habit. Somebody said people generally had a trouble three times whereas once was enough. First, they had the trouble in anticipation. Then, they had it in actuality or realization. Then, they continued to have it in remembrance. Thus people perpetuate their troubles and give them a kind of immortality. Let us not have them in anticipation. Look upward and on the brighter side of life and always expect to be kindly dealt with and keep preparing yourself for the good things of life even though they come not. You will then at least enjoy these good things in anticipation. Then if the reverse order of things should come, have done with them as quickly as possible by at once turning them over to the Great Burden Bearer who so kindly invites you to do so. Then, once turned over to Him, let them severely alone and forget them in the absorption with the noble things of duty and service for Him who so nobly serves you. Bury the memory of these unhappy things in the wealth of holy activities of service for the Master. We find a bit of wise advice on this point in an exchange:

Don't mope and brood over your woes, disasters, and losses. Do something. Set to work. Brooding only weakens, and makes misery of feeling more intense. Begin at once to repair the disaster. If all your lifework suddenly falls in ruins about you, like a house of cards, put some of the stones of the ruin down at once, as a foundation for the new building. If all you have earned, with hard and anxious labor, is plucked away from you, do not fret, begin again, gather some more. You will not forget your trouble in any way so easily, as by filling life again with activities, interests, and toils.

SHE DID WHAT SHE COULD

We can not always do what we would like, but we can always do what we can, if we have the disposition. It is not a question of the amount we do, or the size of the gift, but the heart out of which it comes that determines the value of the act in the sight of God. By this rule the world's method of admeasurement is reversed. God looketh on the heart and by its disclosures He determines our merit or our demerit. The world looks at the outward act and by its size or pretensions decides and awards its meed of praise. The

case of the young girl in the incident we find in an exchange is striking:

It was a blustery, dreary, cold November day. Outside of a restaurant, on a busy street, an old lady stood with her hand outstretched asking for alms. She was wrinkled and her face showed that life had been anything but kind to her. Her clothes were poor and the hand out-held was twisted and blue from exposure. A few, a very few, stopped and dropped a coin into the old wrinkled hand. A young girl about seventeen came down the street. She was neatly but not richly dressed, a type of the many girls who work in the stores nearby. The old woman held out her hand. The young girl stopped and shook her head. It told the on-lookers as plain as words, "I have no money;" and then she noticed the bare, twisted and cold hands. Without a moment's hesitation she drew off her woolen gloves, gave them to the old woman and passed on, and as she passed on, in her eyes was a new light; and those who beheld, wondered.

WHY IS GAMBLING WRONG?

Many a young man seriously asks this question, especially since he sees the practice so prevalent in all grades of society, even in that which he is taught to consider the very best. It is all right to denounce and to oppose this and every pernicious evil which strikes at the foundation principles of the character of our young people. It is well, however, to be ever ready with intelligent reasons for our opposition and denunciation. A reason for things helps wonderfully when we attempt to lead the young. If we would veer their course from one into another and safer direction, it is well to be able to give them a reason for our admonition. We will get a readier and more cheerful following. In the case of gambling, the atrocity of the habit is to matured Christians patent, but the practical universality of the practice in this age renders it very different with the youth of the age. Let us give them reasons why gambling is wrong. An exchange answers this question so strongly we give it below:

The evil of gambling is so insidious and demoralizing that it needs to be stated again and again. At first it looks comparatively harmless and can be made to look almost as though it were a primary right. Why may not a man put up money to support his opinion, and is not the thing in the nature of a contract which is accepted by both parties to the bet? Yet few things cut so deeply into the vital tissues of private character and social welfare as gambling in all its forms. For one thing, it is a way of getting something for nothing, or without rendering any value in return, and this violates the fundamental law of trade. It is a process in which one man's gain is another man's loss, and one man's pleasure is another man's pain, and this is both robbery and barbarity. It hardens all the altruistic feelings and sears men in their conscience and in their sympathies and makes them ruthless. For another thing, it makes men impatient of the slow process of legitimate gain by which men toil and render value for value received, and sets them afire and awirl with the fever of getting rich without work and getting rich quick. This demoralizes men and tends to disorganize society. For another thing, it looses all the moral strands of men's nature and tempts them into all forbidden fields. The man that risks his last dollar on a bet will next be ready to risk another man's dollar and

he will resort to embezzlement and all manner of theft to get it. As gambling is only a way by which men steal from one another, so it leads them to steal from men who are not gamblers and turns their hands against every man. All vices and evils are closely related and one leads on to another. Gambling is a root of all evil and bears many a scarlet blossom and bitter fruit. History proves how demoralizing and socially destructive this evil has been and is, and hence almost all civilized states endeavor to uproot it by law. Race-track gambling is a prevalent evil in many places, and every state should endeavor to uproot it. The same spirit runs riot in many stock transactions, appears among college students in their athletic contests, pervades society in the form of bridge and other games, and infects our life in many forms. It is one of our greatest social evils, and every means should be used against it.

THE HOLY SCRIPTURES

Locke, perhaps the most acute thinker and reasoner of the past two hundred years, is said to have spent the last fourteen years of his life in the diligent, constant study of the Bible, and he has left us his estimate of the Holy Book. He gave as his decision:

"It has God for its Author, salvation for its end, and truth without any mixture of error for its matter." But a greater than Locke has spoken, and despite the slanderous attacks of agnostics and infidels, and the treacherous teachings of destructive critics, this holy Book, being the Word of God himself, will withstand every assault of its enemies, for the Christ, the Son of the living God, has said, "Verily I say unto you, Till heaven and earth pass away, one jot or one tittle shall in no wise pass from the law till all be fulfilled." Let us reverently join with the psalmist in our testimony and with him maintain that "Neither are there any works like unto Thy works," for His "work is perfect."

THAT WEBB-KENYON BILL VETO

The intrigues attending ex-President Taft's veto of the Webb-Kenyon bill are coming to light. It will be remembered that Congress passed the bill and President Taft vetoed it, on the alleged ground that Attorney General Wickersham deemed it unconstitutional and that he agreed with him in the opinion. The *New Republic*, edited by William E. Johnson, a noted Presbyterian, furnishes some inside history hitherto not generally known which is not at all complimentary to Mr. Taft, and indicating the almost omnipotent power the liquor oligarchy has been wont to exert in and about the White House. Says the journal in question:

The fact now comes to the surface that the department of justice ruled that the Webb bill was constitutional, and Attorney-General Wickersham overruled the department in order to help Taft out of the hole and placate three hundred liquor dealers who were making a rough house all over the city, from the peace monument to the White House. The opinions of the attorney-general are written by experts of the department of justice, who are employed for that purpose. These experts are mostly called "assistant attorney-generals." It would be a physical impossibility for the attorney-general to prepare all the numerous "opinions" which he is called upon to render. So it becomes necessary for experts to do this work, preparing the official opinions for his signature. It now develops, and the *New Republic* correspondent has the information on the highest congressional authority, confirmed in a dozen ways, that all of the experts of the de-

partment of justice were unanimous in the opinion that the Webb law was constitutional and so prepared the opinion. But for the political reasons mentioned, Wickersham overruled the entire department and rewrote the opinion so as to conform to the political requirements of the White House. When President Taft referred the Webb bill to the department of justice for an opinion, the request went to the constitutional experts in the usual way. The attorney-general who prepares this class of opinions investigated the matter and wrote an opinion to the effect that the proposed law was constitutional. All of the other experts in the department concurred in this opinion. But in the meantime, there were some three hundred liquor dealers prowling about the streets demanding this and threatening that and something had to be done. In this emergency, Attorney-General Wickersham reversed all of the experts of his own department and wrote a brand new opinion to the effect that the Webb law was unconstitutional. All this is mighty interesting reading. Incidentally, it gives a hint as to why the Webb bill was held back by President Taft until almost the last hour of the ten-day limit had expired, and was then returned to congress with a veto message, when that body was on the eve of adjournment. Fortunately, congress was "onto" the whole scheme and promptly passed the bill over the presidential veto by an overwhelming majority.

KINDNESS

A little word in kindness spoken,
A motion, or a tear,
Has often healed the heart that's broken
And made a friend sincere.

A word, a look, has crushed to earth
Full many a budding flower,
Which, had a smile but owned its birth,
Would bless life's darkest hour.

Then deem it not an idle thing
A pleasant word to speak;
The face you wear, the thought you bring,
A heart may heal or break.

—WHITTIER.

GOD'S TRANSFORMING POWER

It is a glorious truth that God can take our gifts and under His wonderful power transform them into material of far higher character and of far loftier value. Thus genuine gifts, rendered with a scriptural hilarity and liberality, for sundry purposes, God can so bless as to transmute our perishable dollars into imperishable character—into the making of noble men and women through the medium of education, and the preaching of the Word and such means. This is illustrated in the old legend:

An old legend tells us the following story: In a certain village, during the early days of Christianity, on a great festival day, the people, to show their gratitude for many blessings they had enjoyed during the past year, met together in the church, and brought gifts of money and goods as an offering for the service of God.

Among those who brought offerings was a little boy who had special cause to be thankful, but who was too poor to bring a gift of money; so he brought the only thing he had to give—a beautiful, fresh, rosy apple. The clergyman, knowing the child had brought the best thing in his power, the only treasure he had to offer, accepted the gift with kindly words, and laid the apple with the other offerings; and the little boy went away with happy heart, feeling glad that his humble gift had been accepted. But, later on, when the clergyman went to remove the gifts from the church, he found

that the rosy apple had vanished, and in its place was an apple of the purest gold! As he looked in wonder upon the miracle that had taken place, a heavenly voice whispered in his ear: "Thus does the simplest gift become as pure gold in the sight of the Lord, if it be offered in the right spirit!"

LAWS OF TRUE FRIENDSHIP

It is a fact that to be a true friend in the best and highest sense requires that one be a real, intelligent, truly saved man. Personal knowledge of the Man of Galilee as Savior is essential to effective, full, potent friendship. There is another requirement, however, just as important. The one upon whom you are trying to bestow your friendship must also be in a receptive mood and this requires, if not similar Christian character, at least the absence of the selfish, the sordid and the vulgar. Dr. Henry Churchill King, with true philosophic insight, in his "Laws of Friendship, Human and Divine," says:

That which men need from us is not the echo of some other, but the net result of our own experience, that which means something to us which we can say with conviction, and speak out with joy. The larger, therefore, our own claim in life, the larger must be the self that we have to give in friendship. My friend needs quite as much as I, that I should have true self-reverence. Moreover, it is impossible that that deep revelation of one's self, which is essential to intimate friendship, should ever be made where the spirit of the other is essentially profane and blasphemous. He, who can consent to tattle as an idle tale that sacred bit of your life which you have opened up to him in the hope of giving help at a time of mortal peril, can never be your friend. From such you must shut yourself. You have cast your pearls before swine and they have trampled them under their feet and turned again to rend you.

BY-PRODUCTS OF THE GOSPEL

We hear of the by-products of this industry and that manufactured product, but it is a fact that the gospel has its by-products. These are of immense value. It is said by those who profess to know that coal gas in its manufacture yields by-products of sufficient value to pay the entire cost of its manufacture and also a fair dividend on the investment. The by-products of the gospel are of immeasurable value as the following incident illustrates from the pen of T. S. Miller, in an exchange:

Colporter Yi was endeavoring to sell a tract to a dirty-faced farmer.

"I can not read. Of what use will the tract be to me?"

"If you can not read, buy one of these easy primers and learn."

"What advantage will that be to a farmer like me?"

"Let me tell you. For example, if you learn to read and then study these books I sell, that dirt will disappear from your face."

Yi drew his conclusions scientifically from numerous observations of the change in many fellow Christians.

A heathen was listening to an evangelist telling of the effect of the gospel on a man and his household.

"That is true," he said to me, "I can tell the Christian homes in my village by the absence of quarreling there."

A magistrate, speaking of a Korean village where nearly all the people are Christian, said: "If all the villages were like that one we officials would not have much to do."

THE OPEN PARLIAMENT

HELP THE POOR CHAP

D. RAND PIERCE

When a fellow's reached the last round
Of the ladder,
Till there's not within the whole town
One that's sadder,
What's the use to coldly pass him?
Knock him on the head or "sass" him?
Why not try to make his dark life,
Somehow, gladder?

Why make any fallen brother
Feel he's hated?
Curse the day he knew a mother
As ill-fated?
What's the use of all the railing
'Bout the man who's "always falling,"
When the world, God says, from nothing
Was created?

Some far down have fanned the spark and
Bravely risen.
Some have hit the shining mark from
Bars of prison.
You may little know the pining,
Underneath a ragged lining,
Of some heart that's reaching Godward
Like a mizzen.

Though he's been a losing stoner,
Downward drifting,
He may still be made a winner
With a shifting.

Help the poor chap turn his rudder
Till the breezes catch his scudder—
You'll be glad some day you did a
Little lifting.

FOOD FOR THOUGHT

OSCAR RAISOR

Does your *thinking precede* and *exceed*
your *talking*?

Misfortune is often misapplied oppor-
tunities misnamed.

How would you dress and act if no
one else on earth had eyes?

Wrong views of right things will make
the doing of those right things wrong.

If you are more religious during camp-
meeting than any other time you are not
much of a Christian.

The real faults you see in your neighbor
are those seen unsought; while those you
find by seeking are not so bad as your
own.

It is a strange way some folk have of
getting to heaven: they live a "sinning
religion," die a hopeless death, then Rev.
A. Liar preaches them to heaven and his
falsehood is perpetuated in petrified form
on the victim's tombstone.

OLIVET, ILL.

THE REFINING FIRE

FRED MESCH, JR.

"He shall sit as a refiner and purifier of
silver."—MAL. 3:3.

