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## EDITORIAL

### HOLINESS NOT PARTIAL

THE discriminations of holiness are based on intelligence and absolute fairness, and not on merely capricious circumstances such as social standing, personal friendship, or any such relations. Holiness will render us equally solicitous for the salvation of every lost soul; yet this universal desire and effort for the salvation of all for whom Christ died will not prevent the ordinary friendships and personal intimacies of life. The souls of all will have an equal value in the sight of the holy, but they will still very properly maintain relations of superior friendly or business or social relations with some to that held and felt for others.

The editor of the *Wesleyan Methodist* mentions reading in the biography of an eminent preacher, who was sanctified late in life, that, immediately following his conversion, he found that he was more particularly solicitous for the salvation of certain friends than for those about whom he knew little personally, and this partiality which he found in himself put him in condemnation. This was very proper, for he sought out his special friends and favorites and passed others by among his college mates.

The spirit that passes anybody by to seek out only special favorites and friends is not consistent with either sanctification or regeneration. A really sound and intelligent case of regeneration should deliver us from all such partialities, making us as broad in our sympathies and love for souls as the blessed Savior, whose death was that "whosoever believeth" might be saved. At the same time, it is to be remembered, and deserves to be said, that while the heart of the saved will thus love and desire the salvation of all, and will not swerve wholly to one small coterie of special friends and favorites, it is a fact that these friends and companions will be those the converted will feel they can have most influence with, and, owing to their relations, can approach most easily and hopefully, and naturally, and not improperly these will furnish the earliest field of endeavor for personal work. This is natural and right so long as there is no passing by of others with indifference, and if this initial work issues in a broadening activity for the salvation of others not occupying such special personal relations.

Universal love implanted and intensified and energized in the heart of the Spirit-filled will carve out its own way and methods in its Christlike, saving work. It will do this without abolishing or ignoring the friendships or other endearing relationships of life, but also without allowing these to monopolize this mighty Amazon of divine love. Even Christ had one apostle whom He loved in a special and peculiar way, yet we can not conceive this special love for this individual apostle leading the Savior to the slightest diminution of love and interest in every other apostle, and man, as to that, who needed His saving and helping energies.

Infinite Love, which finds its normal and divinely intended sweep and powers in the heart of the sanctified, will flow with a resistless, impetuous, universal torrent down humanity's Sahara seeking to help; warn, befriend, counsel, uplift, and save all within the bounds of its current, subsidizing personal friendships, business relations, social intimacies, and all such as providential opportunities for its mighty energies and its gracious ministries. These earthly relations will neither be lessened in their sweetness or tenderness, nor will they be

allowed to inject anything like carnal partiality in the affections or activities of the holy.

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### SHORT-SIGHTED AND SUICIDAL

EXCLUDING the Bible from our public schools is a short-sighted and suicidal policy from which we will reap a sad harvest in all the years to come where the wretched blunder is permitted to be made. There are nineteen million children in the public schools of the United States, and they are in these schools receiving practically no direct moral or religious instruction. For five hours in every school day these millions of children are under the influence of their school instructors. The opportunity of molding character in the plastic years of childhood is vast indeed, and this plastic period is placed very largely in the hands of these teachers. How can any state get its consent to allow this wonderful opportunity to begin and largely project the process of the making of good citizens to be thrown away? The miserable plea of interference in religious liberty, or of sectarianism, is not worthy the dignity of a subterfuge even. It is so transparently insincere and fallacious in the mouth of Romanism that it falls to pieces of its own weight in the face of reason and common sense. Its speciousness can only deceive the shallow or the religiously biased. Rome finds in the public schools a dangerous enemy to her intrigues and her un-American policies. She desires the Bible banished that she can then press her claims that our public schools are godless, and thus have a more plausible plea for a division of the school funds, that she may manage her share of it in distinctively sectarian and un-American and treasonable education. As everywhere else Rome's ultimate aim, whatever may be her ostensible and professed purpose, is to get her hand on money.

The exclusion of the Bible in any country from the schools is a mistake of gigantic proportions. The dramatic, the esthetic, the poetic, the illustrative, the practical and the heroic, are all presented with consummate force and striking effect in its pages. As an educative force the Bible stands unequalled in the realm of literature. For historic value it is unique. In its sacred pages are found the springs or fountain-source of history. Its poetry is matchless. Its stimulus to human ambition for worthy endeavor is nowhere else approached among the world's motives and forces. For character-making it is unique and solitary in the marvels of its power. How dare any state dispense or allow dispensed with this matchless aid and help in the training of patriotic and law-respecting citizenship in millions of children during the plastic years of their adolescence!

In the clearness and profundity of its philosophy no book or system has for the centuries ago dared to rival this holy Book. No code of ethics will ever be found to equal it. Its principles of law have furnished the world its ideals for the ages past, and no improvement has ever yet been made on these primitive principles. To be unacquainted with the language and principles and history and truths of this Book is to be uneducated. The gauzy plea that we should wait for the child to form his own opinions on these scriptural matters and not settle for him, and thus abridge his inalienable rights, is on a par with the miserable sophistries of those who have a very dangerous axe to grind in getting rid of this precious Book. We decide for the child his arithmetic, his

geography, his history and his scientific studies. Why not decide in this wholesale destruction of the child's inalienable rights and wait for his majority that he may settle these for himself? We decide upon a doctor for him in his childhood when sick. Why not wait for him to settle this matter for himself? The answer is easy and ready and reasonable in every case—the child can not wait. The parent must act for him, and God and nature and common sense and reason all combine in proclaiming the propriety in the parental choice, and in affixing a penalty for failure to so decide for the child.

The time has come to meet this question squarely and earnestly and with determination. In this country this holy book is a peculiar heritage of our early civilization, and its prohibition in our schools is unpatriotic, short-sighted and suicidal. Let every attempt to banish it from our schools be met with the sternest resistance, and let its freer use in all our schools be demanded and so insistently demanded that its restoration to these schools whence it has been banished will be accomplished and those schools from which it is sought to banish it will have it retained.

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### THE SWORD OF THE SPIRIT

**O**UR Bible deserves all the honor we can put upon it. It is our comfort and defense, our weapon, our covert, our hope in all life's vicissitude. There is no hope or safety aside from it. Every individual and every nation that has made it a habit and a principle to honor this holy Book has found it a source of strength and depth to character and of power in achievement. Bible reading and Bible loving people have ever been a conquering people. Really, as well as figuratively, the Bible is a sword. In life's warfare it is a weapon indispensable and potent. In the hidden places of life, places of obscurity and trial and suffering, it is a solace true and effectual. It is the bulwark of civilization, the hope of government, the sign and seal of progress and greatness. No wonder the wise and great delight to honor this Book. The act of Edward VI was no surprise to any who knew him to be sane and reverent and patriotic. It is related of him that when he was crowned King of Britain they carried before him three swords to indicate his sovereignty over the three kingdoms of England, Scotland and Ireland. But the young monarch said: "There is one sword lacking." "What is it, your Majesty?" he was asked. "The Bible; that book is the sword of the Spirit and is to be preferred before these others." So he commanded the Bible to be brought and carried before him.

No nation which dishonors or allows dishonored this Book is safe or sane, or has prospect or promise or presage of perpetuity. God honors those who honor Him. He has attached a blessing to reverence for and obedience to His Word, and this duty is neglected at fearful and inevitable cost. In the face of these facts made plain in Scripture itself, and confirmed repeatedly in history, modern preachers are to be found who endorse the exclusion of the Bible from our public schools. State governments and courts are found in this free America which will wink at or openly endorse such exclusion of this Book.

There is woeful and growing neglect in the matter of the reading and study of the Bible. The homes are at fault here. The children need to have early instilled into their minds and hearts a love for the Bible, and to be taught to read it and commit passages to memory. Thus the young mind and heart can be saturated with its spirit and filled with its words and truths before the devil has had opportunity to poison them with a tinge of irreverence or unbelief. We can think of no habit fraught with greater blessings to youth than this habit of committing Scripture to memory. It should be followed in the Sunday schools, and in the home-life, and in our public schools as well. The Bible is specific and strong in its injunctions to train children in the words and truths of Holy Writ. This is their best security against the seductions of the devil, and the best means for moral and spiritual growth and development.

### TWO SIDES TO HIS PLOT

**I**N SATAN'S work against the human race are two distinct phases. He seeks to hold in bondage or blindness the unsaved and he also strives to injure and defeat the work and influence of these he can not retain in sin, by counterfeiting religion and intruding among the saved false professors.

The chief occupation of Satan in this, his "world" or "age," as to the unsaved, is best summarized by Paul in 2 Cor. 4:3, 4, R. V. (marg.): "And even if our gospel be veiled, it is veiled in them that are perishing; in whom the God of this age hath blinded the minds of the unbelieving, that the light of the gospel of the glory of Christ who is the image of God, should not dawn upon them."

His chief occupation as to the lost is very clearly here stated to be that of blinding the minds of the unbelieving. This he does by absorbing and satisfying them with the glitter and glare and glory of this material age, thus obscuring the greater glory of Christ, which is God's promise. His great work, therefore, is to delight men with the present: to charm and electrify them with the matchless advances in the arts and sciences; to foster the spirit of satisfaction with this world, and dull or deaden all appeals to them to seek a better country, even an heavenly.

The other side of his work is on the church, or believers. His plot is both to continue the unbelieving in blindness, to prevent their discovery of their need, and also to sow seeds of evil in the Lord's kingdom. The Savior describes this satanic work as his sowing tares among the good seed of the kingdom. (Matt. 13:24-30.)

It is to confuse the kingdom by the admixture of the evil with the good; if possible to negative the testimony of the saved by that of the false professors; to neutralize the influence of the real disciples by means of that of the worldly, unsaved contingent of the kingdom, that our arch-enemy is particularly bending his energies now. How well he is succeeding is only too patent to all.

This is really the great church problem today. The mixed character of the great churches—the coming into the churches of the world, in the shape of unsaved people, with the maxims, methods, plans and ways of the world in the administration of these churches is the dark problem confronting churchmen today. Thoughtful and saved men are alarmed at the situation and are perplexed as to what to do. Too often the actual control of great ecclesiastical interests and of very many large individual churches has passed wholly into the hands of this unsaved element.

The devil has accomplished this work chiefly through the agency of money. A graphic illustration of this, his method of doing his deadly work in and upon the church, is quoted by Peloubet from the *Independent*, as follows:

In the autumn of 1894 a painting by Vedder was exhibited in New York City, which showed, as few modern works of art do, the innermost fact in the problem of the world's moral life, now up for solution. The painter called his parable of life, as it was put on the large canvas, "The Devil Sowing Tares." The whole atmosphere was dark, mysterious, and lowering, set in a light that struck the observer with awe, as in the presence of some dread problem going on beneath these portentous clouds. Before him was a bare and rock-paved slope, curving upward, like another Golgotha, to an upright post at the base of which the letters, I N R I (Jesus of Nazareth, King of the Jews), plainly intimated that it was the foot of the cross, the centre of redeeming influences streaming forth down the eastern slope of Golgotha into the cold, dark, worldly mystery around, and off toward a horizon with faint streaks of light breaking on it. In the foreground was Satan, with malignant leer, holding beneath one brawny arm a pot of gold, and with the other he was sowing the coins, as a sower flings the seed, up toward the cross. He was poisoning the very fountain of redemption. He was setting gold to work against the gospel, the seduction of luxury, the charm of opulence, the fierce temptation to be rich, the looming up of worldly grandeur, coins of different size and shape, but all the devil's gold, and all now thrown into the garden soil of Christian life and character, to seed it with tares, or into the fountain of faith, to poison it at the source. This is the painter's parable of the church's trial in the present age. This is the parable of the devil poisoning the fountains, not for the slums, but for the Christian churches and homes.

# THE EDITOR'S SURVEY

## MAN'S CHIEF END

God is the true end of man's being. No end lower than this would comport with the dignity and glory with which God has invested our nature. He made us for Himself, and until we realize and accept and seek to meet this destiny we are living far below our high privileges. Not downward but upward must man look to find his privileged object in life. Not like the swine with head down amid the perishing products of earth must we go, but with head and hope and faith up amid the things unseen and eternal we must move onward to find the true object of our being. So many men are as material and sordid and oblivious of their higher destiny as the swine in their fields. What better than the swine is the man wholly given up to money-making, whose only pleasure and pursuit is material business? There are thousands of such today, and among them the men the world calls its most successful business men. They are the world's most dismal failures. Robert S. McArthur has well said:

The man who makes the pleasures and honors of this world the chief aim of his life; the man who makes anything short of the great God the object of his desire, affection, and reverence, has missed life's chief duty and earth's highest glory. The man who lives for himself is out of tune with the great and glorious beings in both worlds who bow in adoring reverence in the presence of the eternal God. The man who forgets God and lives only for himself is an instrument untuned, and so he makes discord in the midst of the glorious, harmonious, angelic, and divine orchestra. As the heliotrope, as its name so beautifully implies, turns to follow the sun, so a man of noblest type follows Jesus Christ as the ideal man and the Son of God, Jesus Christ, who lived to do the will of God and to save lost man. Only as we catch His spirit and imitate His example, can we possess His character and share in His glory.

## LOVING THE ENEMY

Very many balk at this command of our Savior, but there is no need of hesitancy or despair in the premises. It is a specific command, and it is vital, important and perfectly practicable. It is, however, greatly misunderstood by some people. Dr. Jowett offers some helpful suggestions on this subject in the *Continuent*, which we add below, and commend to the thoughtful consideration of our readers:

"Love your enemies." That is the new wine of the kingdom. No wonder the Master spake of new wine requiring new wine-skins! The old, hard skins of religious formalism were not elastic enough for new, fermenting wine like this. The old, rigid, little, moral maxims could not imprison this vitality. The shriveled ecclesiastical rules could not house this living principle. The new wine demanded new wine-skins, and it is little surprise that the people who treasured the old wine-skins were greatly embarrassed with the new wine.

Now our Lord fulfilled His own commandment. He loved His enemies. And in the light of His own life we shall find the best commentary upon the meaning of His word. When we, therefore, turn to His life for the significance of His speech certain things become

clear. First of all, the Lord who loved His enemies did not close His eyes to their faults. Love is not blind. Love does not even cultivate "the art of not seeing things." Our Lord looked at all things with calm, steady, unflinching eyes. "When he marked how they chose out the chief seats!" He noted this ugly feature in their character, and He took in its full significance. "Thou gavest me no water for my feet!" He did not turn His eyes away from the discourtesy; He looked it fully in the face. Love is like the mysterious presence in Ezekiel's vision—it is full of eyes round about. And, therefore, we may say that if we are truly lovers we shall truly see.

And then I notice, secondly, that the Lord who loved His enemies did not muffle His

an emasculated life. To love is not to submerge all one's finest characteristics of noble personality. Love does not make choice of oily ways; it makes quest of glorious ends. The love-life is not the adoption of certain soft and effeminate expedients; it is the conscious enthronement of a gracious and holy purpose. The abiding characteristic of all true love, the characteristic which defines its missions, is that it is continually seeking to make the loved one lovely. The mark of genuine love is found in its ambition to lift the loved ones into the purity and loveliness of Christ. It is in this light that we see the condemnation of Rebekah. Her eyes were certainly open, but her vision was subtle rather than clear. There was no rectitude in her affection. Her conscience was a lamp placed under a bushel. Her power of rebuke lost itself in unctuous compliment. Her love for Jacob did not seek to make him lovely; it only sought to make him rich. She loved him into moral disaster. Her love was without true sight; it was devoid of holy flame; it had no far-off heaven. I can now see that to be a lover is to be a minister in the work of redemption. Every true lover is fellow laborer with the great Lover in seeking to bring the children of men into the loveliness of God. Is the service hard? It is most assuredly full of labor. Is it sacrificial? It unquestionably demands blood. To love unlovely people into loveliness is to "share the travail which makes the kingdom come."

