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W. A. Pierce  
Randall B. ...  
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## Seemingly Forgotten Scripture

There is such widespread neglect of system and liberality in the matter of church finance that the fact seems practically forgotten that the Holy Bible has furnished us specific instruction, and laid upon us actual obligation on the subject of giving of our substance for the support of the church. Scripture

gives instructions as to the three important points in the matter, which are first, as to *when* we must give; secondly, as to *who* must give; thirdly, as to *how much* we must give.

These three points cover our obligation on this subject. To mention no other Scripture, we find in one passage instruction covering all these points. In the second verse of the sixteenth chapter of First Corinthians, we have these words: "Upon the first day of the week, let every one of you lay by him in store, as God has prospered him, that there be no gatherings when I come." Here are taught: (1) Systematic giving: "Upon the first day of the week." (2) Unanimous giving: "Let every one of you." (3) Proportionate giving: "As God has prospered him." The reason assigned—to avoid confusion and uncertainty: "That there be no gatherings when I come."

We submit that the Bible could not be clearer on this important matter than these few words are. Every point is here covered which it is important to know. Above all things, we want certainty, order and thoroughness in the money matters of the church. To secure just these things is assigned as the reason for the insistence and the command for systematic giving, for unanimous giving, and for proportionate giving. In the business world success is secured alone by adopting methods which secure certainty, order and thoroughness. In no other way could business men succeed in their enterprises. When we look at the church's lack of method or system, and the haphazard, irregular, disjointed, uncertain, slack way of conducting her finances, we wonder that she makes any progress at all in her work.

The utter neglect of these vital requirements of Scripture for systematic, unanimous and proportionate giving, by so many of the churches, indicates a woeful ignorance of the Scriptures on the subject, or a guilty indifference to its requirements, or an infidelity as to the scripturalness of the plainly written obligation in the Holy Bible. In any case, it is positively tragic to contemplate the sad results of this failure by the church to obey the Bible, from whatever cause it be. It imposes upon the great benevolences of the church great uncertainty as to what can be undertaken in their interest. These great enterprises must be run on the most uncertain plans, and with the most vexatious anxiety and unrest on the part of those in charge of them. Oftentimes the most burdensome debts are incurred as a result of this want of systematic and unanimous and proportionate giving. Many of the great church boards are thus found often burdened with a heavy interest account. Many of the great church edifices are carrying heavy mortgages, which entail large interest obligations. This greatly hinders these churches in the many lines of church activity and benevolence.

Another, and perhaps the saddest result of this wretched want of scriptural methods in our giving, is that the pastors are frequently kept without their salaries, or a very large part of their salaries, until the last few months or weeks of the year. This forces them to make accounts and be continuously in debt. This means they must pay higher prices for what they must have by having to buy on time. It gives

to them a constant feeling of anxiety as to the possible outcome, whether they will be paid in full or not. This impairs to a degree the character of their labor and study. No man can be at his best while haunted with ghosts of doubt or uncertainty about his being able to meet his obligations. Then when failure to pay out in full occurs, as is often the case, there is distress of mind to the pastor and his family, and often an injury to his reputation, which is of all things the most unfortunate and unjust.

## A Great Reformer Needed

We need a great reformer in the matter of the chaotic condition of church finances. Some genius for leadership in the most difficult and delicate matters is needed to come forth and inaugurate a campaign of reform among the churches in this matter of systematizing and revolutionizing church finance. The fact that pastors are ever embarrassed and have their influence injured and sometimes their very moral characters hurt by the church's lack of system and order and duty in this matter should startle these churches into the most serious study and efforts for reform. By trusting church promises as to salaries, preachers, and especially young preachers, are often disappointed, and in the end of the year are unable to meet the bills which they were encouraged to make by these promises of churches. The most painful mortification and sorrow result from their inability to pay, and the creditors know only the party who did the buying, and he must pay the price of loss of confidence and of standing in the community. He goes forth with reputation smirched by the broken promises of a faithless church which was amply able to pay the salary, and would have done so without feeling it if they had had a simple, decent system such as they practice with all their business enterprises. This is a shocking shame which cries to heaven for redress, and it must be changed for decency's sake, for the church's sake, and for the sake of common justice and right.

We unhesitatingly aver that there is not a business in the world that could stand two years with the wretched helter-skelter methods of procedure employed by the church, in many places, in her finances. The church's lack of system would bankrupt any corporation or factory or firm in the world that would be guilty of the suicidal folly of practicing it in their business affairs. Why will these same successful business men be guilty of refusing or failing to employ the very features in their church finances, which alone make possible success in their secular business? Do they esteem their secular affairs of more moment than their religious and church business obligations? There can be no other solution of the problem, unless we consider them hopelessly immersed in their personal pursuits, to the point of absolute indifference or ignorance of the needs of their church of some system which would save it from the disgrace of such flagrant injustice and outrage to the sacred causes which the church has been called to espouse and advance.

Let this matter be taken up most seriously by our church leaders, and plans be discussed for betterment of conditions until the agitation has resulted in a better education of a strong sentiment, and this sentiment has crystallized in wise legislation on this matter which will relieve us of this reproach. Something must be done and that as speedily as great reforms can be effectuated. It is a large question, and a difficult one, but it is not hopeless. There is always a way to

do a thing that ought to be done. We must pray through on this problem. God will furnish us the man or men who can lead us out of this wilderness of confusion and disorder on the matter of church finance.

### THE HOLY SPIRIT

The third article of faith of the Pentecostal Church of the Nazarene is on the Holy Spirit. He is declared to be the Third Person of the Godhead as follows: "We believe in the Holy Spirit, the Third Person of the Godhead, ever present and efficiently active in and with the Church of Christ, convincing the world of sin, regenerating those who repent, sanctifying believers, and guiding into all the truth as it is Jesus." This language definitely states the two essential facts about the Holy Spirit—His Deity and His Personality,—and then points out His offices. The personality of the Holy Spirit forbids the use of the pronoun "it" when referring to Him. We should always use the personal pronouns in referring to Him or His work and never refer to "its influence" when speaking of the influence of the Holy Spirit.

The Holy Spirit is truly and essentially God. This settles His power and ability to fulfill the glorious offices assigned Him in the great work of redemption. These offices are fourfold as laid down in the article before us—convicting, regenerating, sanctifying and guiding. The first relates to the sinner. The second relates to the penitent seeker. The third to the seeking believer. The fourth to the trusting saint. He convinces the sinner of sin. He regenerates the penitent seeker. He sanctifies the seeking believer. He guides the trusting child of God. These points about cover briefly the work of this Third Person of the Godhead.

God the Father loved and pitied. God the Son died as a Ransom. God the Holy Spirit applies the blood of the Divine Victim to the personal redemption of men from sin. Thus the Trinity as One works in the great plan of emancipation from the thralldom of sin and the lifting of mankind back to God and purity and heaven. Think of minifying or limiting the work and place of the Holy Spirit in salvation! It is insulting to God and contradictory of the plainest teachings of the Bible on this subject. The prophets and the apostles honor the Holy Ghost. He is given always the place of honor and glory in the whole scheme of Redemption. His work in salvation is shown throughout to be personal, direct, powerful, efficient and essential. His is no mere luxury in the scheme of redeeming grace for a select few. He is not to create by His work a kind of spiritual aristocracy of grace by some special bestowment or empowerment. Nay. His is a universal work for all who would accept Christ and be really saved upon gospel terms. His work is inward and personal and is essential to and for all who would know Christ and the power of His resurrection and be truly conformed to His image and be created anew in Him. We must banish all thought of any kind of favoritism or limitation in this work of the Spirit. He is as necessary in salvation as was the Father's love and mercy in conceiving the plan. It is as essential as was the vicarious Sacrifice of Christ in shedding the blood without which there could and would have been no remission. The Holy Spirit must come in to apply the blood and create anew in the likeness and image of the Father. He must beget from on high that the soul may truly live. He must witness to His own work of regenerating and sanctifying the soul. It is a peril to deny to Him these His rightful and our needful work and attempt to retire Him to the rear or some inferior or lower place in the work of saving from the guilt and the power and the nature of sin. Let the Holy Spirit be honored and gladly honored with all the praise and glory and honors given Him by the inspired Word of God. Let no man dare seek to rob Him of one tith of His dignity lest he be found assaulting the very citadel of the Deity of Heaven and a curse come upon him of doing despite not only to the Word of God but to the Spirit of God!

### Pastor and Evangelist

The question has been presented to us as to the duty of the evangelist to the pastor, and the pastor's duty to the evangelist. This is rather a difficult subject to treat in the compass of a short editorial. We can only say here that the evangelist, in helping a pastor, should always seek so to demean himself and conduct the meeting as to increase the pastor's influence with his people, and not diminish that influence. He should seek to put the pastor forward,

and never do anything the pastor could do in the conduct of the meeting. Many pastors allow the meeting in which they are assisted by an evangelist to pass entirely out of their hands and they become mere spectators or assistants. No wise and evangelist will allow or desire this. It is not best for the pastor or for the church, or for the best and most lasting results of the meeting. The evangelist should insist upon the pastor taking a definite and prominent part in every service, such as conducting preliminary services, occasionally preaching, frequently presiding at the altar call with earnest exhortations, and in many other ways.