Malachi's is the last prophet voice of
the Old Testament. Nothing is known of
Malachi the man. He is entirely lost in
his message. The aspects of the Messiah
as given by the prophets were suited to
the times in which they lived. Moses gives
us Christ the Leader, matching their need
of leadership from Egyptian bondage to
Canaan liberty and plenty. Isaiah gives
us Christ the Sufferer and Comforter in
keeping with the exile of Israel. Daniel
gives us Christ the Prince as they were
anticipating restoration to their loved Jeru-
salem. In our text, Malachi gives us
Christ the Refiner who was needed to
purify the people from the moral and reli-
gious deterioration of the times. They

had not gone into the idolatry of former
times, but they brought the lame and
blind to the sacrifice; they were becoming
worldly in their intermarriages with the
heathen; the priesthood was becoming
corrupt. They needed the fiery process.

1. The first step in the process of re-
fining is that of MELTING. All the metal
must be disintegrated. We have been in
a foundry and seen the great bowls of
melted metal. The ore was all a molten
mass. Thus the dross would come to the
surface. In the melting of divine fire,
we can get a glimpse of ourselves. We
need not only to be convinced intellectu-
ally of the presence of impurity, but more
we need to be melted to pieces, to be all
broken up. Mere cold seeking avails lit-
tle. The fountain of men's natures must
be stirred to their depths; stirred until
they are appalled at the elements of car-
nality that come to the surface; stirred
until they feel they are about to be
swamped by their uncleanness; stirred
like Isaiah until they cry out, "Woe is
me;" stirred like the man in the seventh
of Romans so that they cry out in an-
guish, "O, wretched man that I am!" Men
need to be all stirred and melted until
they are thankful for the opportunity to
seek holiness and hardly need an altar
call. But not only is dross brought to the
surface, but also the pure metal is dis-
covered underneath. And we awaken to
the fact that there is so much we could be
for God that we never have been and we
are stirred more than ever.

The second step is that of SEPARATING
and PURIFYING. Man is always gathering
dross. Metals are mingled with earthy
matter. The refiner watching the process
sees not only the dross, but the silver as
well. The saints may be unworthy but,
thank God, not worthless. The Divine
Refiner sees the image of God lost in the
fall.

All the inventions of two thousand
years have not relieved the watcher at the
furnace. It is a wonderful process. When
the alloy is melted and the air blown upon
it, the surface has a deep orange color
with a kind of flickering wave passing
over the surface. These are blown off as
the process proceeds. The heat is then
increased; for the nearer purity, the more
heat is needed to keep it in fusion. When
the silver is almost clear of impurities,
the film of litharge upon its surface be-
comes finer and finer. The refiner has cer-
tain tests by which he discovers the pro-
gress of his work. First there is a deep
orange color, then the flickering wave,
then the lighter color. Now his attention
is deepened. Expectation is on tip-toe.
The crisis at hand. In another moment,
the supreme second may come. Now a
succession of iridescent tints form until
at last the film of oxide suddenly melts
away and disappears and the brilliant
surface of the silver flashes forth in all its
purity and glory, revealing, as in a mir-

ror, the face of the refiner. Who can not
draw the spiritual applications! God ap-
plies the heat of conviction. Wrong dis-
positions and passions come to the sur-
face. We melt under the glow. We seek
and finally the supreme moment comes.
It begins to get lighter and all at once the
film breaks away and the heart is clean
and reflects the image of the heavenly Re-
finer.

The whole scheme of the gospel is per-
vaded with the idea of purity. In this
respect our religion stands above all oth-
ers. Christ always bears the relation to-
ward sin as a Purifier. He drives the
money-changers out of the temple instead
of regulating the traffic. For the lepers,
He has cleansing.

3. Now the silver is ready for MOLDING,
which is the third step in the process the
metal must undergo. This increases its
market value. It is the purpose of God
to fashion every vessel into a thing of
beauty and usefulness. Before the metal
was put into the cupel, it was full of
dross, unmalleable, inductile, useless.
Purged from dross, it is pure and malle-
able as well. The molder may fashion it
as he chooses. The seemingly worthless
ore now becomes the standard of a na-
tion's wealth. It is made into vessels fit
for the King's use.

So with the soul cleansed from all sin.
The sanctified is malleable in the hands
of his Sanctifier. The rebellion of car-
nality is gone. The Lord can mold him,
so that he can have the greatest market
value. This is the objective in refining.
Every Christian ought to get sanctified
wholly, so as to be of greatest value to the
Lord and His kingdom.

The prophet adds that he might offer
unto the Lord an offering in righteous-
ness. Great service follows the baptism
of fire. The purified offers himself: he
offers all to be used for God. And then the
offering would be pleasant and like it was
in the days of old. The refining process
restores us to the divinely-intended glory.

THE SINNER BEFORE GOD

C. P. MARTIN

WHAT IS A SINNER?

1 John 3:4: "Whosoever committeth
sin, transgresseth also the law; for sin is
the transgression of the law."

From this passage of Scripture we see
that a sinner is a transgressor of the law
of God.

WHAT IS THE CONDITION OF THE SIN-
NER?

1. He is accursed of God. Isa. 65:20:
"But sinners an hundred years old shall
be accursed."

2. He shall be destroyed and consumed.
Isa. 1:28: "And the destruction of the
sinners and of the transgressors shall be
together and they that forsake the Lord
shall be consumed."

3. The sinner is of the devil. 1 John

3:8: "He that committeth sin is of the devil."

4. Where will sinners be? Psa. 1:5: "Therefore the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous."

5. God does not hear sinners. John 9:31: "Now we know that God heareth not sinners." Isa. 2:14, 15.

These quotations are directly in the Scriptures as "sinners," but anything stated to be for the sinner's crowd is for the sinner, so if the Scriptures say, "There is no peace to the wicked," it means "There is no peace to the sinner."

THE SINNER IS CLASSIFIED:

1. With the ungodly. 1 Peter 4:18: "For if the righteous scarcely be saved, where shall the ungodly and the sinner appear." Ps. 1:5.

2. With the transgressors: Isa. 1:28.

3. With the wicked. Prov. 2:22: "The wicked shall be cut off and the transgressors shall be rooted out of it." Gen. 13:13: "But the men of Sodom were wicked and sinners before the Lord exceedingly." 1 Tim. 1:9.

4. With the lawless, and disobedient, ungodly, unholy, profane, murderers of fathers, . . . manslayers, whoremongers, etc.

5. Types of sinners, people called sinners: (a) Men of Sodom: Gen. 13:13; (b) Men of Korah: Numb. 16:38; (c) Amalekites: 1 Sam. 15:18.

GOD COMMANDS: "SIN NOT!"

Ps. 4:4: "Stand in awe, and sin not." 1 John 2:1: "These things write I unto you that ye sin not." Ex. 20:20: "That his fear may be before you, that ye sin not." 1 Cor. 15:34: "Awake to righteousness and sin not." John 8:11: "Go and sin no more." To give these plain words of our Lord and Savior Jesus Christ any other meaning than what they so plainly state, is to accuse Him "who knew no sin," of duplicity; and not only that, but it makes every, even the plainest statement of the Bible doubtful and unreliable.

Rom. 6 has two aspects of sin—our condition as to sin:

1. As regenerated, or experimental. V. 2: "How shall we that are dead to sin, live any longer therein." V. 6: "That henceforth we should not serve sin." V. 12: "Let not sin reign in your mortal body." V. 23: "The wages of sin is death."

2. Justified, free to serve God.

V. 7: "He that is dead is freed from sin." V. 11: "Reckon yourselves to be dead unto sin but alive unto God." V. 14: "For sin shall not have dominion over you." V. 15: "Shall we sin? . . . God forbid." V. 18: "Being then made free from sin, ye become the servants of righteousness."

NO APPROACH TO GOD UNLESS AS SINNERS.

1 John 1:10: "If any man say, we have not sinned, we make him [God] a liar." Also 1:8. Rom. 3:23: "All have sinned and come short of the glory of God." This teaches us the total depravity of man, none excepted.

WE MUST NOT STAY SINNERS.

Mark 2:17: "Jesus came to call sinners to repentance." Luke 15:7: "Joy shall be in heaven over one sinner that repenteth." James 4:8: "Draw nigh to God, and God will draw nigh unto you." "Cleanse your hands, you sinners, and purify your hearts you double minded."

CHRIST'S SACRIFICE THE BRIDGE FROM SIN TO RIGHTEOUSNESS.

Note: Condition in sin is always in the past tense; condition in righteousness in the present, future or perfect tense. Rom. 5:8 "But God commendeth his love toward us in that while we were yet sinners, Christ died for us." 5:9: "Much more then, now being justified by his blood, we shall be saved from wrath through him." 5:19: "For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous." Col. 1:13: "Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son. (Both conditions in past tense.) Col. 1:21, 22: "And you that were sometimes alienated and enemies, yet now hath he reconciled in the body of his flesh through death, to present you holy and unblameable in his sight."

THE SINNER WALKS OVER THE BRIDGE BY FAITH.

Abraham the Type of the Believer (Faithful Abraham):

Rom. 4:3: "Abraham believed God, and it was counted to him for righteousness." Rom. 4:23, 24: "Now it was not written for his sake alone, that it was imputed to him, but for us also, to whom it shall be imputed if we believe on him that raised up Jesus our Lord from the dead."

Rom. 5:1: "Therefore being justified by faith, we have peace with God, through our Lord Jesus Christ." Phil. 3:9. This faith can not be based upon the words of any man; Luther, Calvin, Wesley, Spurgeon, are perfectly helpless. This faith is based upon the Word of God. Luke 21:33: "Heaven and earth shall pass away, but my words shall not pass away." 1 John 5:17: "The world passeth away, and the lust thereof; but he that doeth the will of God abideth forever."

The verse in 1 Tim. 1:15 has often been used to prove that a man must always profess to be "a chief of sinners." V. 9: Paul classifies the sinner with murderers, whoremongers and all kinds of criminals. V. 13: Paul says he "was beforetime blasphemer." V. 14: And the grace was exceeding abundant. V. 15: "Christ Jesus came into the world to save sinners, of whom I am the chief" (of the saved sinners). V. 16: "Howbeit, I obtained mercy."

We believe it to be unscriptural to profess or confess to be a sinner, if the grace of God has worked on our heart the miracle of regeneration and that the death of Jesus Christ has been accepted for our substitute, in order to our justification.

The sinner is not righteous.

The righteous is not a sinner.

The sinner is not a saint.

The saint is not a sinner.

We are either saved or lost.

We can not consistently call a butterfly a caterpillar, although the butterfly has come from a caterpillar.

It is consistent with the Scripture to testify that we are "a sinner saved by grace."

THE CALL

I. T. STOVALL

There is a call which is universal in its extent and individual in its dealing with God's creatures—the call to holiness. Besides this there is a call which is universal in that it visits every individual and is peculiar to each—a call to some specific work. The latter is the subject of this writing. But first we might say a call to come specific work can not be successfully filled until the call to holiness is obeyed. It is almost universally acknowledged that every human being has a place to fill. Pope very clearly emphasized this fact by saying:

One science only will one genius fit;
So vast is art, so narrow human wit:
Not only bounded to peculiar arts,
But oft in those confined to single parts.

Shakespeare looked upon the world as a stage, saying, "I hold the world but as the world, a stage where every man *must* play a part." Each one can as positively and absolutely know his role to play as he can know that he exists. Although the ear of one man's immortal soul is more sensitive than that of another, yet the call comes to every individual, approaching one with the quietness of the faintest whispers while another with the rumbling sound of cyclopean power.

When God speaks it is very absurd for His creature to say No. It is as proper for the clay to rise in rebellion against the potter and command the kind of vessel into which it must be shaped as it is for the creature to inform the Creator what calling he could best follow. Paul clearly saw the truthfulness of this when he said: "For though I preach the gospel I have nothing to glory of for necessity is laid upon me; yea, woe is unto me if I preach not the gospel." When the call of God comes no excuses are accepted. When He says Go! the first thing for us to do is to "get ready and start." The call to deliver Israel out of Egyptian bondage came to Moses; and he said, "Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?" After the Lord and Moses had "reasoned together" for some time the latter said, "O my Lord, I am not eloquent, neither heretofore, nor since thou hast spoken unto thy servant: but I am slow of speech, and of a slow tongue." Neither the excuses of Moses, nor those of any one else have been acceptable with God when He said, "go." Moses finally saw that it was either say yes in answer to the call or backslide, so he said, "O my Lord, send, I pray thee, by the hand of him whom thou wilt send."

To Jonah there came the call, "Arise, go to Ninevah." He "rose up." But instead of going to Ninevah he fled to Tarshish. He no doubt thought this would settle his part of the call and that some one else

could preach to the Ninevites. But before his experience on the sea had ended he was glad to go to Ninevah. Not everyone is called to preach in the pulpit or to go as a missionary to a foreign field; but for each one there is a place in which to fit. If you have not found your place stop and listen to the voice of God. If your calling has been made plain, fill it at any cost. If God has said, "Arise, go to Ninevah," there is no use in fleeing to Tarshish for you never will have peace until you preach to the Ninevites. Many people are going through a similar experience to that of Jonah. Misery and sadness has taken the place of a bright experience of full salvation because they tried to excuse themselves from their calling. If you would succeed quickly obey the call and fit in your own place. When the call comes and you begin thinking over your slowness of speech, or your non-eloquence, or your weakness just remember that Paul suggests a remedy: "God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty." A great number of people are in a backslidden state because they listened to man rather than God. Paul did not seek the advice of men on such weighty and eternal questions. But when he heard the call, he said, "Immediately I conferred not with flesh and blood." All should have the spirit of Isaiah, then, when God asks, "Who am I going to send?" We would immediately answer, "Here am I, send me."

HIGHWAY, KY.