## A TRUTHFUL WITNESS

The testimony has been borne by multitudes of others, but the character of the source of this testimony is such as to give it unusual prominence. Also the evil at which it strikes is one of such persistence, as well as prevalence, that it will not be amiss to multiply witnesses from any and all directions in the hope of abating the dire evil. William Jennings Bryan made a missionary address at a great missionary meeting in New York City recently, in which he said many very great and true things. The *Herald and Presbyterian* reports him as having said, among other things, that those who were "opposed to giving to foreign missions because they believed in keeping their money for home missions" would be found opposed to giving to home missions when the time came for giving to this cause because they then wanted their money for something else, that thing usually being themselves. Those who did not believe in working for foreign missions until this country is made all right were told that the way to make this country all right is not by cultivating selfishness and disobeying God's commands; that if we wait until we are perfect, as individuals or as a nation, we will never do anything for any one, and that the rule is not for the perfect to help the imperfect, but for the strong to help the weak. Those who say that the heathen are endangered by learning of the gospel, which they may reject, and so add to their responsibility, were told that they need it in order to live this life aright, and that we are responsible for giving it to them, and that if we do not we are guilty of great and gross selfishness and disobedience to God.

## A SOPHISTRY

The expression is often heard that "actions speak louder than words." This is a dangerous piece of sophistry. In line with this is another phrase: "It is not a man's words, but his life that proves what

## THE SOUL THAT SINNETH SHALL DIE

HALDOR LILLENAS

The birds sweetly carol their message of love,  
The flowers are fragrant and sweet,  
The sunlight is sifting through tree tops above  
And nature with bliss is replete.  
But souls that are straying away from their God,  
And letting His mercy pass by,  
Will wither like blossoms that spring from the sod—  
The soul that sinneth shall die.

The brook babbles onward through glade and through glen,  
Displaying its silvery sheen,  
The shadows still linger by crag and o'er fen,  
While sunbeams are playing between.  
All nature is turned into harmony sweet,  
But sin brought a discordant cry;  
The music of earth is no longer complete—  
The soul that sinneth shall die.

The waves of the ocean are blue as the sky,  
And constantly onward they roll,  
The white caps are dancing as landward they fly,  
Or break on the stern, rocky shoal.  
So souls that are sinful can never find rest,  
No matter how often they try;  
No peace without God, for the sin-burdened breast—  
The soul that sinneth shall die.

Refrain—  
The soul that sinneth shall die,  
The soul that sinneth shall die,  
With pardon neglected and mercy rejected,  
The soul that sinneth shall die.

conscience in relation to their life. His love did not induce a compromise in His conception of right and wrong. His conscience always burned brightly in the midst of His affection. Conscience did not smolder as love grew more intense. And therefore we may say that if we love truly we shall also keep the truth.

And, thirdly, the Lord who loved His enemies did not silence His reproofs. Love does not confine its eulogy and complaint. It is not always seeking pleasant things to say. It does not continually deal in emulsions. Love can use lightning as well as light. It employs thunder as well as sunbeams. The emollient becomes denunciatory. The wooing note hardens into rebuke. These are some of the things I see when I look at the Lord Christ; I learn that love is not afraid to look at the unlovely; it does not refrain from judgment; it does not stifle rebuke. The love-life is, therefore, not

he is." Pray, are not words a tremendously important part of a man's life? There must be right words as well as right actions. Right words are as truly good fruit as good actions, and are often as difficult to produce. A life of straight actions, but accompanied with poisonous or pernicious words, is a very wrong life, and needs a deal of radical straightening by power divine. Moral and honest actions can not atone for or substitute fidelity and purity of speech. We are to be witnesses for God. This must be ever remembered. The *Herald and Presbyter* pertinently says:

If a man lives a life of amiability and general honesty, and yet speaks words of unbelief and infidelity as to the gospel, he is not a good man, for he is bringing forth evil fruit. If one points to his good qualities and says that this is the sort of goodness we need, and that one's creed is a matter of mere secondary importance, we are to answer that when one contradicts Christ his spoken creed becomes a deadly poison and proves that he an enemy of God. No amount of surface amiability can prove such a man to be good. He is an evil-minded and evil-hearted man and is bringing forth evil and poisonous fruit.

### A REMEDY FOR BACKSLIDING

Not infidelity or direct opposition in any of its ten thousand forms is the most serious problem of the church. This most serious problem and burden of the church is the army of persons who once experienced the regenerating power of the Spirit, and for a time moved onward, but have fallen by the way, and are now numbered with the backslidden hosts. It is doubtless true that if all the people who once experienced true conversion could have been held true to their experience the effective working force of Zion would today be perhaps a thousand fold greater than it is. From this view point any remedy for backsliding should be hailed with universal acclaims of gratitude and joy. That remedy is recorded in the Holy Bible, as is everything else essential to our equipment for the best of service and for the maintenance of our working force, not only entire but in the best shape for service. This is illustrated in a statement by a thoughtful writer in an exchange, who says:

A few of the preachers, who had no sympathy with my special work, but desired their charges to reap the benefits of my labors in a revival, and who came under conviction for holiness, but refused to follow the light, soon lost the grace which they had. Some of these have left the pulpit for other callings; some have been arrested and expelled from the church for scandalous sins, and others have surrendered their credentials without trial, and retired from the ministry and the church of their early choice in disgrace. I have learned in these and similar facts that it is a fearful thing for either laymen or ministers to receive the light and refuse to follow it.

### MODERN MEDIEVALISM

The whole system of the papacy seems to us more properly characterized as modern medievalism than by any other term. It is inconceivable how Romanism can continue to succeed in getting people to believe in and submit to control by the superstitious and pagan rites and absurd-

ities which intelligent Christendom has repudiated many hundreds ago. It is true, however, that the essential spirit of this system is the same. There is only needed the opportunity for civilization to be turned backward thousands of years and for a repetition of the ignorance, superstition and atrocities of the darkest and bloodiest and most shameful period of human history reached under Roman Catholic domination. The *Advance* thus speaks of the utterances of one Mr. Phelan who has gotten himself into public print frequently of late by his blasphemous and wicked utterances as a Romish zealot. Under the caption of "The Spiritual Dinosaur," the *Advance* says:

Happily for us, the uncouth reptiles which swam the paleozoic seas exist now only as curios in wired skeletons exhibited in our museums. But a few of the monstrosities of medieval Romanism remain to astonish the religious life of the twentieth century. For example, here is "Father" Phelan, editor of the *Western Watchman*, published in St. Louis, hoping in his issue of November 11, that the Protestant estimate of 70,000 Huguenots massacred in Paris on the night of St. Bartholomew is correct. He tells us that he has "heard ring out many a time the very bells that called the Catholics together on that fatal night." They always sounded sweetly to "our ears." And he goes on to say, "We have never written in extenuation or palliation of the Inquisition. We never thought it needed defense." "Our heroes are the Duke of Alva and Catherine de Medici." Personally this man Phelan is of no special importance, but we must remember that not one prelate or one Catholic publication has repudiated his utterances.

### GOD'S CURE FOR FRETFULNESS

There is sore need for the application of a cure for fretfulness in God's children. This unhappy habit greatly hinders in the work of the Lord. That needless fear and that sad lack of confidence which lie at the root of this habit need to be removed. There is no need for these things. God has arranged for a stability and a solidity and a depth to the gift of peace which will forbid anything like the habit of fretfulness which impedes or destroys the victory and effectiveness of so many of God's children. O the sad neglect of the Holy Bible in these who claim sonship with Him! If only they would make this holy Book the man of their counsel and their daily companion they would fret less, for they would find in it a ready panacea for every need. Rev. E. H. Highley says very aptly anent this habit, in *Herald and Presbyter*:

"Let not your heart be troubled; ye believe in God." This is Christ's cure for fretfulness. He offers for healing the balm of trust in a Father's care and watchful interest. If today you have money enough to purchase present necessities, Faith says: "Fret not thyself in fear that you will fetch up at the almshouse." If today your children gather about your hearth, Faith says: "Enjoy the music of their happy voices; gather confidence from their unquestioning trust; train them for God, and trust them to His care without tormenting your soul with the fear that death might bear them from you, or, if they live, that some dire calamity may ruin their lives. If today you are in the enjoyment of health and rejoice in strength "as a strong man to run a race." Faith says: "Let not your heart be troubled with fear of possible ills. To worry and to fret is but to hasten their coming." With each new

morn Faith comes and says: "I will bear the burdens and overcome the foes of this day, and to its close I will cheer your heart with the song:

"Keep thou my feet; I do not ask to see  
The distant scene; one step's enough for me."

### THE CHILDREN OF THIS WORLD WISER

When will this chronic complaint be removed that the children of this world are wiser in their generation than the children of light? If the professed children of God exercised the same interest, sagacity, diligence and zeal in the Lord's work which they do in their personal, secular avocation the work of the church would bound forth into splendid prosperity and growing influence. This is the trouble. They are diligent in business, but slack in spirit in serving the Lord. Too very many are like the old man of whom the *Ram's Horn* speaks:

A traveler, finding him seated under a tree, the picture of ease and contentment, saluted him and asked: "How are the times?" "Well," said the old man, "times is pretty tolerable, pretty tolerable. I had some trees to cut down, but a cyclone came along and felled them and saved me the work." "Good," said the traveler. "Then the lightning struck the brush piles and burned them up, and saved me the trouble." "Fine," said the traveler; "and what are you doing now?" "Oh," said the stranger, "I am just waitin' for an earthquake to come along and shake the taters out of the ground." Isn't that the picture of many? Instead of using our talent and energy to "do with our might what our hands find to do," we are waiting for an earthquake or something else to do the work for us.

### A GOOD START

When a public man seems to be trying to do his best, unselfishly for the public weal, he should hear the endorsement of the better elements of the government. President Wilson has certainly, in many respects, made a fine start, and should receive the hearty commendation of all good citizens. We may rest assured that when public servants betray the public weal to the liquor power or corporate greed, or some other sinister interest, that interest will be heard in hearty commendation of such betrayal. In the case of our new president there is much for general approval. The *Courier-Journal* thus summarizes the start he has made:

He overthrew the inaugural ball with its miserable disgrace. He goes to church not to "be seen of men." He has thrown away the gold braid and military trappings generally. He has cut out the theater ostentations. He rests on Sunday. The White House is closed from Saturday night to Monday morning. Cold suppers are the rule at the White House on Sunday evenings. He will not join local fashionable clubs. All intoxicating liquors have been excluded from the White House. Intoxicants will not "function" at the White House functions. If there is anything in a good start, President Wilson has that much in his favor. The finest thing about it all is that he has taken all these steps on his own account. To his own moral ideals his official standards are due. He has begun as a Christian gentleman.

Little things are little things; but faithfulness in little things is something great.—St. Augustine.

# THE OPEN PARLIAMENT

## DISCOURAGEMENTS

I. M. ISAAC

They never fail to come around seeking for a place in our life. The devil has a grip full of them, and will leave some with you if you will accept them. He knows that a discouraged preacher or layman is of little use. Such men are in no condition to win a battle. They are fit only for the hospital, and they are sometimes hard to cure. You can tell the symptoms of discouragements—there will be a whine about finances, and the way we are treated by people; we are not appreciated as we ought to be; our talents are not recognized, and our sermons are too good for the size of the audience, and we ought to have better places, etc., etc.

It may be that if we go to the very bottom of discouragements we will discover a leaking vessel—something is missing we once possessed. It may be the fire is gone, and there is little left but ashes. Possibly we complained at God's providence and hence had taken something off the altar. It is well to look around a bit when we make the discovery and see if there be any evil way coming into the soul.

A discouraged preacher will soon have empty seats before him. Men do not care to listen to a pessimist, and pessimism is one of the marks of discouragement, or discouragement gone to seed.

Brother, God lives. Look up! You have reason to be thankful that you are considered worthy to have any kind of a place in the great work of rescuing a lost world. Up and march; victory is ahead!

## QUOTATIONS FROM C. G. FINNEY'S AUTOBIOGRAPHY

COMPILED BY S. D. ATHANS

My parents were neither of them professors of religion, and, I believe, among our neighbors there were very few religious people. But I read my Bible and attended the prayer meetings; I was particularly struck with the fact that the prayers that I had listened to, from week to week, were not, that I could see, answered. Those who offered them did not regard them as answered. This inconsistency, was a sad stumbling block to me.

One Sabbath evening in the autumn of 1821, I made up my mind that I would settle the question of my soul's salvation at once, but I was very proud without knowing it. I was very unwilling to have any one know that I was seeking the salvation of my soul. My convictions increased. Gospel salvation seemed to me to be an offer of something to be accepted; and that it was full and complete; and that all that was necessary on my part was to get my own consent to give up my sins and accept Christ. Brushing through the leaves and bushes, I recollect saying with great emphasis, "If I am ever con-

verted, I will preach the gospel." The Spirit of God had taken possession of my soul; in this state I was taught the doctrine of justification by faith, as a present experience. I felt myself justified by faith; and, so far as I could see, I was in a state in which I did not sin. But as I turned and was about to take a seat by the fire, I received a mighty baptism of the Holy Ghost. Indeed, it seemed to come in waves and waves of liquid love; for I could not express it in any other way. It seemed like the very breath of God. I can recollect distinctly that it seemed to fan me, like immense wings. Now, after receiving these baptisms of the Spirit I was quite willing to preach the gospel. Nay, I found that I was unwilling to do anything else.

I used to spend a great deal of time in prayer; sometimes, I thought, literally praying "without ceasing." I also found it very profitable, and felt very much inclined to hold frequent days of private fasting. On those days I would seek to be entirely alone with God. In regard to my own experience, I will say that unless I had the spirit of prayer I could do nothing. If even for a day or an hour I lost the spirit of grace and supplication, I found myself unable to preach with power and efficiency, or to win souls by personal conversation.

When Christ commissioned His apostles to go and preach, He told them to abide at Jerusalem till they were endued with power from on high. I did not suppose then, nor do I now, that this baptism was simply the power to work miracles, but the baptism itself was a *divine purifying*, an anointing bestowing on them a divine illumination, filling them with faith, and love, with peace and power; so that their words were made sharp in the hearts of God's enemies, quick and powerful, like a two-edged sword. This is an indispensable qualification of a successful ministry; and I have often been surprised and pained that to this day so little stress is laid upon this qualification for preaching Christ to a sinful world. Without the direct teaching of the Holy Spirit, a man will never make much progress in preaching the gospel. The fact is, unless he can preach the gospel as an experience, present religion to mankind as a matter of consciousness, his speculations and theories will come far short of preaching the gospel. I could preach two hours, and two hours and a half, and longer, without feeling the least fatigue. I think my sermons generally averaged nearly or quite two hours. I preached out of doors; I preached in the barns; I preached in schoolhouses; and a glorious revival spread all over that new region of country. I used to meet from ministers a great many rebuffs and reproofs, and particularly in respect to my manner of preaching. They would reprove me for illustrating my ideas by reference to the

common affairs of men of different pursuits around me, as I was in the habit of doing. Before I was converted I had a different tendency. In writing and speaking, I had sometimes allowed myself to use ornate language. But when I came to preach the gospel, my mind was so anxious to be thoroughly understood, that I studied in the most earnest manner, on the one hand to avoid what was vulgar, and on the other to express my thoughts with greatest simplicity of language. They used to complain that I let down the dignity of the pulpit; that I was a disgrace to the ministerial profession; that I talked like a lawyer at the bar; that I said "you," instead of preaching about sin and sinners, and saying "they;" that I said "hell," and with such emphasis as often to shock the people; furthermore, that I urged the people with such vehemence, as if they might not have a moment to live. I had never any higher ambition or purpose than to go into the new settlements and places where they did not enjoy the gospel.