The evangelist should never press his claims for compensation. This should be left to the tactful management of the pastor or committee in charge of the meeting. A wise evangelist can be helpful to the pastor in the matter of his salary, as well as in so many other ways if he be properly unselfish and interested in the pastor as he should be. He should never allow a church to give him more for his labors than he thinks them able to easily do without injuring the financial interests of the pastor.

The pastor, on the other hand, should never call an evangelist until he is absolutely certain he is needed, and his people are amply able to compensate him reasonably, in addition to taking care of himself and family in the matter of salary. He should treat with fidelity and courtesy the evangelist, and cooperate with him prayerfully and faithfully in the meeting. He must never post the evangelist with personal matters respecting members of his charge for him to treat from the pulpit. This will impress his people as being cowardly, and do more hurt than good, both to himself and his people. Any pastor wise and good enough to take care of a church, can better treat these unpleasant things than any evangelist can. Duty lays these things upon the pastor, and he should undertake them tactfully and prayerfully in the fear of God, and in love with the derelict members, and he will succeed.

There are other features of the question needing attention, but these are sufficient for the present.

WHEN A PREACHER'S salary is behind three or four months, there is a debt of considerable proportions being carried. It must be carried either by the church itself, or by the pastor. Manifestly, it is just and honest, and only just and honest, for it to be carried by the church which owes it, and not by the preacher to whom it is due. Let the church make a note in bank, or borrow the money from some source, and pay up the salary promptly by the month, and thus meet the expense of interest themselves, and save their preacher this unjust expense, as well as the inconvenience and annoyance and anxiety of the delay, and the increased cost of the necessaries of life which this delay forces him to pay. Is this not fair?

ANY OFFICIAL CHURCH BOARD ought to have, and doubtless has, better credit with the local bank than one preacher, and he often a stranger in the town. Don't force the preacher to run in debt with his butcher and his grocer and his dairyman and his ice man and his dry goods man and numbers of others. Let the official board go to the bank and arrange a basis of credit for the church, so they can give their pastor his monthly check on his salary, and then every three or six months the board can settle with the bank. Let the church thus carry its own debts and not compel the pastor to do so.

BUSINESS MEN make a practice of paying their clerks at the end of the week or month. So housekeepers pay their cooks at the end of the week or month. So in the case of all employers of labor, the practice is universal of paying promptly at the end of the week or month. This is first, just and right. Secondly, it is necessary, for these employees have to eat and wear clothes which they have to buy, and either pay cash for or pay for at the end of the month at farthest. What about your preacher whose salary you hold back, or much of it, until near the end of the year? Is he not entitled to as decent and fair treatment as your cook or your dray-driver or your clerk? Has he not the same demands for food and rent as they?

GOD AND holiness are inseparable. So the devil and sin are inseparable. When God and the devil make friends and join hands in common cause it may be truthfully said that there is a sinning religion.

GOD DOES nothing greater and has never undertaken greater things than the building of human personalities. The making of worlds is a small matter compared with this.

# :: THE EDITORS' SURVEY ::

## News Notes

President Wilson's tremendous influence with Congress has been further illustrated in the passage of the Panama Tolls Repeal Bill, which he has succeeded in forcing through Congress against very strong opposition. It may or may not be well for the country for its chief executive to wield such immense influence over the great law-making bodies of the country, but it seems that it is a fixed fact, for the present, that such is to be the case. After long debate and vigorous resorts to defeat it by the opposition, the bill passed its final reading in the Senate by 50 votes for to 24 against. This was a great majority, especially when liberal predictions were once made that it would fail to pass.

We were surprised and pained to see from facts developed by the recent General Assembly of the Presbyterian Church that of the 10,000 churches in that denomination only 3,000 had more than one hundred members. This is a bad showing and indicates great weakness in local places throughout the communion.

From the President's success so far in pushing through Congress his bills, it is very probable he will succeed in the enactment of the trust bills, looking to the remedying of the business evils of the country.

Along the southwest border, the Roman Catholics have been made the recipients of an unusual kind of immigrant, from across the Mexican line. General Villa has been expelling the priests and nuns of many institutions, on the charges, which are doubtless true, that they have for months been aiding Huerta in many ways, but principally in the provision of funds. This expulsion is doubtless attended with many pathetic features, but this pathos will be greatly mitigated by the fact of the age-long and historic habit of the members of this Romish politico-ecclesiastical machine to meddle in matters political. They seem not to be able to get any better of this curse by the repeated lessons they have had adown the course of history. Being political in design and origin and record and habit from the beginning, it need never be expected that they will recover from the chronic and innate malady.

The question of the granting of a new franchise, running thirty years and pledging the city to a five cent fare, will soon be decided by ballot in Kansas City, Mo. We think the age for franchises has passed, and the quicker cities find this out the better it will be for them. Franchises should be abolished and plans whereby the rights of the citizens can be better protected should take their place. City streets should not be used for the enrichment of foreign capitalists instead of the convenience and benefit of the people who made and own them.

The great International Congress of the Salvation Army was a monster gathering. More than 5,000 members were in attendance. It will be remembered what a pathetic interest was given to this gathering by the drowning of such a large number of the delegates by the Empress of Ireland's disaster on her ill-fated voyage from Montreal.

William Booth came out of Methodism as Methodism came out of the Anglican church, that it might do a special work, for the doing of which each found its original church home inhospitable and unfriendly. The wisdom of the coming out of each has been demonstrated by history, but this does in no sense justify come-out-ism. These cases of coming out were to organize better methods and conditions for the doing of the Lord's work to which each had been distinctly called.

Some of the first fruits of the gifts of some millions of money by Mr. Carnegie are to be seen in a great convention to be held of churchmen and ministers in Zurich, Switzerland. This gift was to the churches of the land for the promotion of peace among the nations. Dr. Spencer, editor of the Central Christian Advocate, of the M. E. Church, in Kansas City, has been appointed one of the delegates from this country with the trip and all expenses to be met by the Carnegie Fund.

One of the discouraging facts developed by the recent Presbyterian General Assembly was that that church had suffered a loss in membership of an average of 42,000 members yearly for the six years since 1908.

What has been declared to be the greatest gathering of women ever held in this country was the meeting in Chicago of the General Federation of Women's Clubs. We noted some very wise and greatly needed utterances on the occasion regarding modern women's dress, or rather lack of dress. There were many very able women among this great gathering, and they received great prominence in the daily papers of the country.

President Roosevelt's re-entrance into the politics of the country sends its accustomed thrill throughout the nation. Say what we may about the Colonel, he is certainly not only a picturesque character, but a forceful one as well, and seems far as ever from being a back number. He denies reports of serious trouble with his voice and seems likely as formerly to give no little annoyance to many politicians with that voice.

General Villa seems determined in his purpose to take Mexico City, toward which seemingly fated city he was pursuing his march at last accounts. By the way, this general seems to be a much misunderstood and villified man. The *Menace* says this comes from Romish Jesuitical work. He is most cordially hated by Rome, because he distrusts Rome, and opposes her treasonable and intriguing support of the assassin Huerta, who is a great favorite of the Vatican and all Romanists. Through the propaganda of the Jesuits, Villa has been made to appear in the general belief as great a villain and murderer as Huerta himself. Rome is as reckless of human rights and character and the truth and decency, and of life itself, as it is possible to be when it comes to carrying out any of her political schemes. No wonder Abraham Lincoln had such an abhorrence of this Romish crowd. He knew them, and abhorred them as un-American and dangerous to American institutions.

An appeal is to be made to the next General Conference by New York Methodism to

make New York City or rather to consider it as missionary territory and expend money and effort upon it in that light. The churches are justly becoming alarmed over the dire need of the field and over the marked decline in church attendance in that city.

The Methodists will in the near future erect a million dollar sky-scraper in the downtown district of Chicago. It will be on the site of the old First Church.

The Home Rule bill passed the English parliament and will become law at once. There is to be introduced at once a bill exempting the Protestant Ulster counties from the operation of the bill for a period of six years. The hope is that within that period there may be a change of sentiment among the Ulster people, and that they will quietly go under the yoke of the historic oppressors of humanity. Mr. Asquith is reckoning without his host in this supposition. Ulster's opposition is undying and eternal, and it ought to be.

We are delighted to chronicle the improvement of Dr. E. F. Walker sufficiently for him to be removed to his home in California.

The great New York *Christian Advocate*, the greatest paper of the M. E. Church, announces a loss of nineteen thousand dollars on the paper during the last year. Some misguided friends of that church and paper offered sympathy and regrets at this piece of intelligence. The New York Methodist editor had sense enough to say he did not appreciate any such sympathy, but rather rejoiced over the fact that the paper's receipts fell nineteen thousand dollars below its income. This showed liberal devisings in the making of the paper. No first class religious paper expects to pay its own way, and will not, if it keeps abreast of the times, and improves itself with constantly increasing brain and mechanical material. The paper's deficit must be paid out of profits from the book business.

The recent session of the General Conference of the M. E. Church, South, adopted with unanimity and with great enthusiasm a document concerning the union of the two great branches of Methodism, which Zion's Herald declares to be "the first official step in the final stage toward the reunion of the Methodist family in the United States of America."