HOLY CONVERSATION

E. M. ISAAC

The experience of holiness purifies the conversation. The mind dwells upon holy things because the heart is clean. The tongue is always an unfailing index to the heart life. When there is a desire to speak unkindly or to in any way reflect upon the life of another it is a mark of uncleanness within. There is nothing impure in purity. When it becomes necessary to deal with persons from the demand of discipline it is done with pain and real sorrow for the one involved. There are tears in the heart even when great firmness is demanded. There are times when it becometh holiness to do some cutting of branches that are withered and refuse the showers that would revive. No one desires the task but it must needs be done. But in all this the lips are guarded and not one word is uttered that would in any way cause unnecessary pain.

It is so easy to become careless in speech. There are so many inconsistent things to be seen every place that if we are not on the watch-tower of the soul every moment we will be found speaking in a manner that does not become holiness. After words have gone from our lips they can never be recalled. We may wish them back, make the most complete apology possible, but the words do not return; the unkindness in the voice is not soon forgotten; and try as we will there is that

memory that is not easily eradicated. Confidence is not easily established the second time.

While the tongue may prove a great injury if not controlled by the grace of God, it is also known that it may prove a great blessing when under the control of the Holy Spirit. Kind words are never forgotten. When under severe pressure it is a blessing to hear a person speak quietly and undisturbed. At such times the tongue may be a real peacemaker and calm the troubled waters. Then there are those whose conversation is so wholesome that we are lifted into higher altitudes of vision and holy desire when listening to them. That is our need today—men and women whose conversation is holy in the home, the church, in the marts of trade, in the social life, and wherever duty may demand them to be. In order to do this it will be necessary for us to guard well the tongue, and guard well the ear also, for if we listen to that which is unwholesome it will become a part of us and soon we too will be speaking that which we have heard. We must see to it that the eyes, ears, lips, and tongue are kept sanctified for His service, and thus we shall walk a holy way and prove a blessing to those with whom we come in contact in our daily life.

WALKING AT LIBERTY

EARL D. HINCHMAN

"Stand fast therefore in the liberty wherewith Christ hath made you free; and be not entangled again with the yoke of bondage."—GAL. 5:1.

"If the Son therefore shall make you free, ye shall be free indeed."—JOHN 8:36.

Here are two stages of Christian liberty. The one a declared liberty maintained in the stress of temptation to bondage; the other, a whole-souled recognition of privilege that makes us "free indeed."

This state of declarative freedom is as far as many of us get; nor do we read or hear much of anything higher, but the determined aggressive factor, the spirit of "I will be free" seems to predominate. Now this is right in a righteous cause, but it is far and away from being the highest type of liberty. There is a liberty that is far beyond the stage of militant determination; a resting at liberty; a place where you do the will of God according to your best light with scarcely a thought as to the opinions of other men; you are free from bondage even to your brother. And this bondage to the brethren is a peculiarly persistent type of bondage; it seems to last after all bondage to the outside world has been removed.

We have known of it being the cause of sin going unrepented in the church; we have known of carnal professors being exalted to position by its influence, and have heard hundreds of uncouth, unspiritual demonstrations of those who were in bondage to their so-called liberty.

There is a place where we do the will of God naturally and freely, absolutely without reference to the other fellow; not that we are so in bondage to our liberty

as to refuse to say "amen" when we are asked, if the thought is worthy of an "amen," but neither people nor pastor could induce us or in the slightest way influence us to say "amen" to anything contrary to our convictions. Neither do we have to stress our liberty in the "old dead church," if by chance or the call of God, we find ourselves within her walls; we are simple, worshipful and free.

You do not have to be "managed" because you are not obstinate and while you will not yield your convictions, you gladly do your preferences, and having expressed yourself positively and freely, you bow to the will of the majority; perfectly free from anything that resembles a "grouch." This is the place where the basket or table offering is all one to you, and the addressed envelope is merely a convenience and not an incentive to increased giving; not being in bondage to our pocketbook, we do what we can.

This kind of freedom sat upon, bobs up serenely, unaffected and unafraid; like Daniel, its possessor, without regard to persecution or danger, whether it be official, loss of position, or standing with the brethren, will do as "he did aforetime" without any personal fight or personal failure. Without any liberty to fight for, he simply does right and keeps right on smiling.

Are you free from the other fellow? Are you free from yourself? Are you free? "If the Son therefore shall make you free ye shall be free indeed."

PASADENA, CAL.

BURS AND BURS OPENED

C. A. MC CONNELL

The man who loves my Lord is my brother—whether he knows it or not.

If it is your best, your all, it is not merely one poor, little barley loaf you give to Him, but that which shall feed the five thousand.

Sometimes it takes the Lord a long while to teach us that our business is not to be happy, but to make life easier for somebody else.

"I told Him that I would die right there if I did not find Him—I died and then I found Him." I am persuaded that "He can save me if He wants to" never reaches the throne of mercy. It is when we want God with a great desire that He reveals Himself to us. The soul that does not realize the awful, imminent danger of hell to the sinner, is asleep—asleep in the sleep of death. But when conviction awakens that soul, and he cries out in his agony, how quickly God hears and comes to his rescue. Nor can men be filled with the Holy Ghost and yet despising the crucifixion. Seeking God for the joy of sanctification is being numbered with those who followed Jesus for the loaves and fishes. God will be sought and found when with all the earnestness of which your nature is capable, you will be willing to die—you will die—if God will only come. And he will come, praise Him, praise Him! to every one who seeks Him with a whole heart.

Mother and Little Ones

IT COULDN'T BE DONE

Somebody said that it couldn't be done,
But he, with a chuckle replied
That "maybe it couldn't," but he would be
one
Who wouldn't say so till he'd tried.
So he buckled right in, with the trace of a
grin
On his face. If he worried he hid it.
He started to sing as he tackled the thing
That couldn't be done, and he did it.

Somebody scoffed: "Oh, you'll never do
that;
At least no one ever has done it."
But he took off his coat, and he took off his
hat,
And the first thing we knew he'd begun it;
With the lift of his chin, and a bit of a grin,
Without any doubting or quiddit;
He started to sing as he tackled the thing
That couldn't be done, and he did it.

There are thousands to tell you it cannot
be done,
There are thousands to prophesy failure;
There are thousands to point out to you, one
by one,
The dangers that wait to assail you.
But just buckle in, with a bit of a grin,
Then take off your coat and go to it;
Just start in to sing as you tackle the thing
That "can not be done," and you'll do it.
—Selected.

"ONLY A NIGGER BABY"

Late one Saturday afternoon the farmer and his son John came home tired and hungry from the field. But the keen-eyed farmer paused at the garden gate and looked down the slope along the lane to the main-traveled road.

"My boy," he said, "there's something wrong out there with those people coming up the valley. They have been an hour poking along past this ranch. I guess their old white horse is most dead. Jump on the colt and help them out. Bring them right in for supper, or to stay all night, and we'll feed up that plug."

The youngster was used to such things. They happened on that farm at all hours of day or night. He leaped the barnyard fence, called his colt, which came running from the pasture, slipped a hackamore on his head, sprang on, bareback, and galloped down to the big gate. Meanwhile the farmer went to supper, and told Mary, his wife, that some guests were likely to happen along.

The boy found a miserable old horse, all skin and bone, dragging with frequent pauses, a ramshackle cart by a nondescript harness. In the cart a very old negro sat holding the bit of rope which served for lines. Beside him was a young colored woman with a sick baby. They looked forlorn, worn out, and utterly hopeless.

"Sah," asked the old negro, "how far to Cunnel Batten's place?"

"It's four miles, and a good deal up hill," the boy answered.

"Lord, Rosy," the old fellow said to the woman at his side, "hit will take we uns most all night." His voice fell away into a groan of weariness.

"Look here, neighbors," said the boy. "Father and mother and I want you to have supper, and stay till tomorrow. Your horse needs it, and both of you look worn out."

"The baby's awful sick," said the woman, lifting a dusty, tear-stained face.

The boy opened the gate, jumped off his colt, and pushed manfully at the old cart, and soon brought the outfit to the garden gate.

"So you are Virginians too," said the boy, making conversation as they came up the road.

"Law me, Massa, yes!" the old negro replied. "This yere's my step-niece, an' I got

a gran-darter up in the settlement at the Cunnel's."

Then the farmer and his wife came out, carried in the baby, and put it on a cot-bed by the fire; took in the tired mother and the old negro, set food before them, waited on them, spoke words of good cheer. The boy tied his colt to the fence, and took care of the ancient horse; then he came in to supper, and wondered whether or not this very old negro had ever seen General Lee, or Stonewall Jackson.

The farmer's wife and the negro mother sat by the sick baby, talked in low tones, tried to help the sufferer, and felt that the case was beyond their resources.

"We will send for a doctor," the farmer's wife said at last. "Our old family doctor who has been here for years, and takes care of all your folks up at Colonel Bratten's, is away on a vacation, but there's a new young doctor just settled in the village, and I've no doubt he's first rate."

"Missus, we uns hain't no money."
"That is all right, Rosy; you are going to be neighbors of ours, you know. When you get well, you can help me out some time. You don't know how glad I am you came in tonight."

The boy went out and saddled his colt; the farmer sat down and wrote a letter. It ran this way:

"Dear Dr. Wyman:—We have some guests here and there is a very sick baby. Come, prepared to stay all night, if necessary, and come as soon as you can. Charge everything to me."

The boy galloped off to the village, several miles away, handed in the note, heard the doctor say, "Coming, soon as I can harness," got the mail and hastened home. The old negro had been put to bed; the women were working over the baby; the farmer was out on the porch.

In a few minutes the young doctor, who drove a fast nag, came in with his traveling case.

"Go right in; the baby's by the fire," said the farmer, waving his hand. The doctor went in. He came out immediately, almost choking with sudden anger, and leaned over the farmer.

"What sort of a creature do you call that—that—for a high-class practitioner to—"

The farmer interrupted, with a sweet seriousness.

"My dear Doctor Wyman," he said, "that is merely a human baby—just the regular sort that human mothers bring into the world."

"That thing!" shouted the young doctor so loudly that the boy and the women heard him. "Why, that's nothing but a nigger baby. I consider this an insult, sir. I won't attend Indians, Chinese, niggers, dagoes, and such cattle!"

The farmer rose, and put a strong hand upon the young man's shoulder.

"Thee will listen to me," he said, dropping into the familiar speech of his boyhood. His wife, hearing, smiled to herself; she knew that it meant perfectly controlled emotion, seldom weakened, but always irresistible. The neighborhood used to say that he always swore in Quaker talk.

"Thee will listen," he went on, low voiced, intense. Thee knows thee once did graduate. The state did educate thee. And thee didst take thy great Hippocratean Oath. Hast thou forgotten its meaning? Or didst never learn that thy knowledge is not thine to refuse? Go thou in the house and fight for that baby's life as if it were the white child of thine own brother."

The young doctor shivered and colored, but he was not yet quite conquered.

"But you got me here under false pretenses," he said. "Why didn't you write me that it was a nigger baby?"

A look of complete surprise crossed over the farmer's face.

"So I ought, young man," he answered. "But the fact is, it never occurred to me.

I noticed that the baby was black, and then I clean forgot it. That was foolish, of course; but really, now, I supposed all there was to be said to a nice neighborly doctor was that it was a baby—and a mighty sick one."

"Say no more!" the young man cried, and led the way back into the room, took hold of the case, stayed all night, and pulled the baby through.

After breakfast the young doctor stood with the farmer, while the boy put his horse into the sulky. He was awkward and troubled, but he came up to the scratch at last.

"There isn't any charge," he told the farmer. "Please say to your wife that—that I regret the way I spoke about it. That youngster suffered just like any other baby. And when we felt safe about it, the mother caught my hand, and she said: 'You is a good man, doctor; God bless you, you is!'"

The farmer shook hands with the young doctor.

"You are certainly more of a fellow-traveler this morning than you were last night," he answered. "And I think you will do. Study our old army doctor from Vermont when he comes back. He's wearing out, but he's a saint and a hero. Work with him, and you'll gradually get ready to take his place. It's a mighty big place to fill, too."—The Survey.

THE "LITTLE POMEGRANNIE"

In our dear old Southland there is a little fruit, or melon, that is commonly called pomegranate, or, as the little fellows call them, "pomegrannies." It grows on a vine similar to a cantaloupe. It is about the size of an ordinary orange and about the color, when ripe. It is not very edible, but sweet scented. There is a very touching little incident connected with one of them I will relate.

I was sitting in front of a hotel, in the city of N—, when a little German came up to where I was sitting, and said, without any preliminary remarks:

"My name is Hans Von Bergen. I haf no vork, I haf no money, I haf no bread. Mine frow and leetle one is hungry. Here is von leetle vatch, I haf since I vas a little poy. You take mine vatch, and gif me vun dollar, I go and puy some bread, and maybe-so, the good Gott send me some vork, we pray for some."

It was a pathetic little story. I took the little old-fashioned watch that he held out to me, then took a good look at Hans' face. It was an honest-looking one, yet so sad.

"Well, Hans," I said, "I'll take your watch, and here is your dollar and if you want to redeem it at any time you can do so."

He took the dollar and said "Tank you, and Gott bless you. May-be-so some day I gif him back."

He then put his hand in his pocket and pulled out a little pomegranate, and said, "Mine leetle gurl haf von leetle vine in von leetle box, and raise this. She hear me say I go to sell mine vatch, she gif me this and tell me to sell this, and get some bread. I gif it to you, for your leetle gurl."

I took the little thing in my hand, and just then a strange feeling seemed to come over me. "Hans," said I, "just sit here a few minutes, until I come back." Then I walked into the sitting-room, where there was quite a crowd. I said, "Gentlemen, I would like your attention for a short time." I then showed them the little watch and pomegranate, and told Hans' little story. "Now, gentlemen," I said, "I propose to sell this little pomegranate for the little girlie, so when I pass around the hat chip in liberally." After the collection we found that we had collected fifteen dollars.

"Now friends," I said, "we will call in Hans, and give him the money for his family and the watch for his boy, and the 'pomegrannie' for his little girlie."

"I know Hans," said Otto Myers; "he worked for me a short time, while my gardener was away, and he is a good fellow. I want to put a little note in the hat with the money."