I am still solemnly impressed with the conviction, that the schools are to a great extent spoiling the ministers. One great thing above all others ministers need, and that is singleness of eye. If they have a reputation to secure and to nurse, they will do but little good. Men can not learn to preach by study without practice. So it always is when men are entirely in earnest. Their language is in point, direct and simple. Their sentences are short, cogent, powerful. The appeal is made directly for action, and hence all such discourses take effect. This is the reason why, formerly, the ignorant Methodist preachers, and the earnest Baptist preachers produced so much more effect than our most learned theologians and divines. Great sermons lead the people to praise the preacher. Good preaching leads the people to praise the Savior. Ministers generally avoid preaching what the people before them will understand as addressed particularly to them. I have often said, "Do not think I am talking to anybody else; but I mean you, and you, and you. Ministers told me at first that people would never endure this; but would get up and go out, and never come to hear me again. But this is all a mistake. My experience has been, that even in respect to personal popularity, "honesty is the best policy" in a minister; that if he means to maintain his hold upon the confidence, and respect, and affection of any people, he must be faithful to their souls. He must let them see that he is not courting them for any purpose of popularity, but that he is trying to save their souls. Men are not fools.

My habit has always been to study the gospel, and the best application of it all the time. I go among the people and learn their wants. I am prepared to say, most solemnly, that I think I have studied all

the more for not having written my sermons. I wrote not a word; and was most commonly obliged to preach without any preparation whatever, except what I got in prayer.

Revivals of religion are sometimes accused of making people mad. The fact is, men are naturally mad on the subject of religion; and revivals rather restore them, than make them mad.

The doctrines preached in promoting that revival, were those that I have preached everywhere. The total moral, voluntary depravity of unregenerate man; the necessity of a radical change of heart, through the truth, by the agency of the Holy Ghost; the divinity and humanity of our Lord Jesus Christ; His vicarious atonement, equal to the wants of all mankind; the gift, divinity and agency of the Holy Ghost; repentance, faith, justification by faith, sanctification by faith; persistence in holiness as a condition of salvation; indeed all the distinctive doctrines of the gospel, were stated and set forth with as much clearness, and point, and power, as were possible to me under the circumstances. The means that were used were such as I had used before, and no others: preaching, public, social, and private prayer, exhortations, and personal conversation.

Revivals should increase in purity and power, as intelligence increases. We have, and preach, the same gospel that the apostles preached.

I must say still more emphatically than I have done, if possible, that the greatest difficulty I met with in promoting revivals of religion, was the false instruction given to the people, and especially to inquiring sinners. Indeed, in all my ministerial life, in every place and country where I have labored, I have found this difficulty to a greater or less extent; and I am satisfied that multitudes are living in sin, who would immediately be converted if they were truly instructed. The church, to a very great extent, have instructed sinners to begin on the outside in religion; and by what they have called an outward performance of duty, to secure an inward change of will and affections. But I have ever treated this as totally wrong, unorthodox, and in the highest degree dangerous.

For me the law and the gospel have but one rule of life; and every violation of the spirit of the law, is also a violation of the spirit of the gospel. But I have long been satisfied that the higher forms of Christian experience are attained only as a result of terribly searching application of God's law to the human conscience and heart.

I was satisfied that the doctrine of sanctification in this life, and entire sanctification, in the sense that it was the privilege of Christians to live without known sin, was a doctrine taught in the Bible, and that abundant means were provided for the securing of that attainment. The doctrine of the justice of endless punishment was fully insisted upon; and not only its justice, but the certainty that sinners will be endlessly punished, if they

die in their sins, was strongly held forth.

My mind was too full of the subject to preach anything except a full and present salvation in the Lord Jesus Christ.

## STRANGE SPIRITUAL PARADOXES

D. RAND PIERCE

Some of the strangest and most ridiculous paradoxes one can experience anywhere are to be found in the variegated maze of modern religious life. It fell to the lot of the writer, recently, to report the proceedings of the annual gatherings of the three leading religious denominations in British Columbia, namely, the Anglican and Presbyterian Synods and the Methodist Conference.

This arduous task was an inviting one because of the excellent opportunity it would give the reporter to become acquainted with the real spiritual status of present-day ecclesiasticism in older established bodies of the Christian church. The result of these observations afforded nothing of an inspiring nature as to the future of apostolic Christianity in the great Canadian west.

It will be unnecessary for me to expiate at length upon the spiritual fervor of the Presbyterians when I have stated that the evangelical committee had no report to offer the synod, giving as a reason that no evangelistic services had been held among Presbyterian churches throughout this province during the past year. And it is perfectly safe to say that none of their regular services could be classed as evangelistic. They are mostly of the other extreme.

At the home of the retiring moderator, where I had gone to secure a summary of the annual sermon which had been delivered by him the night before, and which he had kindly offered to prepare for me himself, I received a decided shock to my moral sensibilities. He had requested the privilege of reading over for my criticism what he had prepared for publication. It was while he was engaged in this and when he had reached a point in his discourse where he was pleading for a more spiritual ministry, that I glanced up and beheld a half-burned cigar between the fingers of his left hand with which he was holding one side of his manuscript. The odor of the breath of several of his brethren indicated that he was not alone in the practice of this obnoxious and sinful habit. Little wonder that the committee on evangelism had no report to offer in a denominational atmosphere of this kind.

This, however, was a small affair compared with what was awaiting me among the Anglicans. Here I did not, of course, anticipate anything of a spiritual nature. But, shades of the apostles! from whom these begowned ecclesiastics claim unbroken succession. When twelve o'clock came they suspended all business and solemnly read noonday prayers. The bishop or some other dignitary did the reading while all the rest said, "Amen!" at the end of each petition. I was quite favorably impressed with their apparent rever-

ence and devoutness. But, sad to tell, all my natural inclination to be as charitable with everybody as possible was strained to the breaking-point when one o'clock, the time for adjournment, arrived.

It gives me a strange feeling even now when I think of describing what I then saw. No sooner had the announcements been made and the morning session come to an end than a peculiar commotion was manifest. Everybody, nearly, preacher and layman, began to make an energetic dive into coat pockets or pants pockets and the next moment, to my utter astonishment, pipes and cigarettes were sticking from men's mouths all around me. It took but a moment more to get these lighted and soon wreathes of smoke were floating in all directions. I saw now and then a clergyman, including the bishop, who was not puffing a cigar or cigarette, or pulling at a pipe, but they composed a decided minority.

Up on the platform the clerical secretary, a bald, priestly looking man, did not move from his desk but right there with his cassock or clerical robe on, pulled out a crooked brier pipe, stuck it in his mouth and lighted in and then smoked away like a filthy bum down on Cordova street. I looked at him and thought to myself if that fellow claims to belong to the apostolic succession there must certainly have been a fearful degeneration along the line somewhere since the days of Peter and Paul.

It was a source of gratification to learn that the Methodist and Baptist ministry here are free from this unseemly indulgence. What a barrier, however, these low-living Anglican and Presbyterian leaders constitute to the faith of thousands who are affected by their preaching and example.

The fact that such religious conditions actually exist and are on the increase is but another reason for the existence of some effective organization which shall fearlessly blow the gospel trumpet with no uncertain sound. We as a church have a high and holy calling. We must not disappoint heaven by trailing the banner of full salvation in the dust. We must *preach* and, what is if possible more important, exhibit the entirely sanctified, Spirit-filled life.

## THE NEW KESWICK THEORY OF COUNTERACTION

A. M. HILLS, D. D.

This last summer of 1912 a Keswick preacher publicly renounced the unscriptural notion of "suppression," which they had been teaching at Keswick for thirty years, and substituted for it the equally unscriptural term, "counteraction." He forgot to tell us in what passages of the Bible the word is used in reference to depravity. We submit that "counteract" does not mean "purge away," "take away," "put off," "purify," "destroy," "crucify," "free from," "eliminate," "root up," "mortify" or "annihilate." All these words are given in the Greek lexicons, as

definitions of the verbs that describe the divine cure for carnality.

The absurdity of this new Keswick notion will appear if we substitute these terms "counteraction" and "counteract," for some Bible terms. We will write the Scripture verses putting the new terms after the old.

Isaiah 1:25: "I will purely purge away (*counteract*) thy dross, and take away (*counteract*) all thy tin."

Ezek. 11:19: "I will take away (*counteract*) the stony heart."

Ezek. 36:29: "I will save (*counteract*) you from all your uncleanness."

Mal. 3:3: "He will sit as a refiner and purifier of silver, and he will purify (*counteract*) the sons of Levi and refine (*counteract*) them as gold and silver, that they may offer to Jehovah offerings in righteousness."

1 Cor. 5:7: "Purge out the old leaven." How insipid to say, "*Counteract* the old leaven."

1 John 1:7: "The blood of Jesus his Son cleanseth (*counteracts*) us from all sin." How weak and unbiblical this new reading sounds!

Heb. 13:12: "Wherefore Jesus also that he might sanctify (*counteract*) the people with his own blood suffered without the gate." How repulsive!

Heb. 9:26: "He hath been manifested to put away (*counteract*) all sin."

1 Thess. 4:3: "For this is the will of God even your sanctification (*counteraction*).

Heb. 10:10: "By which will we have been sanctified (*counteracted*)!"

Acts 15:9: "Purifying (*counteracting*) their hearts by faith!"

2 Cor. 7:1: "Having therefore these promises, beloved, let us cleanse (*counteract*) ourselves from all defilement of flesh and spirit, perfecting holiness (*counteraction*) in the fear of God!"

Rom. 6:6: "Knowing this that our old man was crucified (*counteracted*) with him that the body of sin might be done away (*counteracted*).

Rom. 6:22: "But now being made free from (*counteracted*) sin and become servants of God, ye have your fruit unto sanctification (*counteraction*), and the end eternal life."

Now what a shabby substitute this new pet of Keswick is for the incisive, radical words of God! It makes many of these Scriptures grotesque, and reduces others to absurdity. Well does the great writer say, "What fools these mortals be!" How hard men strive to dodge God's plain and blessed truth that promises complete deliverance!

We are aware that very able physicians sometimes use counter-irritants to draw inflammation from some inner, vital part of the body that is seriously diseased, and can not be directly reached by remedies. A case in point came to us a few months since. More than half a century ago an American youth studied for two days so laboriously on a mathematical problem without sleep that he ruptured a blood-vessel in his head, and became unconscious. Counter-irritants were used to

draw away that inflammation and brain disturbance. As a last effort his breast was repeatedly burned with a hot iron. But it succeeded! Bear in mind: IT SUCCEEDED. The boy lived to become a hero of the civil war—a major general, a governor of a state, and is still living a ripe, honored old age. From his lips we got the story. Such extreme remedies are expected to end in COMPLETE CURE.

But Keswick offers no cure. It offers only a perpetual counteraction for a life-long disease of indwelling sin. It might be fitly symbolized by a perpetual fly-blisther on the top of a bald head for a life-long brain-fever, or the perpetual burning of the back of the neck with a hot iron to relieve an unrelievable, incurable cerebro-spinal meningitis! Depend upon it, the mighty Healer of Nazareth and the sanctifying Spirit have a more satisfactory and a more immediate cure for the malady of inbred sin. They invite us to receive the fiery baptism with the Holy Ghost, that will burn out carnality and "purify the heart." (See Acts 15:8,9.)

### SOME JOGGERS AND STICKERS

BY JOHN "KEEP-ON-BELIEVING"

All our churches must keep getting sinners saved to God. Mr. Wesley said, "Men are justified before they are sanctified." There are some holiness churches whose future is not very promising, unless they get folks saved to God—folks who will in the future take the place of the older members.

"Holiness unto the Lord" should be written on the banner of every Pentecostal-Nazarene preacher, so that "he that runneth may read."

Can any pastor feel that he has been honest with his church, when he stays for years, drawing a good salary, and then leaves without taking off some of the indebtedness that has stood against the church? Some preachers have drawn a good salary from their churches, but have never tried to repair the church property, nor endeavored to improve its value. This scribe believes that the Pentecostal baptism with the Holy Ghost and fire will take away that disease.

Every Pentecostal-Nazarene preacher and lay member should be a real, spiritual "progressive."

Spiritual "stand patters" and "reactionaries" should have no place in our ranks. "Progress" is our motto. Let the command "Go Forward" be heard all along the line of battle.

Let the cry of "strictly independent" cease in our ranks. It is the cry of the anarchist. We have joined hands as one. "United we stand, divided we fall."

We are not divided, all one body we,  
One in hope and doctrine, one in charity.

Amen. So let it ever be.

Jesus told His disciples to tarry only till they were endued. He then told them to go. Some folks who claim to have received their Pentecost have not as yet gotten any move on them to go out after lost souls. Perhaps the Lord will let some Saul of Tarsus come along and

scatter them with a little persecution. We think the sooner the better.

Some holiness folks who say they have little or no feeling, would get all the feeling they need, if they would get out and roll up their sleeves, and begin to work pulling lost men out of the fire. It costs some churches quite a sum of money to pay an evangelist to come and give a number of their folks a "sanctified feeling." It costs us quite a little money to keep some folks in our churches. It would pay us to let some folks go.

"We are very particular whom we get into our church," say some preachers, who do not have a corporal's guard at some of their services. Perhaps it would not hurt you or your church to get fifty members, even if they were not the greatest or best of earth. Beloved, you surely need something. That hen in yonder yard with her twenty-five small chickens seems to do as well as that other pecking hen who is scratching for but two sickly chickens. Perhaps the latter is very careful whom she lets into her little flock. The good Lord give us some sanctifigumption.

"Anything but stagnation" is the motto of some one. There is much for thought in it. Sam Jones used to say stagnation is the next door to damnation.

Do all our Pentecostal-Nazarene folks tithe their incomes? If not, begin at once.

It makes me sick at heart to hear preachers apologize for their failure to get folks to God and into the church, saying, "We are very particular whom we get into our church; we never have a backdoor revival." My brother, there is no danger of you having a backdoor revival unless you and your little baker's dozen were to go. We are not pleading for any backdoor revival, but we are tremendously contending for a big front-door revival.

Those members in our churches who want to sift everybody through a cheese-cloth before they will consent to admit them to church fellowship, ought themselves to be put through the same process. But perhaps they themselves might fail to go through. Good sense mixes well with good religion.

### READ THESE TEXTS

HOLINESS: Gen. 17:1; Ex. 28:36; 29:30; Lev. 11:44; 20:26; Deut. 18:13; Psa. 24:3,4; Isa. 38:3; Ezek. 36:25,29; Zech. 14:20; Matt. 5:8; Luke 1:74,75; Rom. 6:19; 12:1,2; 1 Cor. 3:16; 2 Cor. 7:1; Eph. 1:4; 4:24; Col. 1:22; 3:12.

SANCTIFICATION: John 17:17; 17:19; Acts 26:18; 1 Cor. 1:2,30; 6:11; Eph. 5:25-27; 1 Thess. 4:3; 5:23,24; 2 Thess. 2:13; 2 Tim. 2:21; Heb. 2:11; 10:10; 13:12; 1 Peter 1:2; 3:15; Jude 1; Acts 20:32; Rom. 15:16; 1 Tim. 4:5; Heb. 9:13.

CLEAN OR PERFECT HEART: Psa. 73:1; Ezek. 36:25; Psa. 24:4; 51:2,10; 101:21; Jer. 33:8; 1 Kings 8:61; 15:14; 2 Kings 20:3; 2 Chron. 16:9; Matt. 5:8; 1 Tim. 1:5; 2 Tim. 2:22; James 4:8; 1 John 1:7.

# Mother and Little Ones

## THE MOTHER'S HYMN

Of old they brought babes to Thee  
Our earthly ways who trod,  
And veiled in our humanity  
The mighty love of God.  
The mothers held their little ones  
So very close and near;  
Thy look was brighter than the suns,  
And yet they felt no fear.

Thy blessing, gentle as the dew  
Fell on each little head,  
And heaven itself came floating through  
The words the Master said,  
The mothers of a younger day  
And of another time,  
Are fain to see Thee in the way;  
To Thee our prayers would climb.