The great Presbyterian General Assembly, at Chicago, passed the most emphatic endorsement of National Prohibition. Every statement in the committee's report which referred to national constitutional prohibition was applauded. This shows that the Presbyterians are for prohibition.

An Eastern paper has a timely word of advice for these sultry days of such intense heat. The editor says: "When you are overcome, wilted, frazzled and vexed by the heat, there is one sovereign cure: Don't talk about it. Any good heat conversationalist can easily work the temperature up from seventy to ninety, unless he puts a bridle on his tongue."

## An Unkind Word

By Arthur Lewis Tubbs.

The moment it had left my lips  
I sighed for its recalling,  
But bitter tears were then in vain,  
How'er contritely falling.

I know 'twas but a thoughtless word,  
Unmeant though fraught with meaning;  
But one, alas, remembers yet,  
Though years are intervening.

His only answer was a look,  
A silent anguish leaving,  
That like an arrow pierced my heart,  
And long has been my grieving.

The years have taught him to forgive,  
But there is no forgetting;  
I know he is not quite the same,  
Although the change regretting.

How like an arrow is a word,  
At random often speeding,  
To find a target never meant  
And set some heart a-bleeding.

Oh! pray that heaven may seal the lips  
Ere unkind words are spoken,  
For heaven itself can not recall,  
When once that seal is broken. —Ex.

## Debased and Debasing Superstition

Not only by the burning of Bibles publicly, but now by the most debased and debasing superstition of cures by a relic of St. Anthony, the Romish church priests in trying to reduce this country to the debasement of the lowest and most besotted age and superstition of the world's history. A New York despatch we find in the *Kansas City Star*, relating a case which was exciting great interest and crowds at the Romish church of St. Anthony in that city, says, that among the crowd of worshippers who were being shamefully duped by this fraud was a wealthy woman. The characterization of it as a fraud is our own words, and not those of the despatch. The paper says:

In the throng at the shrine last night to participate in the feast of St. Anthony and gaze upon the new molded reliquary, was a poorly attired woman, who said she had prayed to St. Anthony for her grandson, who three months ago was in a hospital with a twisted limb.

"Here he is now," she exclaimed exultantly as she held up a boy of 10 in her arms. She placed him on the floor and he walked unaided to the altar.

A wealthy woman who later left the church in a motor car spoke of her daughter being cured of a malady after physicians had despaired of her life. Fifty children, all of whom were said to have been cured by faith in the relic of St. Anthony, were in the audience.

## Widely Recognized

There is fortunately a wide recognition of the true condition of things in the religious world. A recognition of need is a necessary condition of the application of a remedy for it. There is a manifest improvement in the matter of the acknowledgment of the dire need of a return to first principles in the matter of spiritual religion and of practical godliness. The fact is also being more generally admitted that it is a fundamental error to suppose that social betterment is going to remedy the spiritual conditions which need reform. It was and is a serious mistake to suppose that a kind of social amelioration is the way to remedy conditions. It is individual renovation or reformation or regeneration which is to bring us back to the state of gospel purity and to social betterment. God works on the individual and through him

reaches and uplifts society. Dr. John Timothy Stone puts it right when he says:

We are realizing today the need of a re-awakened church, of a revival of Christ's redemptive spirit in the lives and hearts of men. Reform measures are accomplishing much good, but still the hosts and forces of sin advance in many places even more rapidly. Social betterment and social salvation cannot result from theory, or from a method or plan of work. The state cannot be better than the citizen. Improved social conditions cannot create individual character, but individual character must create proper social conditions. The great need, within and without the church, is for a revival of pure and undefiled religion; a return to the simple virtues of the pious life; the honoring of God's Word because of its absolute truth and great spiritual power, because it is God's voice speaking to men and women; a return of devotion in the home with a recognition of God at the table and the fire-side; a revival of the place and time of public prayer; an honoring of God by attending his house and revering his name; and prompt obedience to the command implied in the words of Christ, "I am come to seek and to save that which was lost."

## A Suicidal System

It is emphatically and undeniably true that the license system is a system of suicide. There is not one object for which the government was founded which the licensed saloon does not tend to frustrate. Is government bottomed on a benign purpose to protect human life? The saloon destroys life. This is its great business. Was government designed to protect property? The saloon destroys property and fosters pauperism. The destructive work of the licensed saloon against the constructive and protective aims of government, is stated strongly by the *Christian Statesman*, in the following:

When the state licenses the saloon it is giving legal sanction to the very thing it was organized to prevent. The purpose of the state is to suppress evil, while the saloon is the supreme fountain of evil. The state exists to maintain peace and order, the saloon is the enemy of both. The virtue of the people is the stability of the state, the saloon destroys this virtue. It is the function of the state to make and enforce laws, the saloon is the supreme cause of lawlessness. The existence of the saloon places in jeopardy every purpose of the state. Can the state be true to herself and legalize that which more than all other institutions combined blocks her purpose?

## Victory in the Home

The home is where our religion is put to its supreme test. It is perhaps more accurate to say the home is where we are put to the supreme test in the matter of our religion. If we can conquer in the home we will be victorious everywhere. Here is many a believer's Waterloo. Many a man has fallen here definitely and dismally. It will not do to shine everywhere except in the home, and there be cloudy and glum. Our victory of faith must shine forth in the home, among our own loved ones, as well as with strangers. An exchange puts the case rightly when it says:

Those whom we love best are likely to see us at our worst. We are most likely to be "off guard" when we are safely within our own family circle; perhaps, also, we are least likely, there, to be treated with consideration. And so a sustained victory of love and good cheer, showing out happily all the time toward others in the home, is perhaps the highest type of victory that we can seek. A recent editorial in a woman's magazine, extolling the value of natural gaiety in women, speaks of this as finding its origin in a "persistent elasticity of temperament, such an elasticity as enables a woman to react triumphantly under the multitudinous, tiny hammer-strokes of domestic fate." Many a woman will recognize with

wonder how she can stand them. But what our "good spirits" cannot always be depended upon to do, the undefeatable Life of our Lord and Savior, Jesus Christ can always do. One whose own life is really hid with Him in God can by God's grace show forth incessantly, even in the home, the very temperament of God.

## A Wrong Remedy

It is altogether a wrong remedy for the restlessness and disquiet of the age for Christians to try to find a remedy in burying themselves in church activities. It is rest we need, and not greater restlessness, which increased church activity brings. For the wear of the rushing of the age we need quiet and seclusion for meditation and prayer by which to repair the waste and losses of life. We must take time to pray. We must never get too busy to pray and meditate and study. Especially preachers must not let the multitude of cares and duties lead them to a neglect of their hours of study and prayer. Their throne of power is the pulpit, and for efficient pulpit work there will always be needed much study and much prayer. These are two needs which can never be dispensed with. The *Continent* has some fine words on this subject, which we quote:

Is no one, then, to keep an ear open to the Invisible? Have our ministers of today become so much clearer of hearing than their fathers that they can hear that august Voice without the quiet of the soul in which the fathers heard it? Granted that we have not enough church "office," is it not certain that we have too little minister's "study"? We beg our ministers, as they hope to stand out before their fellows, speaking for God, that they find time and place for listening to the Invisible, for meditation, for prayer, for quiet thinking and hard study, giving God a chance at their souls.

We dare to make a similar plea to all troubled ones. There are many books of comfort in sorrow and distress, books charged with blessing. Those that help us to hear the voice of God are the best ones. Counsel to drown our troubles in work, to forget, to divert our minds, may help some of us sometimes. But our real hope comes when we turn our ears toward the Invisible, so that He can speak to us in tones of strength and peace. Books are not the best helpers, unless it be the Book. They are only channels through which the stream comes from the true fountain. Let us learn the way to the fountain ourselves. Let us listen to the Invisible, lifting our sorrows and troubles up with us, and finding them made endurable by the Voice that comes from the heights.

## Intrinsic Worth

It is too often forgotten that goodness is inherently and intrinsically the very best thing in all the world. The religion which Christ offers for the making of goodness in men spurns the place accorded it as one of a list of good things in the world. It is exclusive and intolerant and will have the place of pre-eminence or no place. It is the very best and grandest thing in all the world, and is unique in that it is unlike any and all the other so-called good things in this world. It is the best thing for and in this world, and for and in the eternal world to come. Charles Kingsley says with force:

Did it ever strike you that goodness is not merely a beautiful thing, but the beautiful thing, by far the most beautiful thing in the world? and that badness is not merely an ugly thing, but the ugliest thing in the world? So that nothing is to be compared for value with goodness; that riches, honor, power, pleasure, learning, the whole world and all in it are not worth having in comparison with being good; and the utterly best thing for a man is to be good, even though he were never rewarded for it; and the utterly worst thing for a man is to be bad, even though he were never punished for it.

OPEN PARLIAMENT

# Socialism vs. Christianity

OPEN PARLIAMENT

Written by A. G. BURLINGAME

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O intelligent person can fail to be impressed by the strange and ominous spirit of unrest that pervades the world today. Mexico, our sister republic, in the throes of a desperate and

bloody revolution; our own country torn and agitated by labor strikes, with their accompaniment of riot and bloodshed; the European nations, armed to the teeth, all struggling under a tremendous burden of debt in their efforts to outdo their rivals in naval and military force and equipment—all these conditions, while serious enough in themselves, we believe are but a prelude to the crisis that is hastening upon us; they are but the ominous mutterings of the storm of wrath that shall soon burst in fury upon the nations of the world.