All agreed to my proposition, so Hans was called in. "Well, Hans," I said, "I sold the pomegranate for your little girl and there is the money. And we give you the

watch for your little boy, and send the little girl the pomegranate for a keepsake." He stood speechless for a while, and the tears rolled down his cheeks. "Tank Gott and all of you. Some day, maybe, I pay you back." Then he read the note. It was this:

"Hans Von Bergen, come to my house and you can have a job as gardener, all the time. Otto Myers."

"Ah!" he cried, joyfully, "dat ish gude, better dan money. Now I go hime to mine frow and little ones and we be so happy."

Several years after that I met Hans on the street one day. He grasped my hand heartily, and as he held on to it he said: "Mine goot friend, I'm so glad to see you. I have von nice leetle home now; you must go with me and see it, and mine frow and leetle ones they want to see you awful bad."

I told him that I would come out to see him the next afternoon, which I did. They received me joyfully and feasted me royally on ice cream, cake, fruit, berries and fine melons. They had a nice little suburban home and everything thriving. Hans, junior, was there, showing me his same little watch proudly.

"Now den," said Hans' wife, "I want to show you something. We keeps it all de time in remembrance of dat happy time when we makes our start in the world." And here on the mantel was the same little "pomegranite," preserved and kept in a little glass fruit jar.—Exchange.

"I'VE HELPED SOMEBODY"

He was only a newsboy, crippled in one leg. Day by day he stood in chill and wet, sunshine and cloud, selling his papers in order to support himself. In his physical condition he might have made himself an object of charity, but he was proud. He wished the world to see that, although he was a cripple, he was not afraid to be a master of work.

One day he learned he could help another, in worse physical condition than he was, by giving up his crippled leg. He gladly did so, and, despite the plaudits of press and public, refused to regard himself as a hero. Later, exposure and surgical shock brought him to a hospital bed. After a heroic fight had been made for his life, he was told there was no hope of his recovery.

"I'm satisfied," he answered, without complaint. "I've helped somebody, anyway."

Greater truth could no one utter than this, truth which makes all life better—"I've helped somebody." This was the spirit of Christ, it has been the spirit of all the noble minds of every age, breathed in poetry, prose, song and deeds: "I've helped somebody."

What more can king or pauper do to attain the crown gloriously set upon the head of Self-sacrifice?

A RECLUSE IN NAME ONLY

One of the brightest, most accomplished and best loved young girls of all those in her school and society circles, at the age of seventeen was so terribly injured in a street-car accident that she has ever since been closely confined not only to the same house and chamber, but to the self-same bed; and forty-two years is what "ever since" means. During these years of tantalizing isolation she has seen her young girl friends successfully completing their different school courses, and coming out well equipped for the spheres of active usefulness in the world, while the same slowly-moving, relentless years marked her own exiled on-going from joyous, elate girlhood to dwarfed and aimless womanhood.

Meantime, too, she had lost by death nearly all her near relatives and friends: father, mother, brothers, sisters, aunts and uncles; and of nieces and nephews only one remains.

Most tenderly cared for during many of the first years of her illness by an aunt but little older than herself who gave up an eligible marriage engagement for the duties of a voluntary nurse, there followed a well-nigh insupportable anguish when this dear aunt, too, was taken away, as also, later

the most devoted and dearly loved of her physicians.

There are things of such exceptional interest in her case that many have taken the opportunity to call upon her.

"And what did you find?" asked a friend of one who had thus called not from curiosity, but to express his sympathy.

"I found an animating and most spiritually elevating surprise awaiting me," he answered. "First, on the negative side, no trace of impatience or objection, no hint of murmuring or complaining, no finding fault with any person or anything, no charging Providence with having cruelly darkened her life at the very crisis of her fondest and most eager anticipation.

"On the positive side, a spirit of complete trust in God, and of thanksgiving for a spared life and for the blessings still bestowed upon her; a lively interest in the news of the day and a readiness to join in any proposed subject of conversation; heart-fellowship with her friends in their good or ill fortunes, finding solace for herself in counseling and consoling those in trouble; and all enlivened by such a genial humor and quickness of witty repartee as made conversation with her at once a privilege and delight."

"After nearly forty-two years of prostration and suffering, can I be resigned, peaceful and happy?" the invalid said to her visitor, repeating the question after him. Then she answered in this way: "Yes, 'my faith looks up to Him,' undaunted never questioning and at peace. I go plodding on, keeping my eyes ever upward, looking for the light and the dawn which, some day, will come to me. I still have patience, although the heart sometimes grows lonely with longing to see my loved ones; then I cry out, 'O Lord, how long, how long!' I am so happy to know that I do not rebel or question; I know that He doeth all things well. Can I not be strong under these conditions? For my part, I never could see how it is that some people make such recuses of themselves!"—Exchange.

GENEROUS JANIE

Janie was a child of the slums, a ragged, unkempt, forlorn little girl of about ten years of age. Some one had given her a penny, and she had hurried away to the penny store and there purchased a stick of striped red and white candy. She was running along the streets, proud and happy in her new and rare possession, when I saw her. Suddenly another little girl, equally ragged and forlorn looking, came limping out of the dark hallway of a dilapidated old rookery of a tenement house. She was very lame and had evidently suffered much of her short life.

The two little girls met, and the one with the candy held it aloft exclaiming:

"See what I've got! Just see what I've got!"

"Where did you get it, Janie?"

"Bought it."

"Where did you get the money?"

"A man gave it to me for scooting after his hat when the wind blew it off."

"Gimme some of it, won't you, Janie? Please do."

There was a wistful, eager, hungry look in the drawn little face.

Janie hesitated. Evidently sticks of candy came rarely to her. She looked longingly at the candy and then at the girl. Suddenly she rushed forward, saying eagerly, joyously:

"You take it all, Maggie; you can't scoot after gentlemen's hats and earn pennies, and I can. So you take it all; and if I can get a chance to earn another penny I'll give it to you to buy anything you want with it."

Generous little heart, in which love of self had not yet found an abiding place. What a lesson it should teach the grasping and self-centered, who care not for the wants, the weakness or the woes of others.—Young Readers.

A QUEER KIND OF FUEL.

You would not think cocoanut shells would make a very good fire, would you? And yet when you remember that there is

a great deal of oil in them, the mystery is largely explained. In some cities men make a good living gathering up these shells, which are often given them for the drawing, and sell them to poor people who break them up and mix them with coal. A good many hotels and private housekeepers also crush and mix them with coal to be used as fire-lighters. One dealer in cocoanut shells in the city of London last year sold more than fifty thousand bags of them for fuel.—Selected.

BETTY'S PLAYTIME

"Oh, dear," said Betty, when mamma called her from play; "somebody's always a-wantin' me to do somethin'!" She ran into the house with a frown on her face.

"Betty," said mamma, "if you can't obey cheerfully—"

"But I always have to be doin' somethin'," burst out Betty. "I never can play—"

"You may play this whole day long," said mamma quietly.

"And not do anything else?" said Betty.

"Not another thing," said mamma.

"Oh, goody!" cried Betty, and she ran out and got her doll things and began making a dress for Cora May, her new doll.

Grandma came into the room while she was sewing.

"Betty," she said, "will you run upstairs and get me my spectacles?"

"Yes, ma'am," cried Betty jumping up in a hurry, for she dearly loved to do things for grandma.

"No, Betty," said mamma; "you keep on with your doll things. I'll get grandma's glasses myself."

Betty returned to her sewing, but somehow it wasn't so interesting as it had been. She threw it down the minute little Benjamin waked from his nap and ran to take him.

"Nursing is too much like work," said mamma, taking the baby out of her arms; "you must not do any today."

Betty's cheeks turned rosy. She thought of the times she had grumbled when mamma had asked her to hold baby. Now she would have given anything just to hold him one minute.

Mary Sue, Betty's best friend, came by to get her to go on an errand with her.

"I am sorry, but you can't go," said mamma. "Running errands is not play you know."

Jack came running in with a button to be sewed on. Betty put on her thimble and began sewing it on. But mamma came in before she had finished.

"Why, the idea of your sewing, child!" she said, taking the needle and thread out of her hand. "Run along to your play."

When father came home to dinner, Betty started, as usual, to open the front door for him. But mamma called her back.

"You forgot, Betty," she said in her pleasantest way, "that you are not to do anything for anybody today."

"Then I guess I'd not better ask her to drop my letter in the mail box," said Cousin Kate; "it might interfere with her play."

"I'm tired of playin'!" cried Betty. She ran out to the kitchen. Dinah, the cook, would let her help her, she knew. But, for a wonder, not even black Dinah would let her do anything.

"I'se agwine ter a fun'ral," she said, "an' I'se in a mighty big hurry to git off. But, law, honey! I wouldn't hab you 'rupted in your play fer nuthin'!"

Poor Betty! She thought the day would never end.

"Oh, mamma!" she cried, as she kissed her at bedtime, "do wake me up early in the morning. I want to get a good start. Helpin' is so much better than playin' all the time." —Pearls.

QUEER HORSESHOES

In Japan rice-straw, strapped on to the horse's foot, is used for horseshoes.

The Icelandic ponies wear shoes made of sheep's horn. In certain parts of Central Asia, the horses have shoes made of horn pins. The queerest horseshoes, however, are those employed in the Sudan; these are not really shoes, but stockings made of camel's skin.—Century Path.

Southern California District Assembly

REV. C. E. CORNELL

The seventh annual assembly of the Southern California District, Pentecostal Church of the Nazarene, convened at University Church, University Park, Pasadena, Cal., Wednesday morning, June 18th, and continued in session until Sunday night, June 22d. Rev. P. J. Bresee, D. D., general superintendent and founder, presided during the assembly. Nearly two hundred members of the assembly were present at the first session. Rev. Fred C. Epperson, of Los Angeles, was elected secretary, and he chose W. C. Stone as his assistant. Rev. W. C. Wilson, district superintendent, gave his annual report, showing twenty-six organized churches, eight English-speaking missions, two Japanese missions, and one Mexican church. Two new churches were built and dedicated during the year: one at Santa Ana and the other at Brea. Five new parsonages were also built, making nine on the district. The report indicated a year of marked prosperity all over the district. A revival has continued in all sections, and large numbers have been converted, reclaimed, or sanctified wholly. The missionary offerings were large and much in advance of any previous year, amounting to nearly twelve thousand dollars for all purposes. The missionary slogan for 1913-1914 is \$10.00 per member for this district.

There are two parochial schools established in the district: one under the direction of our church at San Diego with an enrollment of over one hundred scholars, and the other established by our Emmanuel Church in Los Angeles, with an enrollment of over one hundred children and young people. Emmanuel Church has recently built a magnificent new school building of Grecian architecture, in anticipation of a very much larger attendance the coming year. Rev. Alpin M. Bowes, of San Diego, and J. Proctor Knott, of Los Angeles, spoke with reference to the advantages of these private schools.

- (1) In maintaining and building up the morals of children.
- (2) The great essential of moral training is the recognition of the Bible.
- (3) The highest standard of scholarship maintained.
- (4) Non-sectarian, because other denominations send their children.
- (5) We take the child and start him right, preparing him for the university.
- (6) Splendid spiritual teachers who instruct the children. Children usually believe their teachers.

Dr. Bresee presided at the great Educational Anniversary, and addresses were given by Dr. Bresee, Rev. H. Orton Wiley, the new president, Rev. G. A. Hodgkin, Rev. Alpin M. Bowes, and J. Proctor Knott. Dr. Bresee said: "Our purpose is to make men. We preach holiness for the heart, and the highest possible education for the head." Dr. Wiley said that he was pressed into two special lines of work that merged into one. Jesus said, "Go ye into all the world and preach the gospel," and again, "Go ye and teach all nations." He declared *formation* is better than *re-formation*. Brother Hodgkin gave several reasons why holiness schools are preferable.

- (1) To offset the encroachment of Romanism.
- (2) The public schools teach the children to dance.
- (3) The Bible is not in the public school.
- (4) In many universities there is a skepticism concerning the Bible that leads students to lose confidence in it. To discredit the Bible strikes a blow at the home, the marriage vow, and everything that is sacred. Respect for and belief in the Bible preserves these.

It was shown that the Nazarene University has enjoyed a year of remarkable progress. Four hundred and forty-nine students were enrolled in all departments. From the number of inquiries now being received the attendance at the University will be much larger the coming year. The trustees have scoured the country from the Atlantic to the Pacific, securing a Faculty of deep spirituality and wide scholarship.

Conditions in Western India

REPORTED BY L. S. TRACY,
District Superintendent

To Rev. H. F. Reynolds and the Members of the General Foreign Missionary Board.

DEAR BRETHREN: Some time has elapsed since we reached Buldana, but I have felt unwilling to report on the condition of the work until I had personally visited and had had time to get in touch with every phase and part, feeling that it is inexpedient for one, though acquainted with general missionary work, to judge from surface indications. Though this report may seem tardy, I feel assured you will have greater confidence than though I had reported hastily from first sight and impressions. I have visited every part of our work except Igatpuri, talked and prayed with all our missionaries and native workers, and also have visited about all our native Christian homes, and visited and prayed with most of the Hindus that are favorable to the truth.

SPIRITUAL CONDITION

We thank you for the frequent inspiration to spirituality contained in your letters. In a heathen country it is one of the hardest fights the missionaries have to keep up their spiritual tone. From information in conversation with missionaries of other countries, I conclude they have the same fight, and no doubt many fail right at this point. I would urge the members of the board to definitely pray for their missionaries in this respect, and occasionally write them a kind brotherly letter without censure (for the missionary recognizes the fight more than the brethren can), but indicating that they recognize the trial the missionary is in, and that they are praying for him. I am convinced that such a brotherly co-operation between the board and the missionaries in every country will at least be a great inspiration to the missionaries.