We seek Thy blessings on our own  
Sweet lambkins of the fold;  
We bring our children to the throne  
In aspiration bold.  
Receive us, Lord, as if indeed  
We touched thy garment's hem;  
Accept our little ones, we plead,  
Be all in all to them.

O Christ, who walked beside the sea,  
To whom the children clung,  
Let mothers' praise ascend to thee  
In every land and tongue.  
And for this land divinely blest  
One blessing more we crave;  
Accept the offering of our best  
And all our children save.  
Margaret E. Sangster, in Congregationalist.

## THE TRAMP AND THE KING

The little barroom was crowded for it was Saturday eve, and the workmen of the district were spending their hard earned money and, as they thought, enjoying their time together. The glasses tinkled with many a merry jingle as they met upon that bar, and the faces shone with redness before the large mirror just behind the tenders. The noise was quite tiresome to the Watcher, as he stood just back of the wee crowd of young men, who, unnoticed by any, took in the whole scene with awesome eyes.

To him the scene was new. Used, as he was, to the world in its goodness and mercy, he was struck dumb by the actions of those about him. He felt a great pity and mighty weight tearing at his heart. His mind was struggling with his conscience. Was it right? He could not know, he felt, for although men had been telling him for years that drink was the ruination of all with whom it came in contact, yet here in the house of the "King," king of drink, he was not assured. Was it right? Bewildered and wretched he gazed on.

In entered a man in tatters. His clothes were hung upon his back like unto those of the farmers' scare crow. He was a wretched man to look upon. The human aspect was gone. The face bloated, the hands swollen, the body bleeding. He had been fighting that eve, and he was willing to fight again. All knew this, for they knew the man. He was Dawson, just a plain tramp. No one knew his history, nor cared, for he was a drunk, and drunks are not amiable personalities to become acquainted with. Yet he was educated, somewhere hung his diploma, penned by the hands of a score of doctors, for he had graduated at the head of his class. This was years ago. More than this, none knew the man. But his language had gone to the depths of misuse. He was, so to speak, a brute, both in action and tongue. The more was he hated and feared, for ignorance is the king of breeders in crime, matter it not the education of the man.

Someone asked him to dance. The Watcher saw the tramp's lips quiver, his hands raise from their limp position at his side. And across the barroom floor swept

this queer fellow, with the grace of the Selton's queen dancer, and with the whole crowd standing close by with eyes wide. Barroom visitors like dancing. The two go together to a great extent. After having crossed the floor two or three times, his graceful motions increasing with each move, the tramp stepped to the barrail, amid the cheers of the crowd. The women from the drinking rooms, just back, entered the back of the bar, that they might view the performance. The tramp took the arms of one, who forced him away. He wanted to dance with her, but she refused. The Watcher thought this a peculiar place for women. He never knew ladies entered these places. And ladies never do.

"Here, Jack, quit that! Come here and have a schooner," said the husky, red-faced barkeeper.

"The order is obeyed, Commodore," said the tramp.

And there he stood with the glass in his hands, left foot on the bar-rail. A painting would have been well done of him, thought the Watcher. It would serve well to show all young men the end of the race with rum.

"Tell us, Jack, what do you think of old King Booze?" said one of the men in front of the bar. A good customer was he, well known to all, and a jolly fellow among the men. All laughed, for they could see what the King had done for the tramp, but few realized that he also knew.

Lifting the glass high above his head, looking straight up to its dripping rim, the tramp made another good pose, thought the Watcher. "Old King Booze! It has damned me, boys. I am a bewildered fool under its influence. And I'm always under it, never above. It's the weight of my life; the trailer to my death, I wish I could tell you men the story of the King and me." And he lowered the glass to the bar where he sat it.

"Spin your yarn, mate," said the old sailor, who stood near.

"Spin the yarn is right," added another.

"Spin the yarn, 'twill be, then," said the tramp.

Drawing himself up, his six feet of man likening itself to a statue, folding his arms, he looked the picture of a miniature park decoration. His face shone with pleasure, then sadness swept it all away. "Boys, 'tis a sad spin, this will be, for the yarn is my life story. A life story of happiness and love wrecked for the King Booze. 'Twill break your hearts, and I have never told the story for fear of breaking men's hearts. It makes me feel like a funeral. 'Tis a funeral story. If you don't want to hear it, say so, now." And his eye swept the crowd.

"Out with it, Jack, old boy. We've been waiting for a good yarn. You're the fellow to spin it," said one.

"It goes back many, many years, back to the old farm, where a kind mother and a kind father lived, with the only child, a boy. He was a good little fellow, so they said later, and was the idol of his mother. He had as good a Christian mother as any lad ever had, and she turned her affection to his care. The father, while poor, furnished the boy with all his meagre means would allow. After having been educated in the little red school that stood on the four corners, he went to college, and there proved a leader in all life, graduating with honor to himself and the institution. He opened a law office in a large city in the middle west, and was elected district attorney, and later was candidate for Congress. He became married to one of the girls of his boyhood days, a beautiful girl was she, so loving, kind and virtuous. They lived the happiest sort of life together for a few years, but after three children had been given them, the man turned traitor. He held new affections. He had been introduced to King Booze at the club, and seemed to take him in as a man does a new-found friend."

The tramp rested a minute. The story had reached the critical turn, and he showed the great weight of his words. But all were eager to hear the climax, and had drawn near. The Watcher could hear every word distinctly where he stood, and he was the most interested listener of the lot.

"But old King Booze was his finish. He drank it to excess. The office was lost, the business went to the dogs, for people will not trust a drinker with their legal affairs. The politicians turned against the friend of the old King. The man turned against his wife. His children he called brats and the home he called hell. But he had made it so, it had not made him so.

"One night he came home more drunk than ever. He was spoken to kindly by his wife. It maddened his deadened senses. He struck her a cruel blow, she reeled, fell. She was dead. Not enough. The children were hurled from their cradles, chased out of doors to find shelter where they might. And the man followed. He has been roaming ever since, just in advance of the pursuer, the law. Law had made him a great man, he had made law as nothing, for he turned himself from a man into an ape so soon that the detectives were baffled, lost and bewildered. They can not find him.

"God only knows where the children are tonight, but let's hope they are well. Let's hope they are under the care of some good old motherly lady, for the girls left to stray soon fall to decay and deathful sin.

"Well, boys, the old King is the devil. It wrecked my life, it broke my wife's heart, it did not stop there, it killed her, through me. It placed the children at the mercy of the world. It damned me, just as it will damn every man. It's hell, this old King. It's hell, I tell you. It's hell's own child, and we are the devil's own when we touch his fire."

The tramp was sobbing. Picking up the glass he looked at it straight again, as he held it at arm's length. "Damn you, old King. A thousand times I damn you, for you have eternally damned me. I break you here before this crowd in the name of your father, the devil." And his hand swept downward with a mighty power, breaking the glass into a hundred pieces.

"That's my story, mates. That's the spin. It's hell! It's hell!" And he reeled out the door into the night air, with the bar room crowd gazing with bewildered, wet eyes, after him.

The Watcher moved from his corner, and followed the tramp through the door. He wondered how he could have seen any good in booze and had failed to see the dark and blackness of its penetrating force long before.

There was the tramp, leaning against a telephone pole. A policeman told him to move on. He refused. The Watcher interceded, telling the officer that he would see him home. The officer agreed.

Home reached, the tramp was taken into the library. A little supper was served, which was consumed with relish, for he had not eaten for many a day. The clock struck midnight, and still they talked on.

In the morning the Watcher bid the tramp farewell. Good-bye, Jack," said the Watcher. "Good-bye, Watcher," answered the tramp, but he wasn't a tramp now, for he wore the latest cut of clothing. "I'll pay you back all this money, but I can never repay you for re-introducing me to the King of Kings, Jesus. They may send me to the chair, but God be merciful. I'll answer the call." And the voice carried a pitiful tone, wringing the heart of the Watcher.

But the wife was not dead, the children were at home, for the blow had not been as severe as he had thought. But the blow had been so severe that he had thought himself a murderer, and he knew now that the King Booze was conqueror over all its subjects.—St. Louis Christian Advocate.

## "TOO BUSY TO LOVE"

"Mother'd love me a whole lot, too, if she wasn't too busy," loyally declared a small maiden, who had hungrily watched the home leave-taking of a little companion as they set off to school. "She has pretty much housework to do."



The "much housework" and other work seem to take precedence of love in many households where the members would be shocked if they fully realized the fact. Love their own? Of course they do and all the toll is for the sake of these beloved ones, they say, and really believe. And yet the work becomes a fetish—not something for the family comfort, but something before which all else must give way, to which everything else must be sacrificed. Washing, ironing, sweeping, dusting, must take their appointed course and be finished according to schedule time, whatever becomes of life's higher needs. There is no elasticity in the system; for the hour's talk that might clear away doubt and misgiving; for comforting sore hearts or binding up wounded spirits.

There are usually notable housekeepers in such households—women of whom the neighbors speak admiringly, and recount the wonders they accomplish—but there is seldom any deep home spirit. Work counts for everything until some dreary day, when the inevitable shadows fall across the threshold, and all things change values. The tasks that seemed so important only yesterday—what do they matter?

"But, oh, for the touch of a vanished hand,  
And the sound of a voice that is still!"  
—Exchange.

### SHOES FOR BABY

There was once a postmaster in Arizona who for three weeks shook his head every time he emptied the Overland mail sack. He felt in a way responsible for the contents of that bag. Day after day came little Beth Allard, asking the same question, receiving the same reply.

"Is there a package for Mrs. Allard?"

"No, Beth, not today. Beats all how slow they are in Chicago."

If the postmaster hadn't known that Beth's mother had sent for Baby's shoes, he might not have been so interested. You see he made out the money-order, and Mrs. Allard told him her little son must have white shoes. There was to be a baby show in the village, and every infant for miles around had been invited.

The Allard baby wasn't pretty—Beth was the only one in the family who hoped for the beauty prize; but his smile was winsome.

"I'll tell you what we'll do," said mother. "We'll have Baby dainty from top to toe, and possibly the judges will agree that he is the best natured baby in town."

Aunt Alice made Baby's dress, and grandma sent the bonnet from New York. Two weeks passed before Beth began her regular trips to the postoffice in quest of the shoes.

At last, the very day before the baby show the postmaster smiled. He went to meet the little girl when he saw her coming down the dusty road.

"Here it is, Sis, here it is! Better late than never."

It is doubtful if any little girl in Arizona ran faster the next few minutes than Beth Allard, with her brother's shoes in a box.

Baby joined the family in exclamations of delight over the shoes. He evidently considered them good enough to eat, and straightway stuck one in his mouth.

"No, no, Baby!" sister remonstrated. "Baby mustn't spoil pretty shoes! Beth put them away! No, No!"

It was all the same to Baby whatever happened. When Beth took the shoes he laughed, and said: "All gone, all gone!" He was such a good-natured little fellow.

About four o'clock that afternoon Aunt Alice saw the Japanese puppy chewing something small into bits. It was one of Baby's white shoes. No use talking about how the puppy managed to get the precious thing—it was ruined.

At first Beth cried violently. Then she said her prayers. If one of the family had been willing to go on a railway journey for new shoes, it was too late. There was no big city within a day's ride from that little village in Arizona where one could be sure of finding infant's white shoes for sale. That was why Beth's mother wished that her small daughter would not pray for shoes. She said nothing, however, and

Beth continued her prayers. So great was the child's faith, she expected to see a pair of white shoes on the doorstep next morning.

"Did you hope to have them drop from the sky?" Aunt Alice inquired.

"Stranger things have happened," Beth replied.

Soon after breakfast mother asked Beth to take care of Baby for an hour.

"Choo-choo cars—choo-choo cars," insisted the little fellow.

"I suppose it doesn't make any difference where we go," was the reply. "Sister'll get your cart."

Although feeling utterly forsaken, Beth continued her prayer for white shoes. When the Overland whistled in the distance, and the whistle re-echoed through the mountain passes, Beth knelt behind a big rock, and prayed for white shoes, while Baby waved both hands and feet in his excitement.

The "choo-choo cars" were coming—Baby's greatest joy in life. Slower and slower came the monster engine, "puff—puff—puff," as if it feared to cross the awful canyon. "Puff—puff—puff—choo-choo"—carefully it seemed to feel its way across the trestle, followed by the long train. Many and many a time Baby and Beth had watched the Overland go east, and waved their hands at passengers.

Baby Brown happened to be on that particular Overland. He was going to Philadelphia to see his aristocratic grandmother. In Philadelphia babies wear shoes. Baby Brown was two years old, and had never in his life worn a pair of shoes. He was a California infant, strong and well; had slept outdoors from the day of his birth.

"Nevertheless," said Mrs. Brown, "it would shock his grandmother if we let him go barefooted in Philadelphia."

Therefore white shoes and white stockings were purchased in Los Angeles. The little rebel wouldn't wear them. The morning of the baby show Mrs. Brown had been trying to induce her wee son to try on the shoes.

"Pretty shoes," she coaxed, adding other bits of truth by way of convincing reluctant Master Baby.

When the Overland reached the canyon trestle, Baby Brown thought of a way out of his difficulty. Quick as a flash he tossed both shoes through the open window and shouted gleefully because one hit a little girl in the face.

Ever so many Arizona mothers were disappointed and surprised that afternoon when prizes were awarded. They admitted that Baby Allard was entitled to consideration as the best natured baby, but how the judges ever gave him first prize in the beauty competition was more than they could understand.

"It must have been his smile," said mother.

"And it was the shoes that made him smile," added Beth. "He kept saying: 'Choo-choo cars! Choo-choo! Shoe hit sister!' Then he would laugh!"

"No wonder the judges couldn't resist that smile," remarked Aunt Alice. "They really believed, I suppose, that our baby was the prettiest one at the show."—Frances Margaret Fox.

### THE HIGHER POWER

Uncle Eph, a colored philosopher known to the Washington Post, is responsible for a new reading of the old proverb, "Where there's a will there's a way—won't."

"Is yo' gwine ter let dat mewel do's he please?" scornfully questioned Uncle Eph's wife, after a back-yard encounter in which animal triumphed over man. "Whar's yo' will-power?"

"Mah will-power's all right," returned Uncle Eph, coldly. "Yo jes' want ter come out hyar an' measure dis hyar mewel's won't-power."

### "MORE OF THE SAME"

The common belief is that the Indian child is both stolid and stupid. One traveler, however, when in South Dakota, witnessed an incident that speedily disillusionized him upon this point.

A precocious Indian child, two and a half years old, was disagreeably voluble at dinner, so much so that his mother leaned over and, stuffing a piece of fat meat into his mouth, said, "There; I will stop up that hole now."

As soon as the baby had devoured enough of his mouthful to enable him to articulate, he gasped, "Stop it up again, mother, stop it up again!"

### A WARNING TO YOUNG MEN

The young man who attempted bank robbery, and who, when rounded up by officers, committed suicide in a suburb of Chicago, was three years since considered the most brilliant and promising young man in Los Angeles. He was a great lawyer, an eloquent speaker and a fine writer. Upon the occasion of a banquet to a great singer three years ago he made an address that attracted national attention. His career from the banquet hall in Los Angeles to the morgue in Chicago is the old, old story over again. He suddenly developed a burning thirst for rum, and in three short years it took him to a drunkard's grave and a suicide's hell. With my tongue and pen I warn every young man in my reach to touch not, taste not and handle not.

Some three years ago, I am told, there was buried in the pauper's department of an American cemetery a man who at the age of thirty was drawing a handsome salary in a British university. In his particular line he was said to be the best authority and greatest scholar in the world. At the age of fifty he was hauled out to the cemetery in a pine box that cost less than two dollars. Strong drink had battered, bruised and scarred him until the best friends of his earlier life could not recognize him, and yet millions of young men—and women as well—are playing with the flowing bowl as if it were a harmless charm. If they could see the long line of battered wrecks who file in before the police judges in our large cities they might get a glimpse of their own future. Thousands who go from our city morgues to the potters field and to nameless graves have once been shining lights in literature, science or commerce. A full gospel and a holy church are the only forces that can ever turn back this raging tide of evil.—Selected.