Socialism has come very prominently to the front, of late years, not only in our own, but in foreign countries, offering a universal panacea for the ills of mankind. Many of its advocates are convinced that once its beneficent reign is generally established, wars, famine, poverty, intemperance, the social evil, monopoly, greed and selfishness will speedily vanish, and we shall have a veritable Utopia upon the earth.

It is not our purpose to ridicule the doctrines of Socialism. So far as we have examined their economic features, we find there is much in them that appears sane, just and eminently practicable. Indeed, some of these principles have been worked out in practical form to a most successful issue.

We all realize that social conditions are bad and chaotic in the extreme. We have the spectacle of vast wealth in the hands of a few, and bitter, grinding poverty for the many (we do not forget that there is a middle class in comfortable circumstances); we have base corruption and bribery in politics; our legislation is largely in the interests of those whose fortunes are already swollen beyond measure; we have thousands of little children working long hours in the cotton mills and factories, where every childish instinct is dwarfed or crushed out, where they develop into leaden-eyed, stoop-shouldered, listless drudges, instead of real men and women; we have vast armies of unemployed men, many of them anxious for work, but unable to get it; we have multitudes of girls working in the department stores and factories for the barest pittance, and in sheer desperation many give up the unequal struggle and enter a life of shame; we have white slavery, drunkenness, and vice and crime of every description is rampant.

Now, what is the remedy for such deplorable conditions? Socialists confidently claim that the social and industrial system they propose to inaugurate will eliminate these evils and give us a perfect, ideal republic.

This we deny. It is true that wise and just legislation would do much toward ameliorating the hard situation in which we are placed, but the improvement would not be of a permanent nature. As long as sin and selfishness are so firmly entrenched in the human heart, the trend of business, political and social life will be downward.

The weakness of Socialism is in the fact that God is left out of its system. Its advocates boldly declare that it has nothing to do with religion. Indeed, it is well-known that its most prominent leaders are skeptics

and infidels. This, in itself, should make Christian people pause to consider.

We desire to emphasize the fact that no merely human effort, no matter how earnest and sincere; no legislation, no matter how wise and beneficent in its scope, and no system of government, however broad and comprehensive it may be, which ignores God, will ever be able to lift up a nation and establish it on the high plane of honor and integrity.

Sin, the great moral cancer, is so deeply-rooted in the heart and nature of man that nothing but the divine power of God can eradicate it.

Socialism cannot change a hard, selfish, tyrannical capitalist into a generous philanthropist and a Christian gentleman; but God can. Socialism cannot take a drunkard, whose being is consumed by a burning, intolerable thirst for drink, and apply a remedy which will forever remove his craving desire, and lift him up to sobriety, honor, strength and manhood; but God can. Socialism cannot remove the licentious nature of the libertine, cleanse his foul imagination and restore him to the innocence and purity of childhood; but God can.

Socialism deals with that which is material, tangible and visible. It cannot penetrate the spiritual realm. The religion of Jesus touches the innermost springs of the human nature and molds the individual life into the image of God.

Many preachers have laid aside the old-fashioned Gospel, and are proclaiming in its stead, the gospel of Socialism. We never knew one who followed this course who failed to make shipwreck of his spiritual life. He makes the fatal error of attempting to build a roseate and fascinating superstructure without having laid the foundation of faith and repentance in God.

Paul, in his letter to the Corinthians, said, "For I determined not to know anything among you, save Jesus Christ, and Him crucified." 2 Cor. 2:2. Here was one of the greatest intellects the world has ever known; a man whose broad learning, resistless logic and commanding personality would have easily placed him in the leadership of any party or any cause whose interests he might have espoused. But he had caught the heavenly vision; he was so impressed with the dignity and worth of his calling; his love and loyalty to Christ so possessed his entire being that he counted all else but dross.

We can well afford to concentrate all our time, energy and talent to the building up of God's kingdom. Indeed, we cannot afford to do otherwise.

## Ministry of the Word. III.

Written by A. O. HENRICKS.

A SUCCESSFUL Pentecostal Nazarene preacher must not only be a man of thoughts, such as he may gather from other men's books, sermons, illustrations and bright ideas; he must also be a man of thought, who can take a great truth and so unfold it that it glows and burns with heavenly light until hard hearts melt and sleeping consciences awake and tremble and yield to God. A congregation usually knows when they are listening to a preacher who is a thinker, or to one who is simply a retailer of

other men's ideas, and spends the time playing on old, second-hand, musty, and threadbare illustrations and anecdotes. Let us remember that preaching is unfolding truth, but simply reciting a string of thoughts is not, strictly speaking, preaching, for any old parrot can do that.

We must get down to the place where the soul lives, and by the help of the Spirit move men's hearts Godward and heavenward, and such power only comes in response to earnest study, prayer and preparation.

There are three necessary qualifications for every preacher in order that he may "rightly divide the Word of Truth," namely intellectual, educational, and spiritual.

By intellectual qualifications we mean that he should have a sound, well-balanced mind dulness of apprehension, defective judgment and an extravagant fancy will pervert one's reason, and lead to many vain and foolish notions, while quick and clear perception acuteness of intellect, a good reason and sober judgment assisted by a chastened and disciplined imagination will help to keep him in the middle of the road.

By educational qualifications we mean that a preacher should have so far as possible and within his reach stores of information in the broad and varied fields of history, science and philosophy besides a thorough knowledge of the Scriptures, which comes only by diligent study.

By spiritual qualifications we mean first of all a clear and clean cut experience of justification and sanctification with a burning passion for a lost world; enthusiasm for the Word of God and a desire to know the Truth free from prejudice, preconceived notion and ideas; a tender affection, a reverence for and constant communion with God.

The curse of the centuries has been and is today the excessive allegorizing of the Scriptures; twisting them around to support a the ory, dogma, doctrine or creed, in place of gathering from the Scriptures themselves the simple meaning which the writers intended to convey as the Spirit moved them.

Every Scripture has one primary meaning and application and not a dozen; many different meanings and applications, as many people seem to think. It is the preacher's business to find out the one simple application, and use every Scripture in its proper place, and not read things into the Scripture that are not there. We do not gain anything by reading holiness into every passage in the Bible, any more than we do water baptism or any other doctrine. There are plenty of plain passages to teach the doctrine of holiness, as well as any other Bible doctrine, without wresting the Scriptures and resorting to this lazy, ignorant and unjust method.

Someone has said that "a sermon is a rose. The text is the bud, and God breathing on the bud through the preacher, causes the folded petals to open on the air and fill with heavenly fragrance the place where the saints of God are sitting." You can not get an ounce of honey out of a hundred fields of flowers; for all the flower contains is a little sweetened water, but the bee takes the sweetened water, squeezes into it a drop of its own secretion, makes to it a personal contribution and lo! the sweetened water becomes honey. The bee did it by personal work and so must we. All the flowers of speech and the illustrations, anecdotes, and stories may be many posies containing nothing by a little sweetened water. You cannot feed an audi-

ence of adults on water, even though it is sweetened. You must put your very heart, brain and soul, charged and electrified with heavenly glory and power, into your sermons, and God will make them sweet as honey and the honeycomb, but like the bee, you must make your own individual and personal contribution. We believe that God wants every preacher to be so filled with His truth, a man with a message, that like the spider who weaves his web, not out of material which is gathered directly from the field or the house, but the web spun out of the substance of the spider itself, its miracle becoming possible only by the forthgiving of the spider's own life, so your sermons must be woven out of the very substance of your soul, the stuff of your own spiritual self as God works in you to will and to do. Your very own heart's blood must pour into your sermon the truths which God has enabled you to gather along the way. It is said that real sermons are drops of blood shed by the servants of the Lord, for the redemption of the world.

You may have a diploma, and you may have been one of the best members of your class, but no one really cares to listen to your preaching unless God speaks through you, and you have learned that it is not by rhetorical might, neither by scholastic power, but by the Spirit of the Lord. As it was impossible for Luke to report Peter's sermon on the day of Pentecost, so it is impossible today to put in print a real Spirit-inspired sermon, but as Peter had been with Jesus for years and learned many things, so our preachers today need to pray and study until men and women will take notice now, as they did then, that the preacher has been with Christ. The secret of every sermon lies not in the structure and ornaments used, important as they may be, but in the subtle fire that burns, and the spiritual heat which radiates from the whole-hearted, full-saturated man himself. Not with a glum face and a doleful spirit, but cheerful, sincere, effective, joyful, with the radiance of hope and heaven streaming from his very being.

Do not work too much on the sermon, but much on your soul, or rather let God work on you. Let the sermon be the spontaneous outgushing of the heart filled with a beautiful storehouse of good, wholesome knowledge, set on fire by the Holy Spirit.

## Campmeeting Suggestions.

Written by MARY C. WOODBURY.