I have read a copy of the yearly report sent to the board last year, and can not but feel that a wrong impression of the spiritual condition of the whole mission was conveyed by it. It is true that we are in need of a real revival from heaven, to which end we are daily praying. Indeed, all is not ideal, and our workers and Indian Christians are not in ideal spiritual condition; but in reporting the whole mission, it is, to say the least, misleading to report the worker in highest or lowest spiritual condition. It is also unjust for the board to make the condition of one worker or one station the criterion of the whole mission. I am of the opinion that the mission is in a better spiritual condition than it has been for a long time. Those natives who were sanctified before we returned to America have borne and are still bearing evidence in the most severe trials that they have the experience. It is true, they are comparatively few in number; but not one of them has backslidden or given up the experience. Thank the Lord!

Some new workers that were on trial from another mission lost out and left. One new worker has recently obtained the blessing of entire sanctification in his own home away from the influence and help of the missionaries; at least, this is his testimony, and there could be no object in making such a profession if it were not true. He seems to bring forth the fruit of such an experience, another indication of spiritual health in the mission.

Some native Christians who have since Mr. Wood's administration been most bitter against all that is righteous, have softened under the afflicting hand of the Lord, and are showing good signs of repentance.

Our missionaries also seem to be in good spiritual condition, considering the conditions mentioned in the first part of this subject. They possess burdens for the lost, power in prayer, and inspiration in preaching. They are not afraid of the hard places, and have grown in grace and their ability to grapple with the problems on a mission field. In a word, there is much room for improvement; still the apprehensions of the board are virtually groundless. There is much to encourage: not only in prospect, but in past accomplishments and present spiritual condition.

In our previous experience with the heathen, our greatest trial has been their extreme indifference. They were satisfied with their idols. A change has recently come over all India, in-

cluding the section in which we work. I have under my desk now a Bible that I ordered (especially at his request) for a man in one of the hardest towns in which we have worked. Some of our missionaries on tour have sold out their entire stock of Scripture portions in the bazaars, and the people have begged for more. We have received invitations to speak in Hindu homes, several are tender who once were indifferent. It has never been on this wise before. But we recognize it as the Holy Ghost preparing the way for the Lord to visit many of these poor souls. Unite with us in prayer that it may not be said of us, "The children are come to the birth, and there is not strength to bring forth" (Isa. 37:3).

SECULAR

Igatpuri station may as well not be counted a station of our mission. We have never been able to do much there, and expect as soon as possible to close out there, and put our effort into Jamner, where we have virgin soil, in every way much better suited to our work.

Jamner has been already opened. Two preachers and a Bible woman are stationed there, and good work has been done this year in touring the villages and towns in the country by our missionaries. We have a rented house for our missionaries, in which they have lived and worked, in the town of Jamner, which has a population of about ten thousand, when the climate and other conditions permit.

Miss Pearl Simmons, who was supported by Brother Upchurch, of Arlington, Texas, gave her life in Jamner after a short, loathsome illness of two weeks from a very bad type of smallpox. Her body is buried under a nim tree outside the town, in a nice spot. We have applied to the government for a plot 100 feet square around her grave for a cemetery. This to American methods may seem a small thing toward getting a hold in a town; but in India it means that the Christians consider they have come to stay, and they (the heathen) will not so strenuously oppose our getting further hold. Miss Simmons' death has in many other ways turned the hearts of the people toward us.

Mehkar, town and county, has been opened about a year. Much like Jamner, our missionaries have lived in a rented native house when the weather would permit, and worked in that and the surrounding villages. Besides the missionaries, a native preacher, Bible woman, and a colporteur are stationed here. Special mention should be made of the heroism of some of our missionaries in daily walking long distances to preach to the people because we have not even a yoke of oxen to haul them. Brother Campbell has succeeded in purchasing a plot of land in Mehkar on which to erect the bungalow originally intended for Chikhli. We will soon need the money loaned to the board from that building fund, as we hope to begin erection of the houses soon. We also hope to get a piece of government land adjoining our plot on which to erect the hospital when Sister Gibson comes.

In Hatadi the work has been passing through the usual "second stage," and the people have been left to themselves a while. By way of explanation, the stages generally are, (1) Popularity; (2) Opposition, when the people come to learn our real object; (3) Steady growth. I have been there, and the people seem about merging into the third stage; so we expect to reinforce there shortly.

In Buldana the work is encouraging. Regular Sunday school and preaching services are conducted which are growing in interest and attendance. Other branches of missionary work are carried on. A committee of the Christian and Missionary Alliance is, at their suggestion, coming to Buldana to meet a similar committee from our mission. It is hoped that a permanent adjustment will be effected that will be satisfactory to all concerned. I will inform the board in due time.

Our new missionary, Miss Skinner, will (D. V.) be ready to pass her first year language examination some months before her first year is completed.

Conservatively summing up the whole situation, I feel that while there is room for improvement and we are always candidates for prayer, there is much cause for encouragement and thanks to God.

Joyful News From Japan and Africa

JAPAN
COBA G. SNIDER

It has been some time since we have reported, but not because there has been nothing to report. Long illness prevented much writing, and since recovery there has been so much to do in the endeavor to catch up with the various lines of the work that some things had to be left undone.

The spiritual work has to come first, of course, and the Lord has been graciously blessing along these lines.

Last night there was a very bad storm—this is the rainy season, and the rain simply pours down—and but few came; but the Lord was present to help the writer deliver a message. There was but four unsaved ones present, but all remained as earnest seekers. Last Sunday evening, after a very earnest sermon by Brother Nagamatsu, ten sought the Lord. The Christians are very earnestly praying for the special services that will begin next week. We are expecting a great time of salvation, as we are to have with us one of the well-known holiness evangelists of the country.

The 25th of May we had the pleasure of organizing a little band of the true into the First Pentecostal Church of the Nazarene of Japan. As they stood about the altar we were reminded of the company that stood together a few years ago and pledged themselves to stand for and live holiness before the world, not knowing to what proportions the movement would develop, and we had faith for the development of this little company into a mighty force for God in this land of darkness. At the close of the organization service, at which Brother Nagamatsu and the writer spoke, we had a most precious communion service, twenty-three participating. The Lord surely met with us and blessed this our first celebration of the Lord's Supper.

In the evening a good friend of our work and a staunch holiness man—and, by the way, the father of our Bible-woman—preached an earnest sermon, resulting in ten seekers after God.

Dear friends in the homeland, pray earnestly for this little band in far-away Japan. Remember that they are surrounded by the darkest of heathen influence, and usually have no encouragement in the home. How we need to life them up with our faith continually!

I would like to tell you of some of the testimonies of our Christians. I will mention one at this time. At the prayer meeting last week one young man, with face beaming, said that it had been the greatest week of his life, and that the Lord had given him grace and determination to write to his family and tell them plainly that he had become a Christian and had given up Buddhism forever. It was not an easy thing to do, for his father is a priest. He had also gone to the Buddhist school that he had been attending, and there testified to his teachers that the Lord Jesus had saved him. They made much fun of him, but he said he was so happy through it all. This is the kind of Christians that make good. Pray for this young man, for he will have many things to meet, and his faith will be sorely tested over and over again. The devil is so subtle in his work.

I wish to thank the many kind friends who have been so patient with me the last few months. The burdens of the missionary are not a few, and especially when there is but one aside from the native workers, and when illness overtakes that one the difficulties are not lessened. I can never cease to thank my heavenly Father for the wonderful way He has kept me from the least discouragement, and has given me increasing faith for the success of this work. It is true that we have had some things to contend with that would seem to tear down as fast as we could build up, but, thank God, we are marching ahead in the face of every foe, determined to know no defeat. How the Lord has manifested His power in our midst! Doubt Him? As soon deny salvation.

We do greatly miss the association of our dearly loved church, but in a marvelous way the Lord has made up for the lack of earthly friends. I was never so contented in my life

as I am now, and notwithstanding the predictions that I would have to return to the homeland, I have not for one moment thought so.

Friends, let us stand together for this work. Some will have the battle to face, others will prevail at the throne, and still others will embrace the great opportunity of "selling all and giving to the poor." That they may hear the gospel.

The opportunity is great for work, and the Lord will send to us such as He chooses. Among the greatest hindrances to the work in this land are agnosticism, materialism, Russellism, and common ambitions of the men of the world in general.

AFRICA

LULA SCHMELZENBACH

I feel like sounding a note of praise to our heavenly Father tonight for answered prayer. We feel from the depths of our soul that the promise—"Ask and ye shall receive, that your joy may be full"—has truly been fulfilled here at Peniel Station.

Could you step out of our front door and go a few yards to the right, just at the other end of the peach orchard, and see the foundation, already built, and the walls of our new chapel going up, and really know what a pressing need it is, and how long we have prayed and waited for this hour, you would be constrained to say with us, from the depth of your soul, "Amen! I thank thee, Lord."

Again: could you be in the midst of our little group of Christians each Sabbath after the services, and see them before going to their homes, making their way to the new chapel to see how much the Umfundisi (Missionary) has done this week, and hear them, "with shining faces," exclaim: "It won't be long. It will soon be finished. And oh, how glad we will be!" your joy would indeed be full, and you would be constrained to cry out: "I thank Thee, Lord, for permitting me to have a little share in helping to provide this comfortable place of worship for these dear souls who have been brought from heathen darkness and are living in the gospel light." And we believe if Jesus carries many, many more of these dark Swazies will meet God face to face in this place, and worship Him in spirit and in truth.

Our hearts have been much encouraged in the last month. There seems to be a break in the dense darkness, and the natives all around us are not only becoming more friendly, but several have stepped out boldly for Jesus, while several others seem under deep conviction, and we are holding on in prayer, believing that it will not be long until they too shall find Jesus, and step into the path of light and salvation.

Our day school has also doubled itself in the last three weeks.

Brother Schmelzenbach works on the building until school hour, and then spends two hours in the school room, after which he goes back to the building until dark.

Now that gardening is finished for this season, the children are free, and all who want to come to school must take advantage of these next few months, until plowing time again.

Dear Brother Reynolds, if we had a single woman, Spirit filled, God called, who could give her whole soul and time to the work of the children, in a short time we could reap a bountiful harvest for God.

The school here has been a real burden upon my soul, and I have been asking the Lord of the harvest to give us the right person. I have spent sleepless nights praying over it, and have tried to take it up myself; but with the care of the home and two small children, and poor health, it is just impossible for me to do justice to these little lambs.

We trust the burden to support a single worker for Swaziland will fall upon some of God's stewards very soon. We are sure that if some one could feel the burden that is upon our own soul over this matter something would happen very soon.

We had a very pleasant visit from Sister Innis for a few days last week. She seems at her best for God, and quite well in body.

Pray for us all and these dark Swazies.

Southern California District Assembly

Thursday afternoon was devoted to publishing interests. J. F. Sanders represented the "New Publishing House," Rev. U. E. Ramsey "The Herald of Holiness," L. F. Gay the prospective new missionary paper, Mrs. Katherine Umburger, who is the missionary correspondent for this district, spoke on the value of a missionary paper, and Rev. W. C. Wilson ably represented "Our Sunday School Literature." This was a very profitable and interesting session.

On Friday morning District Superintendent Wilson told of the extensive tent work over the district, and C. E. Jones, manager and financial agent of the Nazarene University, gave his report. This report was of thrilling interest, and showed that when all the lots are sold (only about seventy-five remaining) the property will be paid for and the university will own a campus of fifty acres, free from incumbrance, worth two hundred and fifty thousand dollars. The slogan of the university is "A million dollars for endowment and a thousand students."

Rev. W. C. Wilson, who has been so efficient as district superintendent, was re-elected, receiving one hundred and eighty-five votes out of a possible one hundred and ninety-four.

Rev. Clyde M. Eby brought greetings from the Free Methodist Conference, which was then in session. Leslie F. Gay represented our Assembly at the Free Methodist Conference.

The Missionary Anniversary was held Friday night. Rev. W. C. Wilson presided, and L. F. Gay spoke on Mexico. Miss Rebecca Krikorian represented Armenia. Rev. A. O. Henricks spoke of the foreign-speaking people in this country, and Rev. Mrs. Lucy P. Knott represented the envelope system, and gave out tracts to all the preachers. Two little Mexican children, brought to this country by Rev. J. D. Scott, sang beautifully, as did Miss Sams and Mrs. Bradford.

The Rescue Home Anniversary was held Saturday afternoon amidst great enthusiasm. Rev. Seth C. Rees, chairman and promoter, made the principal address in his own inimitable and enthusiastic manner. J. F. Sanders, Mrs. G. A. Hodgkin, and Mrs. Seth C. Rees followed. These addresses were all brimful of holy fire and enthusiasm, and greatly stirred the people. The people spontaneously said they would provide for the furnishing of fourteen rooms in the new home now being built at Bairdstown, Cal. Bedding, pillow cases, comforters, etc., were promised, so that an estimated amount of about \$2,000 were given. The County Supervisors of Los Angeles county have passed a drastic ordinance saying that this home shall not be built; but God has decreed otherwise, and the home is being built.

Sabbath, the last great day of the feast, was perfect for weather and delightful in spiritual atmosphere. Dr. Bresee preached one of his great sermons in the morning, and following the ordination of four elders—William L. Brewer, William A. Welch, Fred J. Shields, and August N. Nilson—the Rev. A. O. Henricks, recently transferred from the Northwest District, preached an excellent short sermon in the afternoon. At night the assembly closed in a blaze of old-fashioned revival glory, seventeen praying through at the altar. The Rev. C. E. Cornell brought the message.

The reports from pastors were thrilling and inspiring. The self-sacrifice, the hard work, the praying, the great results were equal to that of the martyrs or early circuit riders. For example, Mrs. Palmer, the pastor of our colored church at Pasadena, stated they had seventeen members, all tithers, and had raised \$934.13, or an average of \$54.36 per member. A number of other churches in proportion to their membership reported a very large average. The statistical report shows advancement in the various church activities throughout the entire district.