An old gentleman from the East was visiting his daughter in San Jose, Cal. Of course he pronounced the name according to the spelling, until they impressed it upon him that in Spanish J has the sound of H.

By and by he started to see a son in Watsonville. This town is on a branch line a mile or so from the junction at Pajaro, and as the electric cars from Pajaro to Watsonville passed directly by the son's house, the old gentleman's railway ticket was for Pajaro. He looked at it in a puzzled way, then threw it down in great disgust, exclaiming:

"Well, sir! They can tell me that 'J-o-s-e' spells 'Hozay,' but they needn't tell me that 'P-a-j-a-r-o' spells Watsonville!"

### A MOTHER'S LEGACY

The following is said to be the last will of Rachel Morrison, of South Dansville, New York, written about fifteen years before her death:

"In the name of God, Amen. I, being of sound mind, bequeath to my children all my prayers for their salvation. I bequeath to them the Christian religion which has been so much comfort to me, and I hope may be a solace to them. I bequeath to them a hope of reunion when the partings of life are over. Share and share alike, may they have in eternal riches. I bequeath to them the wish that they may avoid my errors, and copy anything that may have been worthy.

"In the name of God who made me, and the Holy Ghost who sanctifies me, I make this my last will and testament. Witness all ye hosts of heaven, witness time, witness eternity."

We need so many things, but we need nothing as we need Christ.—C Silvester Horne.

# The Work and the Workers

## ANNOUNCEMENTS

**APPOINTMENTS**—The evangelistic appointments of Rev. John D. Edgin are as follows: Altus, Ark., July 10th-20th; Pawpaw, Okla., July 23d-August 3d; Hico, La., Aug. 7th-17th; Ahmyra, Ark., Aug. 19th-28th; Ozark, Ark., Aug. 27th-Sept. 7th.

**CAMP AT MONTOYA**—Charlie Robison and wife will hold a holiness campmeeting at Montoya, N. M., beginning the third Sunday in August. Nazarene preachers or workers passing this way will be entertained free. We hope to have a Nazarene work organized here at the close of the meeting.—**L. P. FRETWELL, for the Committee.**

**GOSPEL SINGERS**—Rev. G. W. Slawson and wife are members of my church at Marshalltown, Iowa. They are gospel singers, and have a few open dates for the summer. They are now leading the singing for our district camp. Address them at Des Moines, Iowa, 1457 Eighth avenue.—**F. J. THOMAS, Pastor.**

**NOTICE**—I wish to say through the columns of the paper that having cast my lot among the Nazarene people, and feeling that I need a rest from the evangelistic field, should a door of opportunity open to me I will accept pastoral work with some of the Nazarene churches after the assembly at Kansas City in September.—**J. H. VANCE, 728 Wilson Street, Ft. Scott, Kas.**

**NOTICE TO PASTORS**—All pastors in the Dakotas and Montana District are kindly requested to send me at Cowan, Mont., as soon as possible after holding the annual church meeting, a list of all persons entitled to membership in the District Assembly, to be used in making up the roll of the assembly. By so doing we will save time and have the roll ready when called for on the first day of the assembly.—**H. G. COWAN, Secretary.**

**EVANGELISTIC ARRANGEMENTS**—I expect to hold meetings as follows, singing evangelist Z. W. Edward and wife and John V. Johnson and wife assisting me: Talent, Ore., July 16th to 27th; Eagle Point, Ore., July 31st to August 10th; Butte Falls, Ore., Aug. 13th to Aug. 24th; Medford, Ore., Aug. 28th to Sept. 14th; Jacksonville, Ore., Sept. 18th to Sept. 28th; Central Point, Ore., Oct. 2d to Oct. 19th.—**Evangelist H. J. ELLIOTT.**

**CHANGE OF ADDRESS**—My home address from this date will be Pasadena, Cal., Route 1, Box 221-B, instead of Peniel, Texas. Let those writing me about meetings take notice of change and mail will reach me quicker.—**J. B. McBRIDE, Evangelist.**

**SPECIAL NOTICE**—The annual meeting of the General Foreign Missionary Board will be held October 9th-12th, Kansas City, Mo., at our Publishing House, 2109 Troost avenue.—**Rev. WM. HOWARD HOOPLE, President; Rev. H. F. REYNOLDS, General Missionary Secretary.**

**EVANGELISTIC**—Anyone desiring a tent meeting may address us at Bay City, Texas.—**J. B. LEE and WIFE.**

**ADA (OKLA.) CAMP**—Rev. A. G. Jeffries will hold our campmeeting, beginning July 18th—**S. B. DAMERON.**

**TENT MEETING**—Rev. J. C. Henson will hold a meeting in his gospel tent at Robertlee, Texas, August 15th-24th. Wood, water, and grass furnished.—**A. M. MASON.**

**CADDO (OKLA.) CAMP**—We have a great campmeeting set for August 14th, with Rev. C. B. Jerigan in charge. If you can't come, offer an earnest prayer for the meeting.—**NONA TURBS.**

**COURSE OF STUDY EXAMINATIONS** for Dakotas-Montana District will be held at Sawyer, N. D., August 6, 1913. The examinations will be in writing. Each student should provide himself with paper and pencil.—**H. G. COWAN, Secretary Board of Examinations.**

## NOTES AND PERSONALS

Rev. H. D. Brown, of Seattle, Wash., spent several days at the Publishing House last week. Brother Brown is to represent the Board of Publication in a campaign to raise the fifty thousand dollars which the General Assembly authorized for the Publishing House. He came to familiarize himself with the details of the institution, and has already entered upon his work.

Major Jackson, commandant of the military department, Peniel University, called upon old friends at the Publishing House last week.

Rev. G. E. Waddell, superintendent of the Arkansas District, was a pleased and welcome visitor at the Publishing House recently. Brother Waddell was on his way to hold an evangelistic meeting at Concordia, Kas., with Rev. J. W. Pierce.

Rev. Bud Robinson visited relatives in the

city last week, and looked in upon the Publishing House folks. Brother Bud is holding a meeting for pastor Mendell at Newton, Kas.

Announcement is made of the marriage at San Diego, Cal., of Miss Leotti McKee, of Los Angeles, Cal., to Mr. Carl E. Selover, of San Diego, Cal., Rev. Hostetler officiating. Mrs. Selover has been greatly blessed in the gathering in of children and house-to-house visiting at our church at Venice, Cal. For eleven months she has followed the same line of work at San Diego, Cal.

Rev. and Mrs. Peter Kiehn, of Bessie, Okla., returned missionaries from China, who have been attending school at Bethany, Okla., called at the Publishing House last week. We hope to give the readers of THE OTHER SHEEP some interesting facts about the work in China very soon. We hope to see these missionaries in a Pentecostal Nazarene China mission before very long.

## DISTRICT NEWS AND ANNOUNCEMENTS

### NORTHWEST DISTRICT ASSEMBLY

The ninth annual assembly of the Northwest District was held at Portland, Ore., June 17th-22d. This was the largest assembly ever held on this district, and we believe one of the very best. God was in our midst, and some souls found pardon and purity at the altar. Dr. Ellyson and wife were voted honorary members of the assembly, and proved a source of much inspiration. Quite a delegation arrived from California on the boat Monday afternoon, July 16th, including Dr. and Mrs. Ellyson, son and daughter; Charles V. LaFontaine, wife, son, and daughter; F. E. Walter and wife, and a number of students returning from Pasadena. Tuesday afternoon Mrs. Ellyson preached, and Dr. Ellyson at night. The first business session opened Wednesday morning at 9 o'clock. Dr. Ellyson presided during the first day in the absence of Dr. Walker, who arrived late Wednesday evening. The following persons were transferred to the Northwest District: Rev. H. D. Brown, Libble Beach Brown, from Alberta Mission District; Rev. C. V. LaFontaine, wife, son and daughter, F. E. Walter and wife, and L. I. Hadley, from Southern California District, and Rev. J. W. Frazier, from Kansas District.

Rev. DeLance Wallace was re-elected district superintendent, D. L. Rice district secretary, and Miss Lura Morse and Miss Martha Cornelius assistant secretaries, B. W. Shaver statistical secretary, and C. W. Jones assistant. The usual boards and committees were appointed, detail of which will appear in the published Minutes.

The following resolution was unanimously adopted:

Your Committee on Publication, after a prayerful consideration of the interests of the Publishing House of the Pentecostal Church of the Nazarene, and realizing that the said Publishing House is in immediate need of at least \$50,000 in cash, offer the following:

*Resolved*, That in the judgment of the North-

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Office Editor ..... C. A. McCONNELL

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C. J. Kinne, Agent

west District Assembly, Pentecostal Church of the Nazarene, in session at Portland, Ore., June 18, 1913, the interests of the Publishing House demand a larger amount of capital for its successful work, and we therefore recommend that the Board of Publication, through its business manager, Rev. C. J. Kinne, make immediate arrangement and provision for the placing in the field of a financial agent for the securing of sufficient money to place the publishing interests on a sound financial basis.

On motion the chairman of the Committee on Publishing Interests was instructed to forward a night letter to the Southern California District Assembly in session at Pasadena, asking their co-operation in the matter of the above resolution, to which affirmative reply was received.

Rev. H. J. Elliott was made agent for the HERALD OF HOLINESS, to take subscriptions and secured quite a number during the assembly.

Wednesday afternoon was devoted to the missionary rally, Dr. Ellyson bringing the message.

The following transfers were granted: David Stanford to the Abilene District, H. O. Vernon to the Colorado District, A. O. Henricks and O. A. Marti to the Southern California District.

Thursday afternoon was given over to the educational rally, Dr. Walker and Dr. Ellyson making the addresses.

The District Advisory Board was elected on Friday afternoon, and is as follows: Rev. C. Howard Davis, chairman; Rev. J. T. Little, Mrs. Edith Whitesides, W. S. Barnett.

Mrs. E. M. Tanner was re-elected district treasurer.

A Committee on Ministerial Relief was appointed for the purpose of taking care of superannuated ministers, widows and orphans, etc., where it may be necessary. At the suggestion of the chair, DeL. Wallace was made chairman of the committee, and he appointed to serve with him Mrs. E. M. Tanner and J. T. Little. A spontaneous freewill offering of over \$50 was given as a nucleus for the establishment of a fund for the relief of superannuated ministers in need.

A letter was read from Sister Eaton in India, and upon motion it was requested that greetings be sent to Sister and Brother Eaton, expressing our sympathy and joy with them in the work that the Lord has committed to them.

The chair called forward Dr. and Mrs. Ellyson, who were soon to take their departure for their new home in Illinois. Dr. Walker spoke in deep appreciation and high esteem of the work and labors of our beloved Brother and Sister Ellyson while in our midst, after which both spoke briefly, expressing their friendship for the people of the Northwest District, and the tender ties of friendship formed, and of their deep regret in having to leave our midst for other fields. By a rising vote Brother and Sister Ellyson were unanimously made permanent honorary members of the Northwest District.

The appointment by C. J. Kinne of Bro. H. D. Brown as financial agent for the Board of Publication, was unanimously endorsed by the assembly, and it was ordered that we ask all pastors and church boards to arrange at least one service for the presentation of the cause, and the securing of funds for the Publishing House. And it was further ordered that September 8th-14th be set apart as HERALD OF HOLINESS week, in which every member is to put forth a special effort to secure at least one new subscription. A very pretty and unique incident occurred on Saturday afternoon when the business session was abruptly broken into by the entrance of about fifty Portland Nazarenes, who marched in twos up the aisle, each one bearing a large bouquet of beautiful roses. The procession crowded onto the platform where they quickly surrounded the district superintendent, Brother Wallace, as well as the presiding officer, Dr. Walker, each presenting their bouquet to our beloved district superintendent, with happy felicitations. C. Howard Davis, pastor of First Church, Portland, made a few brief remarks in appreciation of the faithful labors of the district superintendent, to which the latter feelingly replied, after having emerged from the shower of roses which had been heaped upon him.

A letter was received from Bro. J. B. Creighton, district superintendent of the new Idaho District, and was read to the assembly. At the suggestion of the chair to send greetings to the "baby" district, whose first assembly convened at Boise, Idaho, Wednesday, June 25th, it was requested that Dr. Walker personally convey the greetings of our assembly.

A strong resolution was presented urging

the establishment of a suitable school on the Northwest District to which our children can be sent, where their moral and religious training may be conserved and promoted.

The ordination service took place Sunday afternoon, June 22d, after which Evangelist J. B. McBride brought the message of the afternoon.

Dr. Walker preached two powerful sermons both morning and evening of Sunday.

A splendid spirit prevailed throughout the entire assembly. The entertainment provided was all that could be expected.

Seattle was made the unanimous choice for the next assembly, in 1914.

BY PRESS COMMITTEE.

NOTES FROM NORTHWEST DISTRICT

The blessings of our ninth annual district assembly linger with us still, and all who attended hope to attend again next year.

Rev. E. L. Cooper is supplying at Seattle First Church until Rev. L. I. Hadley can reach them.

Rev. H. J. Elliott, assisted by G. W. Edwards and wife, is in tent meetings at Ashland, and will be in Southern Oregon for several weeks. His permanent address is 541 Bidwell ave., Portland, Oregon.

Sister Libbie B. Brown is temporarily acting as matron of the Lebanon Home, at 1110 West 65th street, Seattle, Wash.

Bro. Luther Barnard died, July 1st., at his home in North Yakima, Wash., after a lingering illness and much suffering, but in glorious triumph.

Rev. H. J. Portius, of R. F. D. No. 4, North Yakima, is again ready for evangelistic work. His success in such work is well known by many of our people.

Rev. V. P. Welch, formerly prominent in evangelistic work, but of late in pastoral work for the Congregational church, has cast his lot among us, for which we rejoice. His address is 223 Roosevelt avenue, Walla Walla, Wash. We hope our people may keep him busy, as he is open for engagements from now on.

We were at North Yakima, Wash., over Sundays, June 29th and July 6th, with blessings of God upon preacher and people. They miss Brother Wisler and family.

Our District and Missionary Boards have arranged their work for the year, and monthly apportionments figured for each church, which will be sent out by the district secretary as soon as he can have the address of each of the pastors and church treasurers.

During the Friday afternoon business session of our District Assembly in Portland there was an unusual order of business, greatly to the surprise of the district superintendent, who was "clandestinely" seated in the chair by Dr. Walker (by arrangement with those who bestowed the flowers) while our royal entertainers at the dining hall marched in to the song, "When love shines in," surrounded and literally covered the recipient with beautiful roses, such as Portland only can produce. The surprise and joy was so complete and great that it was utterly impossible to express our esteem and gratitude; but the Lord knew how to anoint His servant for some of the duties before him, and the memories of that occasion have already been a comfort and joy as only our Lord fully knows. We never expect to get over it.

DELANCE WALLACE, *Dist. Supt.*

NEW ENGLAND DISTRICT

Pastor Lampher of our Fitchburg (Mass.) Church, has a burden on his heart to build a place of worship for the holiness folks of that city. All the years of their organization they have been compelled to pay a high rent in a music hall. May the Lord bless Brother Lampher and his dear people in their great undertaking. Bro. Otis Smith and wife of Emmanuel Church, Providence, R. I., have been spending some weeks here in the east. They were blessedly saved under this church about twenty years ago. Later they went as missionaries to Alaska, under this church. After a few days here they expect to go back to their home in Alaska. God bless them in winning souls.

Rev. Paul Mill, who has done good work in northern New York, in evangelistic and pastoral work among the Methodists, is to join the Pentecostal Nazarene forces, and begins work with us next fall. Brother Hill will take the pastorate of our Saratoga Church when Pastor Smith comes East. Brother Hill is well liked at the above church, and did good work as an evangelist there some months ago.