**W**EEKS before the date of the coming campmeeting, begin to agitate the matter. Talk it up and pray about it, in the pulpit, in the social meetings, in personal relation with your people, and keep at it until your people become truly interested and begin to plan for it and urge others to attend. When people become as interested in the salvation of the lost and entire sanctification of believers as are politicians in the success of a political campaign, there will be a goodly company praying, planning attendance, and urging others to accompany them to the campmeeting, especially the unsaved and unsanctified.

The week before the campmeeting date, devote the mid-week prayer service especially to prayer for the coming camp.

When you arrive at the campmeeting, don't criticise or find fault with the arrangements. Don't select some especial preachers, and stay away from the service when other preachers deliver the message. People naturally have preferences among the preachers, but don't let that keep you away from the service.

God may have a big surprise in store for you right where you were not expecting it, especially if you go to the service direct from your secret place of prayer. Hold on to God for victory, whoever the preacher may be. Perhaps it is some poor young fellow (or older one) who feels it a heavy cross to preach at that camp before more experienced preachers. Give him your sympathy and prayers.

Don't over-eat and so become dumpy and sleepy. He has a message sent to you personally from God (if he is a true messenger), therefore, give him your earnest attention, and a hearty amen now and then to cheer him with a knowledge that you are paying attention, and are interested and accept the truth he is uttering.

Don't talk much to the seekers at the altar, or they may not be able to hear God's voice. Let them pray through mostly unmolested until they themselves know for themselves that God has answered. Don't hurry them. Better let them pray through even if they have to seek the privacy of their own room to finish the battle.

Don't over-urge people to come as seekers to the altar. When people get hungry enough they will come to the table of their own accord, and come gladly. The work is more likely to be permanent when people come freely. Just a few kind personal words of invitation may help a faltering, hesitating soul,—a word in season,—and may turn the battle into victory for God, but over-urging is often harmful and undesirable, and often results only in shallow or sham victories.

Don't joke or tell funny stories at the close of a religious service. Souls under deep conviction for sin have lost that conviction quickly upon hearing the preacher at the close of the service laughing and joking with people, or telling funny stories. It looks like the preaching was all a farce. Remember, impure lips accompany an impure heart. Have a care, preacher, evangelist, personal worker! See that the fountain is clean and kept clean. Remember that you profess to be an ambassador from the high and holy court of heaven, entrusted with a message from the Holy One of Israel to eternity and judgment-bound souls,—a message of greater moment than all the combined interests of a thousand worlds. Walk softly, circumspectly, redeeming the time.

Don't do much visiting, and only for a few moments at a time while at campmeeting. You are not there for an outing or a social picnic, but on vitally important business for the King.

Don't gossip or tattle—better pray or praise. Don't talk or whisper or make a noise in your room after the retiring bell rings at night or before the rising bell rings in the morning. Some people are so weary their tired nerves refuse to quiet until near morning. You may have slept like a top all night. Show your thankfulness and religion by keeping quiet until the rising bell and give them an opportunity for needed rest.

Obey the rules of the camp. Don't find fault with the food, or steal some one's seat at the table, or crowd for the best places, or scowl or rumble if you are not waited on as soon as you desire. Keep sweet, patient and cheerful so that the waiters will see you have the genuine kind of religion you profess—the kind that they want and that will have effect when you talk with them personally concerning the salvation of their own soul. (Do this out of ear-shot of other people and pray silently while you talk.)

Don't hinder the waiters by talking to them when they are busy about their duties.

When you go to your tent or room for rest,

lie down—don't talk; relax mind and body. Don't force thought on any line, but let the mind seek its own free channel of least resistance. If you are truly wholly sanctified, your thoughts will probably soon flow in well worn grooves toward God and His salvation. The only resistance will be from satanic influences. He will endeavor to keep your mind in a tumult and your nerves on a jagged edge that will only result in unrest and added weariness of body and mind. Don't allow it! Resist the devil and he will flee from you. "How?" Quote Scripture to him like Jesus did.

Don't forget to take along heavy wraps, rubbers and an umbrella, also a heavy shawl if possible. Rain and cold are not unknown factors even at a summer campmeeting.

Don't forget your hairbrush and comb. People do comb their hair at campmeeting, at least once a day.

Don't forget your toothbrush or how to use it.

Don't forget to care for your fingernails. Black nails and dirty hands are not good recommendations of Christianity. The proverb, Cleanliness is next to godliness, may not be found in the Bible, but it's a good index of a clean religion.

Don't forget to bring extra change of clean underclothing, soap and towels and don't neglect a daily sponge bath, especially if it be warm weather.

Keep sweet and clean inside and out.

Try to be a blessing to some one every day, and keep blessed yourself, good and sweet. (N. B. This is a good rule to practice at home as well as at the campmeeting.)

Be courteous and kind to everybody. (That is Bible. Perhaps you had forgotten, hence allow me to stir up your pure minds by way of remembrance. See I Peter 3:8, also Eph. 4:32.)

Pray much, or quite likely you will backslide before campmeeting is over, and you return home on a lower spiritual plane than when you came to the campmeeting.

Campmeeting dates are almost here, therefore better begin on your job right away.

P. S. Don't go to campmeeting to get fixed up spiritually. Get fixed up before you come, and be ready to help some one else. Nevertheless, better get fixed up at campmeeting than not at all. Better, however, keep fixed up all the time or the Dark Messenger may come suddenly and find you without the wedding garment on. It's safer and happier to keep the garment on, both night and day, summer and winter, therefore be ye also ready, for in such an hour as ye think not the Son of Man cometh." Matt. 24:44 and Luke 12:40.

## A Modern Pulpiteer

NOTE—I enclose a description of a modern church service by a very popular preacher, who draws a salary of \$6,000 a year, and attracts great crowds to hear the performance. I thought you might give this to the Herald of Holiness readers. It would be unique to say the least. How sad that such a performance will attract the multitudes! Brother Girvin, a court stenographer, reported the service.—C. E. CORNELL.

**A**FTER a variety of music on the organ, beginning a little after 7 o'clock and lasting until about twenty minutes of eight, the curtain rose, revealing a choir of more than a hundred, probably sixty of whom were ladies wearing white surplices. After the singing of a hymn by the congregation and prayer by the pastor, Rev. \_\_\_\_\_, and the singing of a beautiful anthem and a Scripture reading, Mr. \_\_\_\_\_ spoke about the Women's Christian Temperance Union, which was represented there that evening. He is a queer mixture of keenness, wit, humor, ortho-

doxy, piety, earnestness as a reformer, slang, coarseness and vulgarity. Some might consider him as a mere performer and mountebank; but he is much more than this.

Among other things he said during different portions of the service: "I'd have a tax put on old bachelors who vote for booze to take care of the children of drunkards."

"We'll pass a law some day that the husband who boozes, will have to stay at home and take care of the kids, and the woman will go downtown and have a good time."

"There is no such thing as personal liberty to injure your fellow men."

"The fellow that is in favor of the liquor traffic because he has no children who will be injured by it is so small that you could whittle nothing down to a point, punch a hole in it, put his soul in, shake it and it would rattle."

He told of the minister who stopped during the course of his sermon and said, "I am not talking for posterity." A man in the audience said, "If you don't quit pretty soon they will be here."

"I'd make the woman who believes in booze live with a drunkard about ten years until she got cured. Do you hear that, sis?"

He told of the trip that he was about to make to Boston and how he would be away one Sunday. He then remarked "That's going some." He then told the story of the little boy who was asked by his teacher to write "That's going some" on the blackboard. The little boy wrote it on the blackboard and left the "g" off going. The teacher called his attention to it, and he wrote the letter "g" before that, making it read, "Gee, that's going some."

In speaking of his desire to have a large congregation for the brother who was to preach during his absence in the East, he said, "Although California is going dry, I want the house full."

He said that he was working hard to arrange for the next general assembly of the Baptist church to meet in Los Angeles, and that he was pulling the wires to that end. He said: "There is wireless telegraphy and wireless telephony, but there is no wireless politics."

He told about the preacher who united a couple, and the young husband told him that if at the end of a year the marriage turned out to be happy and successful, he would give him a fee of \$100, and how the preacher replied, "Give me \$5 in cash now."

He then told of the lady who was riding on the street car and while talking to a friend became absent minded and handed to the conductor a lozenge with the words on it, "I love you." The conductor took the lozenge, said, "Thank you, madam, but you will have to pay your fare." He told this in connection with taking up an offering for the W. C. T. U.

He narrated an anecdote about a "tightwad deacon" who, when the collection was taken up, put in \$5. Just at that time a piece of plaster fell from the ceiling and struck him on the top of the head, and he increased his offering of \$50. An old sister not far away said: "Oh Lord, hit him again."

He called on his congregation to vote in favor of his urging our representatives in Congress to vote for national prohibition. There were no dissenting votes in the congregation.

He took his text from Romans 14:21, and commenced speaking at 8:43 p. m. After talking awhile on the subject of the liquor traffic, he turned towards the section occupied by men exclusively and said: "If your brains were dynamite, there wouldn't be enough to blow off the top of your head."

He said: "It takes more money to take care of the results of the liquor business, than the liquor business can possibly pay the government."

"Wherever there is a blind pig, there is a blind policeman, a blind mayor and back of them a blind Republican party or a blind Democratic party or a blind Progressive party. It would pay some of our cities to elect kittens to office. Kittens get their eyes open in nine days anyway. I would rather have a blind pig than a wide-eye tiger. I am used to pigs."