Trouble should not be made obtrusive. No one is given more than he can bear, and it is cowardly to shift the burden elsewhere. God did not give us the disguised blessing for such a purpose. Let it do its work of chastening or reproof in silence, and then be trodden under foot. The strength of a person is not according to the good things of his life, but the hard things which have been met and conquered.—Exchange.

The Work and the Workers

ANNOUNCEMENTS

HOLINESS CAMPMEETING.—The Southern Mary- and Holiness Association will hold its tenth annual meeting at LaPlata, Md., August 8th-17th. Rev. E. J. Crockett, of Roanoke, Va., will have charge of the spiritual part of the meeting, assisted by Rev. J. R. Buckmaster, of Baltimore, Md., Rev. J. C. Trazar, Rev. D. W. Sweeney, Rev. A. P. Gattton, and others. A lady from Virginia will be the gospel singer. For further information apply to J. H. PENN, *President*, LaPlata, Md.

CALLY SPRINGS CAMP.—The sixth annual campmeeting of the Pentecostal Church of the Nazarene will be held August 15-24, 1913. Rev. G. E. Waddle, superintendent of the Arkansas District, will be the preacher, assisted by others. The singing will be under the direction of Rev. J. E. Linza and wife, of Jonesboro, Ark. Come; bring your camping outfit, engage in the battle, and enjoy the spiritual feast. For particulars address D. W. BUCKINGRIDGE, Beech Grove, Ark.

FOURTH OF JULY CELEBRATION.—The Pentecostal Church of the Nazarene of Hutchinson, Kas., most earnestly and cordially invites all Nazarenes and other holiness people of Kansas to come and join with them in observing July Fourth as a day of special prayer and solemn waiting upon God. A convocation of God's children for the day. Services of prayer and praise to begin at 9:30 a. m. to continue as God directs. Pray with and for us if you can not come.—H. M. CHAMBERS, *Pastor*.

DISTRICT NEWS AND ANNOUNCEMENTS

IOWA

I am much improved in health, and am in the battle here (Decatur, Ill.) in a tent meeting. Mrs. C. T. Boyce pastor. Rev. and Mrs. B. D. Sutton have charge of the song service. The crowds are growing and interest deepening. We are looking for victory. Pray for us. Sister Boyce is well worn, and will give up the work here soon, and go to her home for some much needed rest. She will soon be called home, though she may yet outlive many of us who are younger in years.

I must go on to Marshalltown, Ia., camp soon, but other workers will come on here, and the work will go on. Pray for the work in Decatur, Ill.

As a whole the work on the district is doing well; but brethren, let us push harder if we can do so. Bring up all the home and foreign missionary money you are asked for, and as much above as you can, as some may fall short. Keep the revival fire burning, and let us make our camps and tent meetings times of victory and salvation, and close the year at Kewanee, Ill., September 14th, with old-time victory.

B. T. FLANERY, *Dist. Supt.*

ALABAMA

We are waging war on the enemy in this neck of the woods. We opened here (Quinton, Ala.) June 20th. This is a stubborn battle, and Satan is contesting every inch of the ground; but we are pouring in God's truth, and some are getting under conviction. I feel that God is going to give us great victory.

We have several good meetings planned over the district for this summer and fall. Rev. Claude Myers has just closed a splendid meeting near Dora, Ala. About fifteen either converted or sanctified, and eight joined the Pentecostal Nazarene Church. This will be good help and encouragement to Dora Church.

Just received a good letter from Rev. H. H. Hooker, Galloway, Ala., in which he says they closed at that place on Sunday night, June 22d, with great victory. Brother Hooker says they had forty-two professions in all, and twelve

joined the Nazarene Church. Brother and Sister Hooker are fine workers, and they are now at Carbon Hill in a battle for God and holiness. Brother Hooker has been going to Penel University, and I understand will return. Our people should help him in every way possible. You can help him by calling him to hold your revival.

Rev. P. M. Covington and Rev. S. S. Galloway held a good meeting at Townly, and are to return again this fall for another meeting, when we hope to be able to organize a Nazarene Church before the Assembly. These brethren are now at Cordova in a splendid meeting. They go from Cordova to Haleyville, Ala. These workers are faithful, and we feel that much will be done by them to strengthen the work on Alabama District this year.

Rev. H. F. McLain, of Galloway, Ala., writes me that he and his good wife are ready to go out into the work of the Lord. They sing well, and are good, earnest workers. If any of our people want help to hold a meeting, they will do well to get them for their services. They are Nazarenes, and will push the cause. Address them at Galloway, Ala.

Rev. J. N. Russell, our pastor at Brilliant, Ala., is out for some summer meetings. They are to have their revival in July, and Miss Alice Hawkins, pastor at Thaxton, Miss., will be the evangelist.

Don't any one forget our great camp meeting at Millport, Ala., the last ten days in August. If you want to worship with some Nazarenes that are full of fire and have the old-time glory, be sure to attend this camp. The people at Millport are planning on building a holiness school, and have already bought sixty acres of land to be used for the proposed enterprise. Come and look over the ground if you are interested in a holiness school. You will be entertained free. The special workers will be District Superintendent C. H. Lancaster and wife, of Jasper, Ala. For particulars write the pastor at Millport, Ala., Rev. F. B. Shelton.

Rev. J. N. Whitehead, pastor of Rosebloom Church, near Cascilla, Miss., is planning for some special work in his churches, and will be assisted by the writer. Another Nazarene church has been organized on Brother Whitehead's charge since the assembly.

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

NEW ENGLAND

WITH THE NEW ENGLAND CAMPS

Deacon Morse will be greatly missed at the Douglass Camp. This will be the first camp since Brother Morse went to heaven last winter. A memorial service will no doubt be held, as Deacon Morse was the founder, as well as the president, of the camp since its organiza-

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tion. Multitudes will rise up in the day of God and call him blessed.

Let all the saints pray daily for all the holiness camp meetings held in all parts of the country. Do not let any of us center all our thoughts in the one camp meeting that we go to.

Rev. H. N. Brown and family have moved to the Douglass camp grounds for the summer months. Sister Brown has been quite ill for some time.

Rev. A. B. Riggs and wife spent some time this summer at the Douglass camp grounds.

The Lowell Church has a good cottage at the Douglass camp grounds.

The National camp at Old Orchard, Me., will be held August 15th-25th. The workers are Dr. Fowler, C. W. Ruth, C. H. Babcock, L. N. Fogg, I. Hanson, A. F. Ingler, and Mrs. Jump.

The Camp at Moores, N. Y., will be a National camp this year. Dr. Fowler, C. W. Ruth, George Kunz, and Mrs. Lawrence will be the workers.

Rev. David C. Stanton, Free Methodist pastor at Providence, will be at Portsmouth camp with his godly wife. They are of the old type of early Methodists.

Bishop William Pearce of the Free Methodist Church is announced to be at the Douglass camp meeting. Mrs. Reed and Mrs. Jump are to lead the children's meetings. God bless them in getting the children saved to Jesus.

Rev. B. S. Taylor is reported to have charge of the Silver Lake (Brandon, Vt.) holiness camp meeting. Pastor Myers and wife, of Leicester, and other Pentecostal Nazarenes, will assist Brother Taylor.

Pastor Bryant and his people are preparing to go to the Douglass camp. The Providence Pentecostal Nazarene Church have a cottage at that camp.

Pastor Domina of our New Bedford Church will have charge of the Seven Oaks camp, Troy, N. Y.

The Rock camp meeting for the promotion of holiness, at Rock, Mass., will be held July 3d-13th. Bishop Breyfogle, D. D., LL. D., of the Evangelical Association, is to take part on the last Sabbath. Rev. C. E. Roberts and wife, Miss Taylor, Burns, Stevens, Post, Trueman, and others are the workers.

Pastor Brown and F. A. Hillery will be in labors abundant on Douglass camp ground before and during the camp meeting. The former looks after the rooms, tents, etc., while the latter looks after the dining-room, and is the treasurer of the camp.

The writer would ask the prayers of all the saints for the Portsmouth camp this year. Beloved, hold this New England camp up before God in your secret chambers the next few weeks. Pray for temporal and spiritual prosperity. Pray that every preacher and worker will be wonderfully endued with the Holy Ghost sent down from heaven.

Evangelist Mildred Draper has written of her intention of being at Portsmouth camp. She and Mrs. Meda Smith have done blessed work for God and holiness in and about Onset, Mass. Mrs. Smith will be present also, if the way opens.

The writer has an offer of twenty-six good iron, single bedsteads, with wire springs, at a small cost, for the Portsmouth camp. They cost nearly \$4 each; we can have them for \$1 each. If we got these bedsteads and springs, we think we could get the mattresses later. Portsmouth camp can make good use of them. Who will help?

"KEEP ON BELIEVING."

WASHINGTON-PHILADELPHIA

Since the recent assembly we have organized two new churches, one at Coatesville, Pa., the other at Rio Grande, N. J.

Our Coatesville church starts with twelve adult members, who meet in a neat hall, well located. Under the efficient pastorate of Bro. Wm. H. Berry, B. D., the work there gives promise of success.

At Rio Grande they began with thirteen members, a splendid class of people, adding credit to the district. We organized on Sat-

urday night and spent Sunday preaching holiness and shouting victory, accompanied by Brother Bowen, of Clayton, who also assisted in the services. We never spent a day more joyously. Brother Monroe Hand, licensed preacher, is supplying as pastor. Brother Hand is also president of the County Holiness Association, and has the confidence of the people. They expect to erect a church building this year on a lot, the gift of Brother Hand.

We spent a few days at Allentown, Pa. Here my father rented a hall, opened fire, and formed a class not yet fully organized. Some good, strong pillars are under this new work, which assures stability and growth.

We were at Martinsburg, W. Va., for two days. There had been no meeting for several weeks, and apparently they had gone out of business. We collected a few saints, preached good religion, and got blessed, and arranged for Brother Knight, of Baltimore, to follow us. He remained a week and had a number of seekers and salvation. We hope for the revival of this church.

General Superintendent Reynolds is now visiting all the churches of the district in the interest of missions, and the pastors report his meetings a great blessing to their churches. We expect the district to look over the ripened fields, and take a step forward in missions this year.

Grace Church in Washington is moving forward. The spiritual tide runs high, heaven comes down and seekers find victory. To God be all the glory. Brethren, pray for us.

H. G. TRUMBAUER, *Dist. Supt.*

GENERAL CHURCH NEWS

BALLINGER, TEXAS

We are here in a meeting with the First Nazarene Church, Rev. E. W. Wells pastor. Brother Wells is a good pastor, and has a live and loyal people to serve. They have a good church building, and also a parsonage. They keep the fire burning. Souls have been getting blessed all along at their regular services. When the evangelist came they were prayed up and ready for the meetings, and the fire began to fall from the first. Souls are being prostrated under the power of God, and are coming through in the old-time way. I go from here to Roscoe, Texas, for my next meeting.

J. C. HENSON.

LOS ANGELES, CAL.

FIRST CHURCH

We closed the assembly year in a blaze of glory. The Sabbath, June 15th, was set apart as Children's Day, the Sabbath school furnishing a very interesting and appropriate program. The songs, recitations, drills, and music were creditable and much enjoyed. The new Sabbath school orchestra rendered the "Wayside Chapel" in sweetest strains. It was a beautiful service. At night Brother Cornell preached; subject, "The Main Road." An even dozen persons came to the mourner's bench, and all claimed to get through. There were some old-fashioned camp meeting scenes. We thus closed up one of the very best years in the history of old First Church.

The outlook is magnificent for the coming year. Every department of the church is running fine. Our Father is good, and we give Him the glory for all of our prosperity.

BROMIDE, OKLA.

The battle against sin began here Monday night, as the Presbyterians had the place of worship over the Sabbath. The harvest is very white. The attendance has been an average. Interest is gaining, and there are good prospects for a revival. Bromide is a health resort, nestled among the foothills of Arbuckle mountain. The marble for the new state capitol is being quarried near here. The large piles of marble resemble the ancient Egyptian pyramids. They speak of the power of God. Truly, God has favored this people, but they have their eyes upon the gifts instead of the

NAZARENE UNIVERSITY

Never in the history of the Nazarene University, has the blessing of the Lord been poured out upon the people in greater measure, than during the commencement exercises of the present year. A large audience gathered in the college chapel at an early hour to greet the Board of Trustees, faculty, and graduating classes, as they marched from the Administration Building to the chapel, which was beautifully decorated for the occasion. Rev. W. W. Danner, of Pasadena, led in prayer, and as he prayed the blessing of the Lord came down, and many were moved to shouting and to tears.

Rev. J. W. Goodwin, as a representative of the Board of Trustees, made a brief report of the year's work. As he briefly sketched the history of the past few years, and compared the work of earlier years with the present, the audience was made to feel that great advances had been made along all lines, especially during the last three years. During the year 1910-1911, there were but one hundred and eighteen students enrolled in all departments; in 1911-1912 the total enrollment was two hundred and thirteen; while the enrollment of the past year was three hundred and twenty-five. It was especially gratifying to learn that during the year over \$35,000 had been given to the university on the annuity plan, and that others are making arrangements to assist the university financially. This is as it should be. There is no work of the church of greater importance than the educational work, of our academies and colleges.

Dr. Bresee delivered the address of the day, his theme being, "Regnant Manhood." It was a masterful presentation of the work of Christ in the human heart, and as the speaker, moved by a mighty impulse, pictured man, for a little time made lower than the angels, but coming at last to his full glory, as shown in the vision on the mount. The great audience was swayed by the power of the truth. Such addresses as these are a great inspiration to the student body, and a large factor in molding and shaping their lives.

The music was furnished by the faculty and students of the music department of the university. Among the musical numbers rendered were the following: Piano (four hands), "Angels' Serenade," Ruth Ellyson, Pearl Houses; Soprano solo, "A Song of Praise," Adah Schaffter; Quartette, "Glorious Things of Thee are Spoken," Prof. Jones, Arthur Anderson, Clarence Hurd, Henry Scheideman; Piano (eight hands) "Hallelujah Chorus," Mrs. Hills, Ruth Foster, Pearl Houses, Myrtle Wilson.