Rev. Burt W. Lewis and his wife, Maude A., have been at Taylor University since last fall. Both graduated with honors the last month. They are members of the New York District.

Pastor Nickerson, of Syracuse, N. Y., is doing a good work at that place. He has, per-

haps, done the best work there of any pastor since its organization. Brother Nickerson expects to build a Pentecostal Church of the Nazarene. Heretofore this society has been compelled to pay rent for some hall in which to worship.

We are glad to hear of the good reports of our new District Superintendent Washburn. His very name indicates the two blessings for which we stand. "Keep on believing," Brother Washburn, and wash and burn all over your district!

Bro. M. E. Barrett, of Indiana, who has been a student at Boston University during the last year, will return to Boston next fall to go on for the second year. Brother Barrett is a good preacher, and a good evangelist. Many of our preachers would do well to secure Brother Barrett for all-day meetings. This scribe had Brother Barrett for a series of meetings last fall and he did good work.

Pastor Smith of our Saratoga Church is now endeavoring to take eight hundred dollars more off the indebtedness of that church. Anybody wanting to help him out can do so by sending him a check.

The Pentecostal-Nazarene Church and Sabbath school and the Emmanuel Church and Sunday school are to unite in an excursion down the Narragansett bay. Blessed union with these two holiness churches of Providence, R. I.

"KEEP ON BELIEVING."

PITTSBURGH DISTRICT

After our visit with the Lithopolis Church we hastened to Dyesville, Ohio. From here we drove about five miles into the country. This was our first visit to this class, but we found them pushing along in hope. They worship in a schoolhouse, but have the foundation for a new church. Brother Henry Litle, the pastor, is a fine spiritual young man. This is an open field for full salvation work, and we predict several new churches in this part of the district.

Our next stop was at Millersport, Ohio. Brother Litle is the pastor here of a little church. They are few in number, but strong in faith. They have a neat little church to worship in. They will have a campmeeting the last of August in a grove on the shore of Buckeye Lake, Rev. Guy Wilson and Rev. T. H. Henderson being the workers.

Next we came to New Philadelphia, Ohio. Here we found a tent meeting in progress. Rev. R. H. Kell and sisters Carrie and Lula, were assisting the pastor. Prof. Fred Cannady, of East Liverpool, Ohio, was leading in song. The meeting was good. Many souls found pardon and cleansing. The pastors, Rev. George Ward and wife, are doing a grand work. They are arranging to buy a lot and build a church. The Fourth of July was a day of fireworks with us: three meetings and salvation work done in all three. Dick and Tillie Albright were with us. They are out on the firing line.

Generally speaking, the Pittsburgh District is enjoying the unity that brings strength and the oneness that helps us all to go the same direction at once in this great work of holiness.

N. B. HERRELL, *Dist. Supt.*

THE "BABY" DISTRICT

October 7th, last, by action of the General Superintendents, the Idaho District was formed, and Rev. J. B. Creighton, of Boise, was appointed district superintendent. At its formation there were three churches in the district. Now, less than nine months after its formation, there are reported nine church organizations, with more almost here.

The first assembly of this newest district has just been held at Boise, Idaho. There was a good attendance; over thirty members present. Great interest was manifest in every session, and the sweetest harmony and liveliest hope. There was every evidence of a very healthy and lively babe. Though nearly all lay members were perfectly new at the assembly business, they all manifested much zeal for all the denominational interests. It was beautiful to note the deference to our book of government, and the desire that the chair interpret the law of the church.

All the interests of the denomination were well considered. There was zeal for missions, intense interest in our publishing interests—particularly the HERALD OF HOLINESS and the Sunday school literature—and our denomination schools were considered and praised.

Rev. J. B. Creighton was elected district superintendent, and thus his previous appointment by

the general superintendents was ratified by the votes of those directly interested, and his wise oversight was approved. He will also be pastor at Coeur d'Alene. He has done excellent pastoral work at Boise, the capital of the state.

A fund of over \$500 was raised for home missionary evangelistic work in the district, such work to be carried on under the direction of the Advisory Board. A tent is to be used, and Evangelist Ferdinand, who has been quite successful in such work, will be engaged, for at least a part of the time, as a district home missionary evangelist.

A permanent committee on ministerial relief was elected, and a fund was started as an emergency source of help, if death, want, or sickness should invade the ranks of the ministry. In all the districts over which it is my privilege to preside I urge the formation of such a committee.

The evangelistic services of the assembly were well attended, and were fruitful of much good. Quite a number professed conversion and sanctification. Great grace and glory rested upon the people.

The next assembly of this district will be held at Troy, Idaho. In this Northwest country there is considerable rivalry of desire to entertain the assemblies. The churches seem to esteem it a great privilege to entertain this annual meeting.

My judgment is that this empire of the Northwest furnishes the very best field of opportunity for the Pentecostal Church of the Nazarene.

At this writing I am en route to Victoria, B. C., where we have a small but growing church. Will be there two days only.

EDWARD F. WALKER, *Gen. Supt.*

FIRST IDAHO DISTRICT ASSEMBLY

The first annual assembly of the Idaho District of the Pentecostal Church of the Nazarene met at Boise, June 25-29, 1913. The 7th of October, 1912, the district was formed, being now a little less than eight months old, with three churches at the time of formation, and nine churches at the sitting of the assembly.

General Superintendent E. F. Walker presided. The sessions were held in the Nazarene Tabernacle, which was an ideal place for the assembly to meet. The usual routine of business was followed, and at night Dr. Walker preached a powerful sermon to a large audience, and the altar was filled, and God glorified in the salvation of many souls. The business sessions were all deeply spiritual, and in some we were obliged to deflect from the routine of business and pray souls through to God. At the time the district was formed Rev. J. B. Creighton was appointed district superintendent, whose labors God has so wonderfully blessed the past year. He was elected district superintendent for the ensuing year, this action confirming the appointment of our general superintendents. Brother Creighton has proved to be the right man in the right place, and we are looking forward to the greatest year in the history of our church in the Northwest.

There were in attendance at the assembly persons who are not now Nazarenes, and who are extensively acquainted with the holiness movement throughout the country, who said that the district assembly was the most deeply spiritual gathering of holiness people they ever attended. The Sabbath services were well attended, and the ministry of the Word was with power, and in demonstration of the Spirit, Dr. Walker preaching in the forenoon and at night, and Evangelist Ferdinand in the afternoon. The day was brimful of service and replete with victory, in that souls were finding God, in either pardon or purity, and in the dedication of the little children in holy baptism, and in the ordination to the ministry, and in raising over \$500 to be used in the evangelization of the district as a fund to help on in hard places.

The arrangements are: *District Superintendent*, J. B. Creighton; *American Ridge, Idaho*, W. D. Erwin; *Boise*, L. R. Blackman; *Caldwell and Ten Davis*, to be supplied; *Coeur d'Alene city*, J. B. Creighton; *Dietrich*, Watson Franklin; *Kellogg*, A. E. Derby; *McGuire*, G. W. Meadley; *Nampa*, to be supplied; *Troy*, to be supplied.

The assembly raised over \$50 for the general superintendent's traveling expenses, and at a late hour closed amid a blaze of victory.

A. E. DERBY, *Reporter.*

CLARKSVILLE DISTRICT

Our district assembly will be held by General Superintendent H. F. Reynolds on November 5th-9th. I will let you know about the place of meeting a little later. Please see to it that every church is fully represented at this assembly with a full report of work from October 1, 1912 to November 1, 1913. Of course no pastor or evangel-

ist will fail to be on hand with a report of their year's work, unless providentially hindered.

We have just closed a fine meeting in Nashville with Rev. I. G. Martin and Rev. Tom Rogers. Some got saved and some sanctified, and all who came were helped. Some shouted in the good old-fashioned way. A holiness prayer meeting was organized. Much and lasting good was accomplished, and we hope to renew the battle a little later. Bro. R. B. Mitchum and family, who are true Nazarenes, almost entirely supported the meeting, and they did it well. God be praised for such families, and grant us more like this one.

Brother Tom and Sister Lulu Rogers and son Eye are with me now for four meetings on my circuit, and some outside perhaps. They are a strong team. Their dates are as follows: Granville, July 18th-27th; Chestnut Mound, July 30th-August 10th; Gainsboro, August 12th-21st, and Monoville, August 24th to September 2d. We are expecting great things from our God. Please pray for us. My last round on our district before the assembly will be in October. God bless the HERALD OF HOLINESS and its readers.

J. A. CHENAULT, *Dist. Supt.*

## GENERAL CHURCH NEWS

### VICTORIA, B. C.

This is a beautiful and interesting city, situated on the south end of Vancouver Island, about midway between the cities of Seattle and Vancouver. The population now reaches about 50,000, and is rapidly increasing.

About eighteen months ago Dr. Carradine held a meeting here under trying circumstances. The pastor of the leading Methodist church had been approached regarding the meeting being held in his church. He expressed his willingness, but at the same time his doubt as to "the possibility of securing so busy an evangelist." It was ascertained that Dr. Carradine could come; then the aforementioned pastor backed out, refusing permission for the meeting to be held in his church. But the little band of "holiness people" determined to have it anyhow. A large hall was rented at great expense; the meeting was much advertised through handbills, etc.; but only one pastor in the city condescended to announce it. The attendance was not large; soon the large hall was given up for a much smaller one. But the Lord was with the small handful of those who were favorable to the gospel of full salvation. Several received the fulness of the blessing, among them some members of the church whose pastor had first consented to and then refused the meeting.

The natural and logical result of that effort was the organization of a holiness mission, which ran well for a season, but was unsatisfactory. About a year ago Dr. Bresee, en route to the Alberta Assembly, was requested to stop off at Victoria, and organize the mission people into a Pentecostal Church of the Nazarene. This he did, and the first church of our denomination in British Columbia was formed, consisting of a few less than twenty members. During the year, under the earnest and faithful pastoral labors of Rev. G. S. Hunt, the membership has almost doubled, and there is a beautiful church property costing about \$3,500, and more than half paid for.

It was my privilege, also on my way to the Alberta District Assembly, to stop off at Victoria and meet with that little flock and preach twice. The congregations were not large; but for its size I have never seen a finer looking body of men and women. It was a delight to preach to them: they are so intelligent and appreciative.

I regret to report that the pastor has felt that he could not longer continue as such. He is highly esteemed as a man of God, a good preacher, and a faithful pastor, and has done a very good work. But at his request the church has unanimously called Rev. C. S. McKinley, a Free Methodist, of Vancouver, B. C., who will join our church; and the call has been accepted.

There seems to be a bright outlook for the church in Victoria. There is certainly need of our ministry of the gospel at that place. I am informed that very little, if any, salvation work is done by the many pastors. Higher criticism and worldly social life abound. Russellism is rapidly on the increase, as all such errors will thrive where the professedly orthodox churches fail to stand for the truth as it is in Jesus.

British Columbia is a large and flourishing country, and should be a very promising field for the spread and conservation of holiness under the labors of the Pentecostal Church of the Nazarene. I am persuaded that Brother Hunt, who is reputed a successful evangelist, should go all over the province holding meetings, organizing churches, and

shepherding the same until good pastors are secured. Inside of a year there ought to be, it seems to me, a British Columbia District of the Pentecostal Church of the Nazarene. The need certainly is great, the opportunity seems present: shall it be so?

EDWARD F. WALKER.

### NEW BEDFORD, MASS.

Last Sunday was a day of special blessing; the seal of heaven was upon the services. We baptized two candidates in the waters of Harbor View bay. We received into membership a fine young couple, a man and his wife who are saved and sanctified. They received the blessing in our meetings not long ago. They were members of the North Baptist Church, but, "being let go, they went to their own company." Our battlecry is, On to victory! The breath of God that blew a million suns into a flame and sent them forth to sing and shine among the rival spheres of heaven, is upon us, making the pathway radiant with the light of the morning. Hallelujah!

F. W. DOMINA.

### DAYTON, OHIO

We celebrated our independence on the Fourth of July by having an all-day meeting and basket dinner. A number of the faithful from New Carlisle and Troy were with us. Brother Miller, our pastor at Troy, brought us an excellent message in the morning service. It was a glorious day of rejoicing to the people who came.

We had a good day last Sunday, especially the evening service, when the tide rolled in and the glory came down. The saints shouted, laughed, and cried for joy while Sister Short and Miss Bertie Kennett sang in the Spirit. There was no place for preaching, but after an exhortation two came to the altar and prayed through.

The time for our camp (July 18th-28th) is nearly here. Bud Robinson, Mrs. Mattie Wines, C. C. Rhinebarger, N. B. Herrell, and many others will be here to preach and pray the glory down. We are praying and believing for a glorious camp.

JAMES W. SHORT.

### CHLORIDE, MO.

Bro. Mark Whitney and wife, assisted by Brother Mason and wife, held a twelve days' revival meeting at this place. Many souls were blessed and much good done. Brothers Whitney and Mason are asked to come back this fall, and the church will be open to them.

W. H. BUNCE.

### SALLISAW, OKLA.

Rev. G. O. Crow and wife closed a meeting here the fifth Sunday night in a blaze of glory. There were some souls saved, and we organized a Sunday school, and are going on with the work. We have rented an old store building, in which to hold our services. We are looking for victory through Jesus this summer. We covet an interest in the prayers of the HERALD family.

J. W. VAN ARSDEL, *Pastor.*

### MILFORD, ME.

A well-saved band of saints at this place are knocking for admission at the door of the Nazarene Church. We can report a good meeting with them. They are expecting Superintendent Washburn to hold a campaign with them early this month. Sister Green, the leader, is being used of God in this section, and has an able assistant in her son-in-law, Bro. Leslie E. Mann.

R. L. JONES, *Evangelist.*

### BALLINGER, TEXAS

Rev. J. C. Henson just closed a great meeting with the Nazarene church at Ballinger. The Lord certainly did bless in the preaching of the Word. Brother Henson is a man of God and a great preacher. Sinners were saved and believers sanctified and the church built up in the most holy faith. Any pastor or church in need of an evangelist will do well to secure Brother Henson. At the close of this meeting, Rev. J. T. Upchurch and his faithful wife and a band of workers came in for a rescue rally, and we are glad to report one of the greatest rescue rallies that this section of the country has ever had. Brother Upchurch is a blessed man of God. We are praying the blessings of the Lord upon him and the great work that the Lord has given him.

E. W. WELLS.

### FULLERTON, CAL.

We began meetings at the Nazarene church in Brea, June 29th. We are looking for victory. Sister Blessing has charge of this work. Let the

## Publisher's Notes

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### Real Missionary Work

There are thousands of readers of the HERALD OF HOLINESS who live where there is no Pentecostal Church of the Nazarene. Many of them would like to do some real definite work on the line of helping our missions. We now offer such people a magnificent opportunity to do a work which will create an interest in our church, help our missions, and prove a blessing to the community. We have begun the publication of THE OTHER SHEEP, a monthly missionary paper. It is especially designed to disseminate missionary intelligence, and to gather men and women into the Redeemer's kingdom. To circulate a few copies in any community would be missionary work. If every reader of the HERALD OF HOLINESS who lives where we have no church would subscribe for ten copies of THE OTHER SHEEP (costing only a dollar for the ten), and distribute them regularly among their neighbors and friends, a great missionary revival would result. Try it, brother. Your dollar with the little effort it would take to distribute the paper, and, of course, attended by your earnest prayers, would result in bringing many dollars into the missionary treasury. Your friends would greatly appreciate the paper, and no doubt some would subscribe for it. Then you could give your copies to others, and thus widen your circle of influence.

Think what it would mean if one thousand of our readers would do this! That would put in circulation ten thousand copies of THE OTHER SHEEP, and it would be a small thing to expect each reader to invest a dollar in our missions. That would mean ten thousand dollars added to our mission fund. Amen! Let's do it. Send in your order at once. You can pay for the paper now or at any time during the year.