Twice during the sermon a man exclaimed, "Amen." This was the signal for general merriment throughout the congregation.

The speaker said: "No man has a right to booze, or indulge in any habit that is going to hurt his character, his manhood and his influence."

"If I were a woman and my husband drunk booze and used the money that I needed for myself and the children, and my husband happened to be one of you fellows, I'd kick you out of the front door and the back door both at the same time. I'd break your old neck."

"I'd rather my daughters would be old maids a million times over than to marry some of you fellows. Hear the women applaud."

He supposed the case of an old bachelor who would argue in favor of the liquor traffic because he had no children of his own, and who would object to doing anything or paying anything for the protection or assistance of other people's children. He then said, looking towards the men in the audience: "If you are an old bachelor, you are a dirty stinker to even argue that way."

He preached about thirty-four minutes and at the close of his sermon he said: "I'll pray, and at the close of the prayer I will take my stand in front here, and would like to meet any man, young or old, who will take my hand and say, 'I want Christ as my Savior and Lord.'" He prayed as follows: "Heavenly Father, we pray thy blessing upon the work that is being done by the Women's Christian Temperance Union. Bless the men who are fighting the same battle. Bless us all. Give us courage, unselfishness and help us to destroy the accursed liquor traffic. Let thy blessing rest upon the forces of righteousness in this great battle, and let thy blessing rest upon the men and women who have crowned Christ in their lives and want Him to do what they cannot do. May the peace of God rest upon you all, amen."

During the service he called on Miss —, a remarkably fine contralto singer, to sing two stanzas of, "I Love You California," and had the congregation join in the chorus. He asked the men to whistle, which most of them did. The effect was unique.

There were about three thousand persons present and the sermon of Rev. — occasioned a great deal of laughter, and met with frequent applause, which was manifested by the clapping of hands.

## Prudent Watchfulness

Written by OSCAR JAS. RAISON.

**W**ATCH ye, stand fast in the faith, quit you like men—be strong." I Cor. 16:13.

We at once see in this passage watchfulness, steadfastness, strength. The third is seen to be the product of the first and second. If we would be strong in the Lord, we must be watchful unto prayer and steadfast in the faith.

"Watch ye," is neither a suggestion or a re-

quest, but a straightforward command. No one should presume to consider it optional as to whether or not it is obeyed.

It might be of some interest to note what we should watch. In I Pet. 5:8, we are told to watch because the devil is going about seeking whom he may devour. He evidently devours those who are not watching. Then, too, it is obvious today that the methods of soul assimilation, operated by Satan, are almost as diverse as they are numerous. Then because of this, constant vigilance is required. But if we should become spiritual somnambulists our eyes are inoperative. Concerning this, I Thes. 5:6, says: "Therefore, let us not sleep as do others, but let us watch and be sober." The "others" referred to here do not mean other Christians. The real wide-awake Christians are in the observation car—watching; while this Scripture might refer to the churchy sleepy-heads who are at ease in the Zion Pullman sleeper—tagging along behind.

Did you ever see a "decoy duck?" This sort is made of wood and painted in natural colors. It is placed on the water to attract real live ducks, affording occasion for the sportsman to kill them. The devil has many decoy ducks set for the same purpose. It may appear to be a "blue-bill," a "canvas-back," or a "mallard," in real life colors—but beware! Did you hear that bogus preacher down town saying that Christ was due to return to this earth July 14, 1916? Did you not witness that volcanic upheaval of Russellitish nihilism? Could you not smell the fumes of brimstone while that illogical dupe of Mrs. Eddy discussed her subtle theme of idealism? In passing the "congregation of the dead," did you not chance to hear the preacher denouncing holiness? Were you in the community when that clerical amphibian attributed more merit to water than to the Blood of Christ? When the Broadway ecclesiastical mausoleum had that special sermon imported from Boston, were you not present and heard that grandiloquent discourse depreciatory of the atonement and conformable to the altruistic theories of an up-to-date renovated theology? Did not this learned being set forth his "views" as being "guaranteed under the pure food and drugs act" of the most recent scientific discoveries? Beware of all these and many more. They are but decoy ducks, which the devil is using to catch men. Are you unwilling to be caught? Then you must be willing to watch.

But in addition to watching Satan and sly-folk in Christian guise, we have no little job on hands watching on our own premises. We should scrutinize closely the path we traverse to make sure that it is the one that shineth more and more unto that perfect day. We should watch our tongues, not allowing them any "overtime" work. We should do the strange thing of watching our eyes, lest they behold obscene things, for what we see generates thoughts and as a man thinketh in his heart so is he.

Moreover, we might, with profit, watch the labels of our church paper to know when the subscription thereon expires.

Then, not least in import, we should, with kindly beaming, not to say benevolent orbs, watch our Publishing House and holiness schools grow. This, providing we do not commit the gross error of saying to them: "Be ye supplied with means," notwithstanding you put not forth your hands (full of cash) to help.

Quoting our text again with parenthetical addition, we close: "Watch ye, quit ye (being) like (some) men—be strong."

OLIVET, ILL.

# Mother and Little Ones

## A Splendid Machine

The finest machine in the world, 'tis the truth,

Is not one invented by man,  
Nor is it constructed of blue, tempered steel—

Guess quick what it is, if you can!

It will "go" at all times if you treat it a-right,

Its power has no limit, folks say;  
For turning out work it can not be excelled,

Watch what it can do in a day!

Give it care, not neglect—it can stand no abuse;

'Tis easy its power to destroy;  
Well kept and in order, it works like a charm—

The world's best machine is a boy!

—Unidentified.

## The Fox, the Goat and the Carrot

A fox and goat were walking together on the main road. After having advanced a few yards they saw a bag laying at the side of the hedge.

"I wonder what there may be in that bag," said the goat.

"I'll see," said the fox, and, putting his mouth to the string with which the bag was tied, he bit it through in a moment. Then, seizing the bottom of the bag with his teeth, he shook it, and the most splendid carrots rolled out.

"Those are for me," said the fox, "for I have opened the bag."

"You shan't touch them," answered the goat, "else I'll batter you with my horns till your ribs crack."

The fox looked at the large horns of the goat and showed his teeth. The goat, seeing the fox's teeth, thought within himself, "I don't like those sharp fellows." And the fox thought, "I don't believe my ribs would stand those horns."

So they kept standing over the carrots and looked at each other. After a pause the fox said: "What's the use of our standing here? Let us see which of us is the stronger. Yonder are two heaps of stones. You take one of them and I'll take the other; he who first throws down his heap shall have the carrots."

"Very well," said the goat. So each went to his heap.

The goat placed himself on his hind legs and knocked with his horns till the ground rebounded, but the heap did not move.

"You don't hit hard enough," said the fox. "Take a good run at it." The goat went a few steps back and ran as hard as he could. Crack! and crack! and both his horns fell to the ground.

When the fox saw this he commenced dancing on his hind legs. "Ah, my dear fellow," said he, "the carrots are now for me."

"Not yet," said the goat. "You haven't thrown down your heap, and if you touch the carrots before then I'll fight you with the stumps that are left on my head."

The fox looked at the goat's stumps and thought, "One of them is very sharp; he might rip up my sides."

"Very well," said he, "I'll throw down my heap; it is a trifle for me." He began digging around with his forefeet till there was a large hole in the ground. The heap tottered and fell, but it fell on the fox and broke his left hind leg. There they stood, sadly looking at one another, one with broken horns and the other with a broken leg.

"Jump at the carrots," said the goat; "I leave them to you."

"I can't," sighed the fox, "my leg pains me too much. You may take them."

"Very well," said the goat, and ran to the bag. But, oh, dear! there was neither bag nor carrots, for during the quarrel a peasant had passed by and picked up both.

"Alas!" cried the goat. "What fools we are! Had we divided the treasure in peace I should have saved my horns, you your leg, and each of us would have had enough of carrots."—De Leifde.

## Back-Door Recommendations

"Which boy will you have?" asked Mr. Ames.

He was going away for a week, and he wanted to invite one of the neighbor boys to stay with Mrs. Ames, and be ready to run errands. Of course he meant to pay well the boy who was selected.

"I think I'll have Jimmie White," said Mrs. Ames.

Mr. Ames looked surprised. Jimmie was the poorest boy in the neighborhood. There were others older and better looking and cleverer.

"You're wondering why," said Mrs. Ames. "I'll tell you. When Jimmie goes out in the back yard to cut wood for his mother, the cat comes and rubs against his legs, the dog jumps all over him, the little neighbor girl comes to the fence to show her dolly, and Jimmie's own small brother comes running to help. Those are his recommendations. I know he has a kind heart, and I like that better than almost anything else. There was another boy I thought of, but I saw him kick his dog yesterday, and he torments the younger children on the way to school. He slaps his little sister, and whines when his mother asks him to do an errand. He takes off his hat, and speaks to me very politely when I am calling on his mother, and if he tried, he could be a splendid boy. But I've been looking up back-door recommendations, and he doesn't stand the test."

Mr. Ames then understood. "If boys and girls could only know that some one is often taking their measure when they are off guard!" he said.