Dr. Ellyson presented the diplomas and conferred degrees upon Miss Alma Morgan, of Washington, Miss Effie Goozee, of Canada, and Mr. Watanabe, of Japan. In addition to the class graduating from the college Mr. Earl R. Perry graduated from the Greek-English Bible Course, and four received diplomas from the Christian Workers' Training Course: Miss Mary Bertschinger, Miss Juanita Carter, Mr. Samuel Seigenthaler, and Mr. Robert Ingram. Miss Viola Robie and Miss Gertrude Stephens graduated from the oratorical department, and Miss Ruth Fitch from the conservatory of music.

Among the events of commencement week, were the Bible exercises and graduating exercises of the grammar school, the recital given by the students in the departments of music and oratory, the graduating exercises of the academy. The program of the Phineas Literary Society was omitted on account of the sad accident occurring during commencement, in which one of the students, Mr. Jacob Cole, of Colorado, was suddenly killed. Memorial services were held on Sunday afternoon instead of the love feast as announced. The burial service was held on Monday morning at the Pasadena cemetery.

The new catalogues will soon be ready and we shall be pleased to send them to all who are interested. The faculty has been greatly strengthened and many courses are offered, covering a wide range of subjects. For catalogues and other information concerning the school address H. Orton Wiley, president, Pasadena, Cal.

Giver. Genuine wickedness prevails. We need your prayers very much.

Bro. E. M. Sanders, Sister Gray and son are doing efficient work in song and prayer, while God helps His unworthy handmaiden to bring the messages. This is my second meeting since the Peniel University commencement, the other being held at Silo, Okla. God gave gracious victory there. To Him be all the honor and glory.

DORA E. KING.

KINGSLAND, ARK.

Our meeting at Warren closed Sunday night with victory. Several were at the altar, and all prayed through except one or two. There were about thirty or more prayed through to victory, and came up with a shine on their faces. Bro. W. S. Harmon is their pastor. He is a man of God, and a real pastor. His church is small in numbers but they know God. We are at Kingsland in Brother Harmon's other church; began here Monday night. Reasonably good crowd last night. We are looking for a good time with the Lord. We go from here to Pine Bluff for a few days.

F. N. DEBOARD.

COMMENCEMENT AT MERIDIAN COLLEGES

The Meridian Male and the Meridian Woman's Colleges of Meridian, Miss., had a delightful commencement from beginning to end. The commencement sermon was preached by Rev. J. L. Brasher, of Alabama, and the college probably never had a stronger commencement sermon. It was scholarly, spiritual, and timely, as were the other sermons he preached during commencement week. The strong preaching each day left the students in a good spiritual state to stand the temptations of a vacation, and equip them the better for service in their home churches or in whatever field they may be called.

More than a hundred diplomas and certificates were awarded by the two colleges, the largest number ever given at any commencement. The president announced the addition of a great violinist of national reputation as concert violin virtuoso and teacher, which added to the already strong conservatory faculty, will make it one of the best to be found in the land.

The colleges have combined their office work and President J. W. Beeson is to be business manager for both colleges, and President M. A. Beeson is to be field agent in vacation, and supervise all class work and hold the chair of sciences in both colleges during the school session. Address all mail to President J. W. Beeson.

OZARK, ARK.

Great day here yesterday! Three blessed services. The best since I have been here. The power was on us to preach, and the glory was on the saints, especially at the 3 o'clock prayer service. We are looking for greater things.

A. B. CALK, *Pastor.*

The tent meeting in charge of Rev. A. G. Jeffries, of Peniel, Texas, closed June 1st. In some respects this was a great meeting. Brother Jeffries did some fine preaching; the saints were delighted with this man of God. Not many public professions, but a good work was done. Our prayers follow this good brother as he goes to other fields of labor. My appointments are as follows: Porum, Okla., June 27th-July 6th; Shilo, Okla. (Salisaw P. O.), July 9th-20th; Hico, La., August 7th-17th; Ozark (Ark.) camp as manager, Aug. 28th-Sept. 7th; Paw Paw, Okla., Sept. 11th-21st.

J. D. EDGIN.

HASTINGS, NEB.

I left my home May 26th for Hastings camp meeting. I stopped one day at East Palestine, Ohio, and looked in on the Pittsburgh District Assembly. It did my soul good to meet the Nazarene folks there; most of them strangers, but I soon got acquainted and felt at home.

I arrived at Hastings, Neb., May 30th, and

found Bro. Will Huff already on the field, ready for the battle. We opened up at 7:45 p. m. Brother Huff was at his best. How he did preach for ten days! Every sermon seemed to be the best one, and God gave him souls at nearly every service. He is a splendid brother to work with; our fellowship was sweet. Brother Kinne, from Kansas City, dropped in, preached once and blessed the people much, and helped push the meeting in every way. Brothers Deck, Ludwig, Farr, and several others were on hand all the time, and helped much. It was not a large meeting, but very profitable. The Sunday congregations were large, and some were saved or sanctified at nearly every service. This is sure to be a great camp as it gets older. The people of Hastings surely do know how to feed the people and take care of their evangelists. May the Lord bless them more and more. I stayed two days after the meeting, in the home of Bro. Marshal Ash. He has a fine family, all saved, and their family worship is like a camp meeting. How I did enjoy myself with them! I went from there to

GRAND ISLAND, NEB.,

for a home camp meeting. We had a large tent in the center of the city, and God gave us a good meeting. We have a young Nazarene church there, Rev. J. W. Farr pastor. He, with Bro. Q. A. Deck and Bro. C. Rider did all they could to make the meeting a success.

The meeting started hard. The people seemed to be afraid and stayed away at first. But it was soon noised abroad that God was in the place, and the people came. The last night the tent was packed, and hundreds on the outside heard the Word. Twenty-three came to the altar the last service, most of them sinners. Brother Deck preached once, Brother Rider twice, and I did the rest of the preaching. Rev. Brother Lewis came in and stayed through and helped much. Brother and Sister Thomas were also there to help. There were some remarkable cases of conversion and sanctification in this meeting. The meeting closed on Sunday night, at 10:30, with singing and shouting that was heard for six blocks.

I am now on my way to Mitchell, S. D., full of faith and fire. I say, Glory!

L. N. Fogg.

CHICAMUXEN, MD.

Since our last correspondence we have been pressing more closely to Him who is leading. The fight is on, the enemy is mad, the opposition is strong, but we are looking up to Him from whence cometh our help. Bless the Lord. One barkeeper has been mad enough to whip the pastor; others have said we preach too straight; but we expect to keep in touch with heaven and obey our Father. We find two rich promises in Isaiah 54:17 and 59:19. Inspect them for yourself.

We were glad to have with us Rev. J. F. Penn, of Knoxville, Tenn., Sunday, June 15th, who brought us three helpful messages from the Word. The Lord gave us over \$10 in missionary money for which we praise Him. We are to have with us our beloved General Superintendent H. F. Reynolds, who is visiting the East in behalf of missions. He is expected to be with us July 2d, 3d, and 4th, at which time our Sabbath schools on this charge will meet here, and have their Children's Day exercises on the 4th, after which they will be given some refreshments. We are to have Rev. A. J. Dolbow, a live-wire evangelist, one of God's brands plucked from the burning. He will come immediately after the close of Mountain Lake Park camp. He is to be with us about the 15th or 16th of July.

We were glad to have the M. E. preacher come in with us at class meeting Sunday night, June 22d. We love everybody, and are seeking only to do those things that please our Father. This is a country charge; the climate is not very healthy, and as a result there is much sickness most of the time. We have a few who will dare to stand true and hold on for victory for this place, and we believe it's coming. We ask the earnest prayers of the HERALD family.

J. C. TRAGER, Pastor.

A SAD ACCIDENT

Rev. Lloyd Little, of Dyersville, Ohio, acting pastor of Rock Point Pentecostal Church of the Nazarene, was drowned May 27, 1913. He fell off a bridge into the Hocking river, which was about eighteen feet deep. He could not swim, and thus drowned. Brother Little was admitted to the Pittsburgh District Assembly this year. His son, Henry Little, will take his father's place as pastor of the Rock Point Church. Let us remember the wife and son in prayer.

N. B. HERRELL, Dist. Supt.

PITTSBURGH FIRST CHURCH

On Sabbath, June 8th, the entire day was given over to services suitable to Children's Day. The enthusiasm seemed to rise higher and higher as the day advanced. God's blessing was upon His people, and the missionary spirit rose high. The result was that our Children's Day offering for missions rose higher than ever before in our history, and we started the new assembly year by giving \$135 for missions on its first Sabbath. General Superintendent Reynolds dropped in on us a few evenings later at our mid-week prayer meeting, and helped to cheer on our consecrated people, and suggested we report the above to the HERALD.

J. H. NORRIS, Pastor.

GARDNER, MASS.

They tell us we are in the highest city between Boston and Buffalo. However that may be, I want to say that evidently the millennium has not set yet even in this lofty altitude. The devil has us located and is stirred. The "old man" is acting up. But God is with us. The Holy Ghost is sealing our efforts and blessedly abiding within. A man and wife received the second blessing Sunday night; others were at the altar who did not get through, but they are coming. Thank God, some confessing was done, and a general going down was evidenced. We are praying for greater victories, and must have them or dry up. Lord, send the fire on old New England!

We are certain we have the mind of the Lord in canceling some meetings we had promised to hold in the middle states for the present, and will stay with this people throughout the summer months; they want so much to see the cause of holiness getting ahead. We hope to put in a good tent meeting campaign soon. Pray for us.

C. H. STRONG.

BETHANY, OKLA.

Sunday was a good day here. In the morning Brother Lord preached a short but un-

ctuous sermon from the text, "Out of Zion, the perfection of beauty, God hath shined." It made the saints rejoice that they belonged to Zion, and that it is God working in them. A precious communion service followed, and as we partook of the precious emblems of the broken body and shed blood of the Lamb of God, we felt stronger desires to follow in His footsteps. In the evening Brother Lord's text was "Eternity." Our hearts are full of gratitude to our God for sending this state such good rains as we have had this year—proving a great boon. A letter from a former student tells us that crops are good, and there is a prospect of his returning this fall, bringing others with him. We expect a larger number of students next year, and we are looking to God to supply our needs, and to make Bethany a place of great light and mighty power.

H. WEBSTER.

HUGO, OKLA.

Our first meeting after closing out at Calera, Okla., was held at Colbert, Okla., for the Methodist people. The pastor, Rev. Ira Haun, is blessedly filled with the Spirit, and stood by us nobly. The meeting was good—not a landslide, but at least a dozen found their spiritual needs supplied at the altar, and a warm feeling permeated the atmosphere when we left.

We went from there to north of Henrietta, Texas, and were entertained in the home of Brother and Sister J. C. Hopkins, who are among those John saw while exiled on the Isle of Patmos. They know how to pull the fire down. We sang, prayed, and shouted until the Lord smashed the walls and the revival was on in full blast when we closed out.

Our next meeting was at Culleoka, Texas. The battle was stubborn, but the conditions were greatly improved when we left. The holiness people climbed a round or two higher. Brother and Sister Ben Nowlin, Sister Judd, Brother Tallent and wife, T. J. Townsend, and others made it easy to preach by their loyal assistance. We were entertained in the home of J. W. Jesse, who supplied our needs and entertained us like queens.

May the Lord bless the HERALD OF HOLINESS abundantly. I feel no hesitancy in saying it is the best religious paper published. We go to Edgewood, Texas, for our next meeting.

ESSIE OSBORNE and MAE SALLEE.

Permanent address, Hugo, Okla.

LOS ANGELES, CAL.

ELYSIAN HEIGHTS

Another assembly year has come and gone, but not without success and victory all along the line. The last week of this year's victories closed with the dedication of our new parson-

"Pentecostal Praises"

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Camp Meeting

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SPECIAL RATES TO CAMP MEETINGS

PUBLISHING HOUSE of the PENTECOSTAL CHURCH OF THE NAZARENE

2109 Troost Avenue

C. J. KINNE, Agent.

Kansas City, Missouri

ago, given by a man of God, who testifies of the giving as more blessed than the receiving; but unto God we give all the glory. On the evening of the 16th a company of over fifty gathered to enjoy with our pastor and family, for a little while, the great blessing of dedicating the new home, called "Bethel," to the service of God. After singing, prayer, reading of the fifth chapter of Matthew, and a short and earnest talk by Brother Sherman, who so cheerfully gave as unto the Lord, refreshments of ice cream and cake were served, and there was a great time of rejoicing together. We separated for our several homes with the blessing of God resting upon us.

We are looking forward to the coming assembly year with much prayer that it will be a greater success than this one has been, and asking for great blessings on all lines of work, especially the rescue work and the Publishing House. We are putting out sample copies of the *HERALD OF HOLINESS* where we believe is best ground for good seed to be sown. The last meeting of the old year was as we want the first one of the new year—one of great success and rejoicing and the strengthening of believers and deep conviction upon the unsaved.

Mrs. STELLA SPRAY.

THE OLIVET CAMP

The camp meeting at this place was a marvel of success. The salvation of the unsaved, sanctification of believers, and the mutual helpfulness of Christian fellowship were the predominant motives of the meeting. Olivet is ideally located as a camp center. The accessible qualities, the supplied and natural accommodations, the beautiful park surrounding the tabernacle, etc., are features of high merit for camp meeting utility. In addition to these advantages, and almost, if not altogether, without precedent in the annals of camp meeting enterprise, was the manner in which visitors were entertained. No one was charged for board or lodging; the general expenses being met by offerings.

The camp was in charge of District Superintendent J. M. Wines. The regular workers were L. Milton Williams, Dr. Walker, and Mrs. Mattie Wines. There were several special ministers and workers present, among whom were Rev. John Hatfield, H. F. Reynolds, both of whom preached, and Bro. C. J. Kinne, who gave a rousing talk on our publishing interests. The amount of money collected and subscribed for general purposes was \$3,596.75.