### Bible Orders

We have received so many orders for the Red Letter Bible which we advertised at the special price of \$1.25 (postage 15 cents) that our stock is exhausted. The publishers have had the same experience, and they inform us that it will be about two weeks yet before they can supply us. All orders will be filled just as soon as the books arrive.

### The Manual

There is a greater demand than ever before for the Manual of the Pentecostal Church of the Nazarene. Many people are inquiring about the church and seeking to know its doctrines and polity. In order to help supply all such persons with the Manual and also to make it easy for every member of the church to possess a Manual we have made a special effort to put it within the reach of every one.

We have just printed a large edition of the Manual, and have reduced the price. The Manual, bound in cloth, as heretofore, will be sold for 15 cents a copy, postpaid; bound in pebble cloth cover, 10 cents a copy, postpaid.

Order a supply at once.

Nazarene family remember them in prayer.

Evangelist J. ELLIOTT and WIFE.  
Box 150, R. F. D. No. 4.

### A BEAUTIFUL DEDICATION

I will tell you about the lovely time we had at Nampa, Idaho. My old friend, Mr. Eugene Emerson, president of the Nampa Lumber Company, is one of the leading men in that little city in the great Boise valley. He has been in touch with the holiness move for some two years now, and during that time he has been beautifully saved and sweetly sanctified. He has been going to Pasadena, Cal., for the last winters to put his children in school in the Nazarene University, and this winter he and his wife and their boys and their sister-in-law all got gloriously sanctified. The last thing that the Lord asked him to do was to

# THE OTHER SHEEP



*“And other sheep I have, which are not of this fold: them also I must bring”*

Our new missionary paper is now being published. It has met with a hearty reception by our people. We want every one to see it and to help in circulating it. That you may get an idea as to what others think of it, we quote from a few letters as follows:

DR. BRESEE says:

Such a paper, having in it the missionary news from our various fields, the monthly reports of the District Treasurers, and the best thought of our missionary workers, ought to thrill the whole church with new missionary zeal.

The First Church here arranged to subscribe for a thousand copies, and I question whether that would supply the need for such a live, earnest missionary paper.

General Missionary Secretary H. F. REYNOLDS writes:

For some time I have felt we needed a special organ published in the interests of missions; and I believe we have reached a period in our work when a paper in our work, to be known as THE OTHER SHEEP, has become a necessity: for, as history repeats itself, we find it to be as true today as it was seven hundred years before Christ said, “Go teach all nations,” that “where there is no vision the people perish.”

Therefore we welcome THE OTHER SHEEP among our periodicals, as another agency to help supply and increase the vision, and we welcome it to our hearts, homes, churches, Sunday schools, and pocketbooks.

Its name is a declaration of its mission, and we pledge ourselves to help in every way practicable to make this silent but important missionary a great success and constant source of blessing to both the home and foreign fields.

ELMER G. ANDERSON, *Treasurer* of the General Foreign Missionary Board, says:

I received yesterday, while at Olivet, a copy of the new paper, and to say I was surprised and delighted is putting it lightly. Surely it is a little jewel. Its appearance

is fine, and interesting from cover to cover. It will be a great surprise to me if you do not have 30,000 subscribers by October, as no one reading the initial issue will think of missing the remaining. I realize as never before the need of this paper. I believe it will fill a very important mission, and if this paper is read like I know it will be, we can hardly say that “My people are destroyed for lack of knowledge.” While this is the sad condition at present, especially for lack of missionary knowledge, yet I feel confident that with our new paper the knowledge of missions and their kindred needs will be in the hearts and minds of our dear people.

LESLIE F. GAY, one of the pioneers in our missionary work, writes:

I received the first sample page of a prospective missionary paper for our church, proposing to show along from time to time our workers, the houses they live in, their people all over the world, where we are now supporting missionaries, and it made me rejoice down to the bottom notch of my soul. That paper will answer a hundred questions that the people, friends, and strangers ask about our work, and will make for us thousands of friends.

Our Board of First Church voted to take, at the price mentioned, 1,000 copies. No one can tell what that will mean—to circulate 1,000 copies a month free, in our church, Sunday school, missions, etc. God's cause, so far as we should be represented and helped on to worldwide vision, could not have devised for it a better human agency. This Pacific Coast ought to take enough to assure its great success.

Rev. C. E. CORNELL orders one thousand copies for First Church, Los Angeles, and says:

“The missionary paper is certainly fine in typographical finish, and impressive articles. I do hope that you will receive orders for at least twenty-five or thirty thousand copies. Such a paper will certainly work wonders in behalf of our missionary work.

SETH C. REES writes:

THE OTHER SHEEP is *fine*. Our church decided to order two hundred and fifty copies.

Mrs. CORA GAY, secretary of Southern California District Missionary Board, writes:

Our Board wished me to express to you their most hearty appreciation for the new missionary paper. We are expecting great things on account of it. We hope to more than double the missionary zeal on this entire district.

Mrs. C. P. LANPHER, of Fitchburg, Mass., among other good things, says:

The sample copies of THE OTHER SHEEP just arrived, and we are delighted with the prospect of having a missionary paper of “our own.” Our New England churches need a mighty awakening [as do all of our churches.—Ed.] on this line. We hope the paper will be largely circulated on our district.

Mrs. J. H. NORRIS, of Pittsburgh, in sending the order for a supply for that church, says:

This move has my hearty endorsement, and in my judgment such a paper ought to stimulate our people to increased activity, and do much for the saving of a lost world.

Every church ought to order a liberal supply of THE OTHER SHEEP, and see that every family in the congregation gets it. The friends of the church will be glad to receive it.

Every Pentecostal Nazarene family living where there is no church should have the paper to keep informed about our missionary work, and should circulate it in their neighborhood to interest others.

*Single subscriptions, 25 cents a year. Ten or more to one address, 10c each.*

Send orders to PUBLISHING HOUSE of the PENTECOSTAL CHURCH OF THE NAZARENE, 2109 Troost Avenue, Kansas City, Missouri

go back to Nampa and build a church. So he promised the Lord to do it, and the victory swept through his soul. So in a few days he packed his grip and started for his home at Nampa to build the church, and in a few weeks had it all completed and ready for service. He arranged with me before he left Pasadena to come by and dedicate the new church to the Lord. I arrived there about June 13th, and we rested up over the 14th, and on Sunday the 15th we had a fine crowd. I think that we had twelve or fifteen preachers. We had Bro. J. B. Creighton, our district superintendent, and Brother Blackman, the new pastor from Boise to sing the special solo. The writer preached from the third verse of the second chapter of Hebrews, “How shall we escape if we neglect so great salvation?” Brother Creighton read the Bible lesson and offered prayer, and we had a most beautiful service. I stayed over and preached three days, and we had several sanctified. The first one that came to the altar and got the fire from heaven was a preacher. The Lord took him out into a lovely place, bless His dear name.

BUD ROBINSON.

## LOS ANGELES, CAL.

### FIRST CHURCH

We closed the Assembly year with a good degree of victory. The Sabbath night prior to the Assembly twelve persons came to the altar and prayed through. First Church had about sixty members in the assembly, and nearly all were faithful in constant attendance. The pulpit of the First Church was filled during the assembly by Rev. Alpin M. Bowes, who preached Sabbath morning, and Rev. O. F. Goettel, who preached Sabbath night. These brethren preached well and were appreciated. The Sabbath following the assembly was delightful. The audiences were very large both morning and evening. Brother Cornell, pastor, preached at both Sabbath services. Subject in the morning, “The Beauty of Holiness,” and in the evening, “The Judgments of God.” There were several persons seeking salvation at both services. First Church is planning for the largest things in her history. The departments are all well manned, and there is much encouragement among the people.

### EMMANUEL CHURCH

As we look back upon the past twelve months

our hearts are melted in sincere praise and gratitude to our heavenly Father for a year of constant victory. The Lord has been pleased to bless us spiritually, numerically, and financially.

We have never asked for a large congregation, if at the loss of spiritual power and vigor or of the blessed spirit of unity which has been with us for thirteen years. However, our membership is 215, with a large probationary class. The Sunday school has an enrollment of 406.

A report from this church would be incomplete without some mention of the interest in missions which God has placed in the hearts of the people. For the month of May \$138 was raised by the envelope system for missions. During the entire year the Lord has permitted the congregation to raise \$2,355.46 for missions.

The Emmanuel Private School closes its first year with all expenses paid and a balance in the treasury. All current expenses, including teachers' salaries, were met by the tuition fees. The scholarship in the school has been most gratifying. The pupils are thoroughly enjoying the Bible study period, and often we hear them quote and apply passages of Scripture which they have learned in the day school. The day school has been housed

# Our Publishing House

## An Examination by the Financial Agent

[At the recent meeting of the Northwest District Assembly, a great interest was manifested in our Publishing House. A motion was passed requesting that a financial agent be placed in the field to raise the needed funds, and a request was made that Rev. H. D. Brown be appointed to that position. It was decided to make a campaign of Northwest District with the thought and expectation that \$5,000 would be raised on this district. Some of those who are the most interested in this movement and expect to give liberally toward the fund, felt that they desired a report from one of their own men who should visit the Publishing House, make a study of all its conditions, and report to them before their contributions were made. Accordingly, Rev. H. D. Brown was selected for this inspection. Brother Brown came to Kansas City and spent four days in studying the conditions of the Publishing House, and the work it is doing. The following is his report.]

KANSAS CITY, Mo., July 3, 1913.

To the Members and Friends of the Northwest District, Greeting:

DEAR BRETHREN: In accordance with your wishes I have visited the plant of the Publishing House of the Pentecostal Church of the Nazarene, located at Kansas City, Mo.

The business of our Publishing House is to publish the HERALD OF HOLINESS, all of our Sunday school literature, books, tracts, booklets, and such other matter as comes in the line of our holiness work. We do not run a job office, and only do such job work as the printing of Assembly Minutes, college catalogues, Sunday school supplies, and other things along the line of our work.

In addition to the HERALD OF HOLINESS we publish the YOUTH'S COMRADE, PENTECOSTAL BIBLE TEACHER, SUNSHINE FOR LITTLE PEOPLE, PENTECOSTAL QUARTERLY, YOUTH'S QUARTERLY, PENTECOSTAL LEAFLET, and YOUTH'S LEAFLET.

The Board expects to soon commence the publication of a missionary paper. They have now in press *The Man in Black*, by F. M. Lehman, and Dr. Ellyson's book on *The Bible in Education*, and other good books which will soon be brought out.

On the HERALD OF HOLINESS we have a circulation of 8,000; YOUTH'S COMRADE, 8,700; PENTECOSTAL BIBLE TEACHER, 4,000; SUNSHINE FOR LITTLE PEOPLE, 7,500; PENTECOSTAL QUARTERLY, 15,000; YOUTH'S QUARTERLY, 10,000; PENTECOSTAL LEAFLET, 6,000; YOUTH'S LEAFLET, 4,000—making a total circulation of our Nazarene literature of 63,200. Some idea of the work done during the first year at Kansas City may be had from the following statement: If all the literature put out by this house during this one year were reduced to books of 160 pages each, it would make 700,000 volumes, and would require a bookshelf seven miles long to hold them.

The work of moving and getting settled, together with a lack of capital, has prevented the publication of many books during the first year. The Board is now

commencing the publication of tracts and booklets. They have put out 8,000 copies of *Christ our Creditor*, a book on tithing; 5,000 of *Beauty for Ashes*, by Dr. B. F. Haynes, besides thousands of various other booklets. All this makes a large amount of work, and requires a considerable amount of machinery and help. We have an average of fifteen men and women helpers all the time. We have two linotype machines, two large cylinder presses, and other heavy machinery. The expenses of the business amount to \$3,000 a month.

The business is located at 2109 Troost avenue. This is a fine, well-paved street, where the property is rapidly coming into demand for business purposes. The Board has here a splendid lot, 100 feet frontage, with a building which well answers the purpose of our publishing business. According to offers which have repeatedly been made for the adjoining property, our lot is worth \$20,000. The building which we are now using, for business purposes, is worth about \$5,000. So I consider our real estate worth to us \$25,000. The machinery and general equipment, with other assets, amount to \$42,300, making the total of the Publishing House assets \$67,300. Our real estate is held by a deed, duly recorded, and the deferred payments are secured by mortgage.

There is an indebtedness on the real estate of \$10,000, and on the publishing plant of \$30,000, making a total indebtedness of \$40,000. It will be necessary for the church to pay off the indebtedness and give our Publishing House a free hand to go on with its glorious work.

We think the showing made is excellent. It must be borne in mind that our location in Kansas City is a new one. It was necessary to move our business from other and distant points. All the labor and expense of starting in a new place had to be met. With these conditions it was expected that the business for one or two years would be done at a considerable loss. In this we have fared better than we expected. While we were "settling house" the first year we did sustain a small loss, but the business has grown much faster than we expected, and we are now much nearer a self-sustaining basis than we had hoped to be at this time. Of course it can not be expected that the Publishing House will, from the business of publishing holiness literature, pay off the indebtedness of \$40,000. The church must furnish the capital, and with this capital the Board of Publication will go forward with its great work of scattering holiness literature over the world. The General Assembly authorized the raising of \$50,000 as a working capital. This is the money with which we expect to pay off the indebtedness.

If all our church could be here and see the work being done by our Board of Publication, as I have seen it during the last four days, I believe they would want

to give a hundred thousand dollars to push forward this great work.

The business has grown so much more rapidly than we expected that we are greatly encouraged. We are rapidly approaching a self-supporting basis, and we are so much nearer to it today than we expected to be at this time that we thank God and go forward. We trust the church will promptly come forward with liberal donations and liquidate the entire indebtedness so that our Board of Publication can go forward with a free hand in its great work.

Very truly your brother  
in His name,

H. D. BROWN.

### RAISING THE MONEY

We mean the fifty thousand dollars for the Publishing House.

At Marshalltown, Iowa, the Nazarenes were holding a campmeeting. The pastor gave a cordial welcome to the financial agent. He gave us the Sunday afternoon service. We presented the needs of the Publishing House as best we could. We used our regular Publishing House blank pledge, to be paid within one year. After a short talk we called for contributions. A good woman held up her hand, saying she would give \$100; another gave \$50, others gave \$25, and when the offering was completed we found that the campmeeting people at Marshalltown had given \$451. We then presented the altar call. At this same service, before the pledge cards and money were out of sight we had the altar service under full headway. God poured out His Spirit on the people, there was the shout of victory in the camp, and three souls were converted at this altar service. God is well pleased with all consecrated Christian giving. The Holy Spirit is not grieved by our efforts to raise money for the Lord's work.

But this is not all that was done at Marshalltown. Brother Flanery, the district superintendent, took a lively interest in raising this money for the Publishing House. We had a consultation with him and his official advisers. It was thought that \$2,000 would be a reasonable amount for the Iowa District to raise toward this \$50,000. So like the noble Christian men they are, they proceeded to make arrangements for the raising of this amount. Brother F. J. Thomas, the pastor, at Marshalltown, is active and enthusiastic in this work, and may visit other churches in the interest of this fund.

Permit me to say that there is great inspiration in the example of our dear brethren at Marshalltown. It shows what our church can do in its organized capacity. The districts are taking hold of this matter officially. The Northwest District is undertaking to raise \$5,000. The Southern California District is doing the same thing, and now comes the Iowa District undertaking to raise \$2,000. We believe that other districts will fall into line and the \$50,000 will soon roll into our treasury. Then may we sing, in a grand chorus, from Maine to California,

He'll take you through,  
He'll take you through!

H. D. BROWN,  
Financial Agent.

in a school-bungalow for the past year, but a new schoolhouse, a stately building of the pure Greek type of architecture, is under course of construction. On Sunday, June 1st, \$2,317 was raised at a special offering for the new school building. The edifice will be dedicated with no incumbrance. Besides the above-mentioned offering, the church has raised during the past year for all purposes, \$5,826.70. The writer has but recently been elected assistant pastor, the pastor being his mother, Rev. Mrs. Lucy P. Knott.

JAMES PROCTOR KNOTT.