Then he went over to ask Jimmie's mother if she could spare him for a week.

"Two dollars, mother, for just helping after school!" cried Jimmie. "I'd have thought it was pay enough to stay over there, and take care of the pony, and get a chance to look at the books and pictures in the evening. I wonder how they came to choose me!"—Selected.

## Rosalie's Missionary Chicken

Written by ELIZABETH A. CAMPBELL

She was a little clear white hen, who because of a very red comb, had in early youth been mistaken for a rooster and named Dick. It was all due to a most unfortunate and painful accident that little Dick ever came into prominence at all. The chickens had made a raid upon the flower bed and Rosalie was sent to order them out. She very thoughtlessly and by way of emphasis threw a stone at the intruders and the neat little white chicken with the bright red comb was hit, and the result was a broken leg.

Rosalie's heart stood still with terror at what she had done, then she speedily set about trying to make amends for the mischief. Brother Bob came and put the little broken leg into splints and carefully bound it up. Rosalie made a nice cozy bed for the poor little chick in the woodshed. She lavished all possible attentions upon the little invalid, and by the time the leg was healed Dick had become a household pet and would fly upon Rosalie's shoulder and eat corn from her hand and would follow her all over the yard.

One beautiful Sunday morning in early autumn, when Rosalie went to church, she found there a missionary lady, tall and

sweet, who told about the orphan children away out in Turkey. She told of one little Muggerditch, who came down from the mountains all in rags. His father had been killed in the war. He was quite alone in the world and he wanted to go to school. There were no schools in the poor little village where he lived, but he had heard that down in the city there was a missionary school where children learned things and Muggerditch did so want to learn a great deal and then go back to his own mountain village and teach people.

He was very ignorant—he did not even know who God was. He had never heard about Jesus and His love for little children. He did not know why missionaries left their homes and came away to his country to teach poor little orphans like himself. He was so dirty that you would have thought he had never seen any water, and his clothing was so ragged that it could not keep out the cold, and as it was winter he was almost frozen. He was very hungry, too, poor little mite! but he did not cry or complain, he only looked up pleadingly into the kind faces.

All this the missionary told, and Rosalie's eyes grew very large and she sat up straight, looking earnestly at the missionary as she went on to tell that the orphanage was full, because so many little homeless children had come to them that winter. There was no money to pay for Muggerditch to be educated, but they took him in and gave him a bath and some clean clothes and something to eat before sending him back. After he was clean and warm and well fed he was a bright, happy looking little fellow. He begged, oh, so hard, to be allowed to stay. He promised to work and never make any noise and to be as good a boy as ever was. "So," said the missionary, "we teachers all tried to think of some way to raise enough money to keep Muggerditch for one year, and at last we were able to get it, and now the year will soon be ended and poor little Muggerditch will have to go back to the dreary mountain village and never have any more education unless we can raise enough money to keep him."

Then she asked if any one would like to give something to help educate Muggerditch. Rosalie's hand was the first to go up, and she said: "I will give my chicken. His name is Dick, and I'm sure he'll sell for as much as fifty cents!" Rosalie did not see why people smiled when she said that; it was a solemn matter to her to give up her dear little pet; but it was all she had to give, and she felt so sorry for the poor little orphan boy who wanted to go to school. Her example, however, was quickly followed, for one hand after another went up and some offered more and some less, until a large enough sum was raised to keep Muggerditch in school.

Rosalie was very quiet all the way home. There was a great lump in her throat because of Dick, and yet she was not sorry for what she had done, and she knew that Dick would be glad to be so useful.

From this time Dick was fed more generously than ever in order that he might grow nice and plump. Aunt Jennie had advanced the fifty cents so that Muggerditch would not have to wait for his education. But somehow the lump would always rise in Rosalie's throat when she tried to tell Dick about the plan.

One day Rob said, "Rosalie, I think Dick is a hen, and if she is, you will have to change her name."

"Why, Bob! I can't possibly change Dick's name, he wouldn't know when I was calling him." Then suddenly her face brightened and she exclaimed, "Oh, Aunt Jennie! if Dick should lay eggs, won't you take the eggs and let me keep Dick?"

And Aunt Jennie agreed to take all the eggs which Dick might lay in a year in return for the fifty cents.

Rosalie was very happy and she ran off to find Dick and made a full confession of the whole matter. Dick listened with one foot raised from the ground and head tipped on one side. When Rosalie wound up with, "Now, Dick, if you will only be a hen and lay eggs, you won't have to be killed and you can support little orphan Muggerditch just the same." Dick looked meditative for



a few seconds and then turning slowly about she began to sing a little song, just as hens do, and that settled it. Dick was a missionary hen. Every day after that Rosalie and Dick had long talks about the education of Muggerditch. Dick always did the listening and looked very wise and thoughtful. The result was that no other hen laid so many eggs as Dick.

At the end of the first year Aunt Jennie found that Dick's eggs had brought a dollar and a half, so she said that seeing she could not take interest on missionary money the extra dollar should be Dick's own offering.

And so every year Dick laid so many eggs that she was the marvel of the neighborhood, and everybody wanted to know what Rosalie fed her hen to make her lay so well. But Rosalie always replied, "Why, I just talk to her about helping Muggerditch."

One day, after Dick had been industriously laying eggs for five years, there came a letter bearing a foreign postmark. It was addressed to Rosalie and she could hardly wait to get it open. It contained a note from the sweet missionary lady which said that Muggerditch had completed his education and learned a trade, that he was almost ready to return to his mountain village where he could now earn his living and teach others what he had learned, and that he would read the Bible to those who were too old to learn to read. She said that he had written a letter to the little girl who owned the chicken, and she had translated it for him into English so that Rosalie could understand what he had said.

On another sheet of paper was such queer looking writing—Rosalie had never seen any like it before, but it was Muggerditch's own letter in his own language, and underneath was the missionary's translation. It was as follows:

"Dear Lady: I thank you and your hen for helping me to go to school. I go back now to teach my people so they can read about the love of Jesus, and then they will be so happy. I am glad all day long, for now I love Jesus and I know he loves me. I will try to be always a good man.

Very gratefully,

Muggerditch."

Rosalie was so delighted that she danced up and down the room. "Oh, Aunt Jennie, the missionary lady must have told him about us! Won't Dick be pleased! Oh, I am so glad we educated him!"—The Congregationalist.

### "Hunchy"

By Mrs. G. G. Halliburton

"Hunchy" sat on the grass in the court-house yard, busy trying to wrap a piece of soiled rag around his toe. The blood streamed down his foot and the tears down his dirty cheeks. It was Sabbath morning; the church bells were ringing the hour of Sabbath school all over the city. A crowd of little boys crossed the street, and one, a boy of about eleven years of age, walked up to the little sufferer, and, kicking him on the side with his polished boots, asked, "What are you doing, Hunchy?"

Hunchy turned his tear-stained face upward, brushing the tears away with his dirty shirt sleeve.

"I'm not a bother'n' you; go 'long to your Sunday school an' let me alone."

The boys laughed and gathered about and began to sing:

"Hunchy, Hunchy, Hunchy-back,  
Don't give us boys your slack."

Hardly had they ceased singing before a lady entered the courtyard. The boys recognized her at once as Miss Watson, their beautiful young Sabbath school teacher.

"Boys! boys!" She spoke the words gently, but touchingly. "My boys, too," she whispered, "and on a lovely Sabbath morning on the way to Sabbath school. Let's see." She began counting: "One, two, three, four—four nice, bright-faced, neatly-clad, well-fed boys. Not one orphan among them, and all of them members of my class, too—and I find them abusing a poor little orphaned, homeless, suffering boy! Oh, I'm sorry, dears. I'll ask God to forgive you for this!"

The four boys hung their heads and walked away and out of the yard.

Miss Watson knelt beside the little hunchy-back and asked, "Have you hurt your foot, little boy?"

"Yes'm—I—I—" The tears were falling again and sobs shook the breast of the little boy. Yes'm—I stuck a nail in my toe. I didn't bother your boys, miss."

"I know it, dear. Don't cry any more now. Can you walk over to the hydrant? You must wash the dust off your toe before you tie it up, else it will pain you more."

"Oh, yes'm, I can walk." And Hunchy got up and walked to a near-by hydrant.

"Now wash all the dust off good, then I'll tie it up for you."

"Is that enough?" he asked. "It's clean now, ain't it?"

"Yes it is. Now you sit down. I'll be back in one minute. I'll run over to that corner drug store and get some salve for your poor toe. Don't you cry now. Look up there at that pretty bird; hear him how he sings; listen to him good while I'm gone."

Miss Watson ran out of the yard over to the drug store, and soon Hunchy saw her returning, and not alone. A young man was with her; he carried a roll of something and a bottle.

"Hello, little man! This good woman says you have a bad toe. Let's get a look at it." The young man knelt beside the boy and examined the wounded toe. "Pretty bad to have a sore toe, isn't it, Hunchy?"

"Yes, sir, 'tis. Will it have to be cut plum off?"

"No, no. I'll fix it up all right."

"Miss Watson," he said, "this little fellow here lives on the street. He's known as Hunchy; independent as a woodchuck, for his age; works at odd jobs all over the city. I've seen him out in the snow bare-footed, watering horses and holding them for money to buy his bread. There you are! Doesn't it feel better?"