Probably no one matter conduced more to the success of Olivet camp than the fact of its being held in connection with the closing days of the school year. By the kind and thoughtful provision of President Walker, the student-body and Faculty had the privilege of attending services, where they rendered noble assistance. Especially was this given by the University Band, Orchestra, and the "Miriam Quartet."

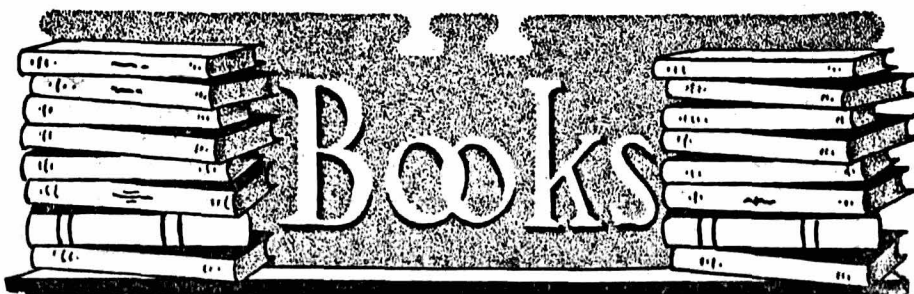
The Special days of the camp were June 1st, on which was delivered the baccalaureate sermon by Dr. Walker, and the 6th, which was University Day. This special service was held in the college chapel, and was conducted by Brother Williams. Several students at this service spoke their appreciation for the Illinois Holiness University.

As is usual, at the closing of the camp great interest was manifest, and gratifying results ensued. Our hearts respond to God in grateful praise for His blessings bestowed, and to Him alone we ascribe the glory.

O. J. R.

UHRICHSVILLE, OHIO

We are starting in the new assembly year with a note of victory. Last year was the best year in the history of the church, in many ways, both spiritually and temporally. In the last year there has been at the altar over one hundred seekers, not including the big tent meeting that was so wonderfully owned and blessed of God. Our membership was enlarged nearly one-third; also God has given us a beautiful church in the heart of the city. In



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spite of the great tide of worldliness on every hand, we have large crowds to preach to. Since the assembly there have been several at the altar, and many more have asked for prayers.

We are looking forward to a great year, as our people are praying much, and in nearly every service the glory falls and the people are blessed. Glory to His name!

This church with its pastor has planned two tent meetings. One will be held at New Comerstown, Ohio, July 15th-29th. This is a new field. We are expecting to see a Pentecostal Church of the Nazarene there soon. Evangelist W. M. Zimmerman will assist the pastor. The other will be held in our own town, August 3d-17th, with Rev. E. E. Wood, our pastor at East Palestine, as the evangelist. We ask the *HERALD* family to co-operate with us in prayer, that the Holy Ghost will be poured out on these places, and that Jesus Christ will be held up to dying men and women.

WILL H. HAFER, Pastor.

HUTCHINSON, KAS.

Our meeting at Bronson, Kas., which closed June 22d, was a precious success so far as our own part of it was concerned. God gave us most blessed access in intercessory prayer, and great liberty and unction in preaching the Word. He also gave us grace and help to visit nearly every home in the town, to talk salvation and pray. We had victorious faith all the way through, and a great measure of love and tenderness in our hearts for the people. We had good attendance, and much interest and conviction.

H. M. CHAMBERS.

MALDEN, MASS.

The Lord keeps blessing us. The street meetings are opening up well, and we expect to publish *this great salvation* all over the city this summer. Our mission is to go to the people, and we will do it! Souls are seeking. Our Sunday school recently held its most successful annual picnic. The school is growing stronger and stronger. Many of our people expect to be at old Grand View Park Camp. They always have a "cyclone" of power, and our people delight to go there. Our pastor, M. E. Borders, is president.

L. D. PEAVEY.

RESERVE, N. MEX.

We spent the past school year in Central Nazarene University, for which privilege we were very thankful. The blessings of God were on the school in a signal way from the opening to the close. Good work was done. At the close of the school we came out here to take the pastorate of a newly organized church. We have found a fine, spiritual, congenial and generous-hearted people. The prospects here are fine for a good work to be built up for God and holiness. This, I believe, is one of the most needy fields in the United States. There are many places that have never had a revival meeting, and some of the people are anxious for a meeting. May the Lord bless the *Herald* and readers.

L. LEE GAINES and WIFE.

ALBERENE, VA.

We thank God for victory. Our attendance is increasing, some are now attending regularly

who have not attended their own churches for ten years. Many are coming in from different directions to see the shouting and to hear the singing. Our pastor, A. F. Winkelman, preached a good sermon last Sunday on Enoch walking with God. The church is moving up the line with greater zeal and courage. We are praying God to give us many holiness churches in Virginia.

JANE J. WADE.

"IN JOURNEYINGS, . . . IN LABORS"

From Olivet, immediately after our beautiful commencement, in which we graduated fifteen fine young men and women, we journeyed hastily to Colorado Springs, where we held the second Colorado District Assembly.

Colorado Springs is one of the most charming spots of this beautiful world. Our church there is not large, but its life seems to be healthy, under the pastoral charge of Brother and Sister Widmeyer.

The assembly itself is small in membership, composed of only six or seven churches. Many things, chief of which is division of "holiness people" into various factions, have hindered the growth of the church in that field. The most prosperous church seems to be at Greeley, with Brother Burger as pastor. That church seems to have unimpeded prosperity, and is doing a great work. Brother Burger is coveted elsewhere, but I hope that he will be sure of the divine call before he leaves the place where God has so signally owned his ministry.

We went through the regular routine of assembly work with some good satisfaction, and enjoyed preaching every night.

I am sorry to have to report that the important charge at Denver was left to be supplied; but I hope that ere long a pastor will be secured, and that he will remain in the field and accomplish a good and lasting work, so much needed in that great city.

From Colorado Springs to Portland, Ore., the seat of this year's Northwest District Assembly. Found the assembly in session, all ready to get down to the routine business, of which there was very much—perhaps more than any assembly I ever attended, with possibly a single exception.

The attendance was very large, and crowded the good-sized church house every session. There was very great enthusiasm and beautiful, heartsome harmony. Rev. DeLance Wallace was re-elected district superintendent, as was Rev. C. B. Widmeyer of the Colorado District. These brethren seem to be greatly beloved on their districts.

In Portland I met many beloved comrades by the sides of whom I had stood and fought in the holy war in days ago. If I am ever again permitted to be in my beloved Southern California, I shall greatly miss Rev. C. V. LaFontaine and family, who have left Los Angeles for Spokane. They were an inspiration to the assembly.

Here I met Rev. E. P. Ellyson and family, en route from the Nazarene University at Pasadena to the Illinois Holiness University at Olivet. Dr. Ellyson and Mrs. Ellyson preached several times, to the delight and profit of large congregations, and greatly endeared themselves to the people of God. It would not be difficult to persuade them to settle in the Northwest District, and to present open doors to them; but we need them in our business at dear Olivet, and they will arrive there this week, and will be on hand as vice-president and professor at the opening of the next school year, September 10th. They seemed all well and happy on the way.

This Northwest country is very great, and I believe it is the best field in the world for the work of the Pentecostal Church of the Nazarene. There is much zeal and intense activity, and seems good harmony. With wisdom from above that is profitable to direct, and a zeal that is according to knowledge, nothing can stop the onward move of the sacramental hosts of holiness. May the Lord keep that magnificent people from the dangers that have beset and upset others—keep them under the power of the Pentecost and in the humbleness

Superintendents' Directory

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GENERAL SUPERINTENDENTS

P. F. BRESEE-----Los Angeles, Cal.

1126 Santee Street

Missouri District Assembly, Ellington, Missouri-----October 23-26
 Southeast Tennessee District Assembly, Sparta, Tenn.-----October 30-November 2
 Southeast District Assembly, Donaldsonville, Georgia-----November 6-9
 Louisiana District Assembly, Lake Charles, Louisiana-----November 13-16
 Dallas District Assembly, Lufkin, Texas-----November 19-23
 Abilene District Assembly, Bowie, Texas-----November 26-30
 A preparatory service will be held the evening preceding the first day announced. All members of the assembly are expected to be present at the beginning and remain until the close.

H. F. REYNOLDS, Oklahoma City, Okla.

R. F. D. No. 4

Kansas District Assembly, Kansas City, Missouri-----September 3-7
 Iowa District Assembly, Kewanee, Ill.-----September 10-14
 Oklahoma District Assembly, Ada, Okla.-----October 22-26
 Kentucky District Assembly, Newport, Kentucky-----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 at the first service.

E. F. WALKER-----Glendora, Cal.

Didsbury (Alberta) Campmeeting-----July 4-13
 Alberta District Assembly and Campmeeting, Calgary, Alta.-----July 14-22
 Portland (Ore.) State Campmeeting, July 24-August 4
 Dakota-Montana District Assembly, Sawyer, North Dakota-----August 6-10
 Gaines (Mich.) Campmeeting-----August 22-28
 Cleveland (Ind.) Campmeeting, August 29-September 8
 First session of all District Assemblies at 7:30 p. m. of the first day advertised.

DISTRICT SUPERINTENDENTS

ABILENE

I. M. ELLIS-----Box 175, Hamlin, Texas

ARKANSAS

G. E. WADDLE-----Box 245, Beebe, Ark.

ALBERTA (CAN.) MISSION

W. B. TAIT-----Calgary, Alberta
 Room 413 Grain Exchange

ALABAMA

C. H. LANCASTER-----Jasper, Ala.
 Sargossa, Ala.-----July 2-13
 Vina, Ala.-----July 15-24
 Red Bay, Ala.-----July 25-August 3
 Thaxton, Miss.-----August 8-17
 Millport, Ala.-----August 22-31
 Brilliant, Ala., R. F. D. 1-----September 2-10

CHICAGO CENTRAL

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

CLARKSVILLE

J. A. CHENAULT-----Chestnut Mound, Tenn.

COLORADO

C. B. WIDMEYER-----Colorado Springs, Colo.
 226 N. Chestnut St.
 Denver, Colo.-----June 21-30

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. FLANERY-----Olivet, Ill.
 Sioux City, Ia., 1314 S. Newton St July 18-Aug. 2
 Chariton, Ia., Care Rev. E. A. Clark-----August 8-17
 Galesburg, Ill.-----August 20-30
 Kewanee, Ill.-----September 2-14
 Iowa District Assembly, Kewanee, Ill. Sept. 10-14

KANSAS

A. S. COCHRAN-----Kansas City, Mo.
 3446 Wayne Avenue
 Kenesaw, Neb.-----July 2-4
 Lincoln, Neb.-----July 6-20
 Grand Island, Neb.-----July 21-25
 Hastings, Neb.-----July 27

KENTUCKY

HOWARD ECKEL-----Louisville, Ky.
 2303 Madison Street

LOUISIANA

T. C. LECKIE-----Hudson, La.
 Woodsboro, Texas, (Revival)-----June 27-July 6
 Ellis, La., (Camp)-----July 11-20
 Oak Grove, La.-----July 21-August 3
 Kilborn, La.-----August 4-10
 Hudson, La.-----August 11-17
 Barham, La.-----August 23-31

MISSOURI

MARK WHITNEY-----Des Arc, Mo.

Chloride, Mo.-----June 18-July 5
 Coffey, Mo.-----July 8-20

NEW ENGLAND

N. H. WASHBURN-----Beverly, Mass.

NEW YORK

J. A. WARD-----1710 Dean St., Brooklyn, N. Y.

NORTHWEST

DeLance Wallace-----Box 804, Walla Walla, Wash.

OKLAHOMA

S. H. OWENS-----Altus, Okla.
 Gage, Okla.-----July 2-6
 Woodward, Okla.-----July 7-9
 Blackwell, Okla. (Camp)-----July 10-27

PITTSBURGH

N. B. HERRELL-----Olivet, Ill.

SAN FRANCISCO

E. M. ISAAC-----1020 Tenth 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. E. D. 3, Santa Fe, Tenn.

WASHINGTON-PHILADELPHIA

H. G. TRUMBAUER-----Washington, D. C.
 145 D Street, S. E.

of the Nazarene, with no self-seekers in counsel and authority—and I am sure that greater things, things of which even angels would not be ashamed, lie just before them.

The Northwest Assembly is very large now and it is quite a problem to entertain it, and it will be much more so in the near future. But Portland was found equal to the occasion. Seattle, which entertains the next assembly, will in all probability have a bigger job on hands than did Portland. The time is not far distant when the brethren of that great Northwest District will see the necessity and the great profit of dividing into the Washington and Oregon Districts.

I should publish this in official and personal praise of the Northwest Assembly: not only does it pay the minimum of the amount apportioned by the General Assembly; but it is one district that provides additional for at least part of the traveling expenses of these general officers, who are the most poorly paid of all the servants of the church. As one general superintendent I say "Thanks to the Northwest Assembly for its recognition and appreciation of the self-denying labors and temporal needs of the general superintendency."

I am at this writing just organizing the first assembly of the Idaho District, which has recently been formed by the General Superintendents. This new district is the lively offspring of the Northwest District. Six months ago, at its formation, it had six churches; now, before the first assembly, there are nine. Rev. J. B. Creighton, pastor at Boise, where the first assembly is being held, is the district superintendent, by appointment of the General Superintendents. I am very sorry to say that, on account of the doctor's advice, for the sake of his wife's health, Brother Creighton feels that he must leave this great field for a lower altitude.

Everywhere I go there are inquiries regarding our promising University at Olivet, Ill.

EDWARD F. WALKER,
 General Superintendent.

It is no discredit that one should fail in any high endeavor; it is greatly to his shame that he should not worthily try.—Sel.

"Study the habit of delight in God," said J. Hudson Taylor.