### CONCORDIA, KAS.

Many of the readers of this paper have heard

of my serious trouble at Arlington, having a stroke of paralysis. I was forced to give up my preaching for two months. But I give God the glory. I am much improved, and am holding my summer meetings. This is the fourth day of our meeting at Concordia, and the Lord is blessing us wonderfully. Rev. G. E. Waddle, of Arkansas, is my yoke-fellow. He is putting the truth straight, and the people are delighted. The meeting here will close on the 13th. I go from here to Vashti, Texas, this being my third year there. From there I will attend the yearly meeting at Ryan, my home. This people had me for pastor nine years. From there I come back to Kansas,

and hold the annual campmeeting for the Wesleyan Methodist Church at Miltonvale, beginning August 15th. I am expecting the meeting of my life. I verily believe God called me to be an evangelist. I have done some pastoral work in self-defense, and because of the great need; but I do not think I will be prevailed upon to leave the evangelistic field again. I have moved back to Ryan, Okla. I ask an interest in your prayers.

J. W. PIERCE.

### GENERAL MISSIONARY SECRETARY'S ITINERARY

Since my last report the writer has by the

TRIUMPHANT VICTORY!



NEWTON, KAS., July 14.

HERALD OF HOLINESS:

The Bud Robinson meeting closed with triumphant victory last night. There were fifteen seekers at the last service; more than forty during the meeting. We feel that God has got his truth before the people as never before here. Praise Him!

FRED H. MENDELL, *Pastor.*

blessing of God been able to visit our work at Coatesville, Pa., where we found Bro. W. H. Berry in charge of a small but earnest band of workers. The night following we were with our Pastor Monroe Hand and his faithful few in Rio Grand, N. J. Both of these churches have been organized by District Superintendent Trumbauer since the district assembly, and give good signs of having the one object in view: the spread and conserving of scriptural holiness, and they are working at their job.

Wednesday night, June 25th, we had a good service with Pastor J. W. Henry and people. Notwithstanding Brother Henry has not been well, and has had much sickness in his family, he has his work well in hand. The following night we met with our postal clerk pastor, John H. Dean, and his upper room company, who are planning for greater things for our Lord and His kingdom. On Friday night we had an encouraging meeting with our old veteran of the cross, Bro. J. R. Buckmaster, and his little company, in Baltimore, where the enemy is giving them a hard fight; but they are not going to "run away" because the battle is getting hot.

June 28th-July 1st we were with Bro. D. W. Sweeney, on his large circuit composed of Dubois, Hammetts, Hollywood, La Plata, and Oaksville congregations. Notwithstanding this is a hard circuit to be traveled, both summer and winter—in the summer very sandy, and in the winter more or less mud, the land being too flat to be well drained—Brother Sweeney, although not well in body, is making a hard and continuous effort to press the battle. Bro. P. A. Gattson is rendering assistance as he can, the alternate Sundays at different points.

July 2d, 3d, and 4th, the writer was with Rev. J. C. Trager, pastor on another of our circuits, comprising congregations at Chicamuxen, Doncaster, and Pisgah, Md., and although he has not been with this people long, he is planning for an aggressive movement at all points. My work with him closed July 4th at a rally of his people from the circuit, at Chicamuxen church, where they celebrated the glorious Fourth with an all-day meeting. This was opened up with a missionary program for Children's Day. The exercises were largely on the line of the missionary program furnished by our Publishing House, as arranged by Sister Eaton, which was well carried out, and closed with a substantial offering for the Hallelujah Village fund. A splendid luncheon was served for all, under the nearby trees, after which the writer brought a message, and a blessed altar service followed, and a good offering was lifted for the General Foreign Missionary work. Then everybody was served sumptuously to ice cream and homemade cake, and adjourned, young and old declaring it to be the best Fourth of July they had ever spent.

Our churches at Harrington, Del., Hammetts, Hollywood, Dubois, Pisgah, and Chicamuxen, Md., own their own buildings, and they are very modest and comfortable. The people are to be commended for their prosperity. The other churches mentioned above are worshipping in halls, or large rooms, which they have rented and fixed up for the Master's service till they can see the way open for them to purchase or erect church buildings.

All of the above-named pastors have or will introduce our Envelope System for securing funds for our missionary work, and in nearly every place our people are taking to the system, and in all places they will support our foreign work. Please pray for this work and workers.

H. F. REYNOLDS.

Character is not cut in marble; it is not something solid and unalterable. It is something living and changing, and may become diseased as our bodies do.—George Elliot.

From Three of Our Colleges

PENTECOSTAL COLLEGIATE INSTITUTE NOTES

"KEEP ON BELIEVING"

The Pentecostal Collegiate Institute held its graduation exercises June 19th. Her motto is, "We finish to begin."

The P. C. I. had twenty-four fine young men and women to graduate from the higher courses and the grammar departments.

This scribe, in company with Brothers Jones, Whitman, and many others, greatly enjoyed the day at P. C. I. The class exercises in the afternoon, the graduation exercises at night, in the Baptist church, and the grand reception in the school later, will not soon be forgotten.

A number of our people pledged money to our Pentecostal Collegiate Institute. They certainly did well. It is the best collection ever taken at an annual for the school. If any of our folks can give part of their pledges at this time, it will be thankfully received by Brother Angell and the Faculty.

President Angell of the P. C. I. is greatly encouraged over the work of the last year. His wife has stood by his side in all the hardships endured since they took hold of the school. Brother Angell ought to have the support of all our preachers on the Pittsburgh, Washington-Philadelphia, New York, and New England Districts. While many of the preachers are doing good work to this end, still they can do better. Why not every church and every pastor take hold and lift?

Rev. Dr. Archibald, who has been principal of the P. C. I. for the last year, closes up his relation with the school this week, and will return to his home on the Isle of Pines. Our brother has made good in his work at this place, and will be greatly missed. He has the best wishes of the entire Faculty and student-body.

Rev. J. A. Smith, of Saratoga Pentecostal Church, leaves this people in the fall, and returns to take up his work at the P. C. I. at North Scituate, in place of Dr. Archibald. Dr. Smith will be missed at Saratoga. He did good service in reducing their mortgage, as well as in his spiritual labors. He will be welcomed back to the school, which he left in January, 1912.

NAZARENE UNIVERSITY

DR. P. F. BRSEEE

The past school year has been in many respects the best of the short, but auspicious, history of this university. Institutions do not ordinarily spring to being full grown and full armed. As with so many, it is first the blade, then the ear, and then the full corn in the ear. We do not claim to have yet gained maturity, but to be pressing towards the mark for the prize of our high calling of God in Christ Jesus. There has been the largest student-body with the added excellence which only time brings. The work done has also reached a higher standard of efficiency. The Board of Trustees have been giving very earnest and continuous endeavor to give to this school a Faculty who shall have the necessary breadth of culture, and at the same time be in possession of such a spiritual life, so that educational advantages of the best shall be possible, where the spiritual air shall be untainted and the unction of the Spirit be ever present, where the God of truth shall sanctify and make luminous His own royal highway of knowledge and strength. While the institution is in no narrow sense sectarian, yet that high nobility found only in ideals of personal holiness with reinforcements of the manifest divine presence must be its conditions and environments, ministered unto by all officers and instructors. While this may not be easily done, or full success achieved all at once, the trustees are determined that nothing shall hinder its accomplishment.

We rejoice that the spiritual condition is keeping pace with the intellectual work and tides of blessing and glory are given.

Dr. and Mrs. Ellyson, the former president, and the latter dean of and instructor

in the Deets Pacific Bible College, after two years of service, go from us to take up work in another of our universities. Some of the other professors also go elsewhere—all with the benediction of the university upon them, and with prayers for their greatest usefulness. Rev. H. O. Wiley, A. B., B. D., has been elected president. He has been in the university for three years, and has proved himself thoroughly efficient and competent. This election gives great satisfaction to both students and friends, and large promise as to both the character and excellence of work of the school. The Board has been peculiarly fortunate in securing so large a body of teachers representing such a range of scholarship with such high ideals and experiences in Christian life. The curriculum has been somewhat broadened, especially in the Bible College and Christian Workers' Course, and better arrangements for those desiring to take post-graduate studies.

By the building up of a small city on the Park, and the help thus rendered, we shall be able to make provision for all students who desire to attend; however, it will be well for all those who look forward to attendance next year to put themselves in correspondence with President Wiley as soon as practicable.

Of the three hundred and twenty-two lots constituting University Park, but eighty remain unsold. These are all choice, a part of which have but just been opened up and streets graded. During the year \$30,896.67 in cash and property has been turned over to the university on annuity; \$4,300 has been given to begin the establishment of a fund to help needy students preparing for Christian work, and some have remembered the institution in their wills. The need for buildings and endowments is very great.

Our Father knows, and His people are looking for His overruling providences and guiding hand. We have all departments from the Kindergarten to Bible College and College of Liberal Arts, embracing Music and Oratory, and what our children ought to know to their strength and usefulness.

PENIEL UNIVERSITY

B. F. NEELEY

Secretary for Trustees

The citizens of Peniel are manifesting the spirit of domestic as well as spiritual enterprise. Old settlers say they have never seen as much improvement going on at any one time since the school was founded. Several new houses have just been completed, others are in process of construction, and some are building additions to their homes, while many others are painting and making general improvements. This is an indication that those who are in position to know have confidence in the permanency and stability of Peniel University.

The future outlook for Peniel University has never been more flattering than now. Prof. J. B. Chapman, A. B., B. D., our newly-elected president, needs no introduction to the people of the South, since he is a well and favorably known man in all that part of the country. In every position of responsibility in which he has been placed he has proven himself a man of sterling character, and of unusual strength, and in every way worthy of the trust bestowed upon him. The presidency of different colleges has been recently offered him, among which is one of the best equipped institutions in the holiness movement. But he believes in the future of Peniel University, therefore has signed up with the trustees for a term of five years, during which time we are expecting great things. He has a strong Faculty of scholarly teachers who are not only thoroughly consecrated to the cause of holiness, but are among the most spiritual people the country affords.

"God must be first" has ever been our motto, and we believe the phenomenal success of our past history is largely due to that fact; and, while we thank God for the work and workers of the past, with boldness and confidence we look to the future for increasing prosperity in things financial, intellectual, and spiritual.

THE GLORY HOLDS!

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LOUISVILLE, KY., July 14.

HERALD OF HOLINESS:

General Superintendent Reynolds preached to three good-sized congregations yesterday. The glory fell. We are encouraged. Will repair the church and have all things ready for the new pastor. J. D. JAMES.

PENIEL, TEXAS

Since closing my school work and entering the evangelistic field, I have conducted two meetings. The first one was at Ansley, La., with Rev. E. N. Mouser, pastor of the Methodist Protestant Church. This was my third meeting at this place with Brother Mouser, and it was certainly a gracious one because of the blessings of the Lord and the manifestation of His power in saving and sanctifying souls. There is a company of as fine people here as could be found anywhere on the face of the earth. The Davis brothers, the owners of the great sawmill, are clean, godly, progressive men, and always stand for the right thing. The people of the town are among the cleanest, most consistent, and agreeable people with whom it has ever been my privilege and pleasure to labor. Brother Mouser is a splendid preacher, and one of the best pastors to be found. He is building up a great work, and is wonderfully blessed by the Lord and loved and loyally supported by his people. No one who knows Brother Mouser personally, and who is acquainted with his work, is surprised at this. God gloriously blessed the meeting from beginning to end. There were not as many great outbursts of demonstration as I have seen in a great many meetings, but the power of the Spirit was on the meeting from the beginning to the end, and in almost every service some were saved or sanctified. We were called back for next year, and the privilege of returning is one to be appreciated.

Our next meeting was at DeRidder, La., with Brother Perkins, pastor, and Bro. W. C. Mann, the presiding elder of the M. E. Church. We appreciated the privilege very much of meeting these brethren, whom we had known by reputation for a number of years, but had never met them before personally. They are precious men of God, and are well known for their piety and preaching ability in the holiness movement. The association with them was very pleasant indeed. During the meeting Bro. Will Bennett and Bro. L. L. Hamric spent one night with us on their journey to an appointment. They were an inspiration and a blessing. The fight at DeRidder was a hard one from beginning to end. All necessary preparation had been made for the meeting, but

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.

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  
 Galnes (Mich.) Campmeeting.....August 22-28  
 Cleveland (Ind.) Campmeeting, August 29-September 8  
 Olivet, Ill., Opening of school.....September 10  
 Kansas City, Mo., Missionary Board, October 9-12  
 Little Rock, Ark., Arkansas District Assembly.....October 14-19  
 Olivet, Ill., Chicago District Assembly, September 30-October 5  
 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.  
 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.

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.  
 Galesburg, Ill.....August 20-30  
 Kewanee, Ill.....September 2-14  
 Iowa District Assembly, Kewanee, Ill. Sept. 10-14  
 Sioux City, Iowa, 1301 S. Alice St.....July 18-27  
 Chariton, Ia., Care Rev. E. A. Clark.....August 2-13  
 Grinnell, Iowa.....August 15  
 Farmington, Iowa.....August 16-17

KANSAS

A. S. COCHRAN.....Kansas City, Mo.  
 3446 Wayne Avenue  
 Lincoln, Neb.....July 6-20  
 Grand Island, Neb.....July 21-25  
 Hastings, Neb.....July 27  
 York, Neb.....July 24-August 3

KENTUCKY

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

LOUISIANA

T. C. LECKIE.....Hudson, La.  
 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.  
 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 304, Walla Walla, Wash.

OKLAHOMA

S. H. OWENS.....Altus, Okla.  
 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. R. D. 3, Santa Fe, Tenn.

WASHINGTON-PHILADELPHIA

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

just one week before it was to begin a crowd of "tongues" people came to town and began a tent meeting on a vacant lot about one block from the church. A few holiness folks fell right into the meeting, got the tongues, and helped to create quite an excitement and division among the people. The whole town seemed to have lost sight of everything except the jabbering and the peculiar antics in the tongues meeting. This condition prevailed when the time arrived for our meeting to begin, and of course there was much against us; but in spite of all the difficulties to face us, we had a precious meeting. Not as many attended the meeting as would have had not this unfortunate condition prevailed in the town; but quite a few were converted or sanctified, and all who attended the meeting seemed to enjoy it very much. There are some strong, faithful, trustworthy holiness people here, who can be counted upon to keep in the middle of the road and stand for sane Bible holiness. The Methodist Church at DeRidder is being blessed of God, and has a splendid constituency. I am sure that these people will be true and faithful to God in spite of the world, the flesh, and the devil, formality or the tongues. Our next meeting will be at Blossom, Texas. Pray much that

holiness may be preached to the ends of the earth.

R. T. WILLIAMS.

Death Notices

[Under this head death notices of our people will be inserted, providing the following requirements are strictly met: No notice shall contain more than one hundred words; each notice shall be signed by the pastor.]

Stanbra—Amanda Elizabeth Stanbra, aged fifty-nine years, wife of Charles Stanbra, died June 23rd, after an illness of more than eighteen months. Sister Stanbra came to Bellingham from Creston, Iowa, twenty years ago. She leaves a husband, two sons and one daughter. She was a devoted and sanctified woman, and a charter member of the Pentecostal Church of the Nazarene, of Bellingham, Wash. The funeral services were held at the family residence, conducted by the writer.—C. B. LANGDON, Pastor.

Seaman—James Vinton Seaman was born near Columbus, Ohio, December 14, 1885; departed this life June 6, 1913, age twenty-seven years. He was converted at the age of sixteen; a few years later he was sanctified. He was married to Miss Eva Schofield, and soon after the Nazarene church was organized in Indianapolis, and he and his faithful wife became members. Brother Seaman was employed as an engineer on the Bib Four railway, and met death last Friday morning in a wreck, with his hand on the throttle. The funeral sermon was preached by Brother Wines, the writer assisting.—U. E. HARDING, Pastor.

All for a Dollar

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