"Yes, it does; it don't hurt er bit. How'd you do that?"

"I'm a pill roller, Hunchy. Know what that is?"

"No, sir. What is it?"

"A doctor, Hunchy."

"Er doctor! I ain't got but one nickel to pay you with, but if you'll give me time I'll make more and pay you." Hunchy drew from his pocket the nickel and held it up to the young physician.

"Why, a nickel's too much for that little job, isn't it, Miss Willie?"

"Yes, it is; don't charge Hunchy anything, Dr. Prince. He'll hold your horse some time, won't you, Hunchy?"

"Yes'm, I will."

"All right, Hunchy. Your toe will be well in a day or two. Good-bye." And the young man shook the extended hand of the boy, bade Miss Watson good-bye, and went back to the store.

"He's er man, ain't he?" asked Hunchy.

"Yes, sir, that he is—a man. But I must go. Talk to me now. Do you ever go to Sunday school, Hunchy?"

"How can I go? Look at these old clothes; nobody'd want me there!"

"Listen, Hunchy—but Hunchy isn't your real name, is it?"

"Guess so—it's all the one I ever was called. But it's er ugly name. Do they call me that because I'm all knotted up in my back?"

"Oh, let's hope not! But listen. I want you in my class. Now next Sabbath you come. Wash your face and hands nice and clean, and be sure your feet are clean, and you'll be all right."

"Them boys will make fun of me."

"No, they won't; they won't ever do that again, for I'll talk to them today. Don't be afraid of these boys, no matter if you don't go, for they never will act ugly again. But you will come?"

"Yes'm."

Again the church bells are ringing. Hunchy is at the hydrant scrubbing his feet and legs as the four boys come into the yard.

"Toe's well now, isn't it?" asked Claud.

"Yes, sir, it's about well now."

"Going anywhere today?" asked another boy.

"Don't know yet," answered Hunchy.

"Better go to Sabbath school, Hunchy," said the third boy.

"I'm too ragged. Would you go in these rags?"

"No, I wouldn't. Say, boys, 'spose we fix him up before next Sunday and take him," said the fourth lad.

"We'll do it!"

The boys were about to leave when Hunchy cried: "Say, will ye tell me something?"

"Yes; what is it?" asked Claud.

"What changed ye so? Was it her?"

"Yes, it was her. Do you love her, too, Hunchy?"

"Love her? What is love? Is it a swollen-up feelin'—er want to get on yer knees to her—want to do just anything, no matter how it hurts or how hard it is to do—is that what ye call love?" The grateful tears were streaming down Hunchy's cheeks, and more than one boy brushed a tear from his own eye as he looked at the poor, friendless, orphaned cripple.

"Yes, Hunchy, that's love," answered the boys.

"Well, if it is, I love her, for she was good to me, and I love him, too—that doctor over yonder." Hunchy pointed toward the corner drug store.

"We know all about it, Hunchy. And, say, we're sorry we treated you so. I'm sorry I kicked you. Will you shake hands and forgive me?"

"Course. I done forgot it. She said you never would do it again."

"And we won't. Couldn't you come on now and go to Sabbath school?"

"B'lieve so; but you all go on; you musn't walk with me."

"But we will! Hurrah! a new scholar!" cried Paul, the elder's son.

The boys reached the church on time. Miss Watson stood at the door. When she saw Hunchy walking beside her boys a great, happy sigh escaped—a lovely, happy tear stole down her cheek; a heartfelt prayer went up to God. "Saved! My boys together with Hunchy! Father, I thank thee."—Cumberland Banner.

### For Jesus' Sake

"Mother," said a little five-year-old boy, "I wish Jesus lived on earth now."

"Why, my darling?"

"Because I should like so much to do something for him."

"But what could such a little bit of a fellow as you are do for the Savior?"

The child hesitated a few moments, then looked up into his mother's face and said:

"Why, mother, I could run all his errands for him."

"So you could, my child, and so you shall. Here is a glass of jelly and some oranges I was going to send to poor, old, sick Margaret by the servant, but I will let you take them instead, and do an errand for the Savior, for, when upon earth, he said:

"Inasmuch as ye did it unto one of the least of these, ye did it unto me."

"Whenever you do a kind act for anybody because you love Jesus it is just the same as if the Savior were now living on the earth, and you were doing it for him."

—The Illustrator.

The beauty of work depends upon the way we meet it—whether we arm ourselves each morning to attack it as an enemy that must be vanquished before night comes, or whether we open our eyes with the sunrise to welcome it as an approaching friend who will make us feel at evening that the day was well worth its fatigues.—Lucy Larcom.

One way to do good in this world is to be good. Thus you are an epistle of Christ, known and read of all men. But the trouble is, it is much more difficult to be good than it is to rush around urging other people to be good.

The way of the cross leads home, and we may add that all other ways lead to perdition.

# THE WORK AND THE WORKERS

## District Assemblies to Be Held

Alabama	Oct. 28-Nov. 1
Alberta	Red Deer, Can., July 1-5
Arkansas	Oct. 7-11
British Columbia	June 25-28
Chicago Central	Olivet, Sept. 30-Oct. 4
Dakotas-Montana	Surrey, N. D., July 23-28
Dallas	Nov. 4-11
Eastern Oklahoma	Nov. 4-8
Hamlin	Nov. 11-15
Iowa	Sept. 23-27
Kansas	Sept. 2-6
Kentucky	Oct. 7-11
Louisiana	Nov. 11-15
Mississippi	Nov. 4-8
Missouri	Oct. 14-18
Nebraska	Sept. 9-13
New Mexico	Nov. 24-28
San Antonio	Nov. 18-22
Southern California	
—First Church, Los Angeles	Aug. 19-23
Southeastern	Oct. 21-28
Tennessee	Oct. 14-18
Western Oklahoma	Nov. 11-15
Wisconsin	Sept. 17-20

The Assemblies are to convene on the day announced, at 9 a. m. It is expected that a great preparatory service will be held the preceding evening.

P. F. BRESEE, Gen. Supt.

## Announcements

The Newburg campmeeting will be held July 9th to 19th. L. H. Ritter and W. D. Deboard will be the preachers in charge.—E. M. WEST.

**WILL TAKE PASTORATE**—Rev. J. A. Yowell, a licensed preacher of our church, feels the call of God to the pastorate and will accept work on that line. He is a man of God and a good preacher. Sister Yowell is a musician and singer and will greatly assist her husband in the work. Address him at 1814-A North Sara St., St. Louis, Mo.—GEORGE T. TAYLOR, Pastor.

**TO THE CHURCHES OF THE HAMLIN DISTRICT**—We are away behind on missions. The churches of our District are doing but very little for missions so far. Let each church begin taking offerings for missions, and save the extra expense of having some one travel the District. We are going to come up away short on our apportionment if we do not wake up on this line. Let each church do something at once.—L. M. ELLIS, Treasurer.

**WARNING**—If a man comes into your meetings having the following particulars and characteristics, don't let the tenderness of your heart get the better of your good common sense. He has been victimizing our people. He travels with an elderly woman; she is posing as his mother. He has smooth face, light-brown hair, blue eyes, about 5 feet 6 inches tall, weight about 180 pounds. He is clothed in a light-gray suit and straw hat, and is noted for saying, "Praise the Lord," in a very smooth, soft, feminine voice.—A. B. CAREY, Pastor.

The HERALD of HOLINESS extends congratulations to Dr. John E. Matthews and his bride, who was Miss Sadie M. Brown, of Kansas City. They have been joined in holy matrimony through the official services of the editor of this paper. They are settled in their new home on Campbell Avenue, this city. Dr. Matthews has been a resident of this city and now is permanently settled among us. He is a fine preacher, as all will find him who engage his services. We wish the happy pair every blessing possible here below, with abundant usefulness in the Master's vineyard.

**KENTUCKY DISTRICT**—I wish to notify all concerned that I have resigned as District Secretary and Treasurer, and also District Missionary Treasurer, and have turned over all books to the newly appointed Rev. J. T. Stovall, of Highway, Ky., and am now located at 1019 1/2 Myrtle St., Oakland, Cal.—W. W. STOVER.

**CHANGE OF CAMP**—After having failed to make the arrangements for the District campmeeting at McAlester, we have decided to hold it at Henryetta, Okla., beginning Saturday, October 24th, and closing with our Assembly, which is to be held November 4th to 8th. Let all the preachers make their arrangements to be on hand.—D. H. HUMPHREY, Dist. Supt.

**HOLINESS CAMPMEETING**—The Southern Maryland Holiness Association will hold its tenth annual campmeeting at La Plata, Md., August 7th to 16th, inclusive. The workers are Rev. J. T. Hickman, Rev. E. F. Forrest, Rev. D. W. Sweeney,

Rev. C. J. Penn, and others. Miss Myrtle Cryder, of Wilmore, Ky., will lead the singing. For further information, address Rev. J. H. PENN, President, Martinsburg, W. Va.

**NOTE OF APPRECIATION**—I take this method of thanking all our friends for their sympathy, and those who have contributed of their means to help me through the hardest place of my life, in the long continued sickness and death of my husband, Rev. James Pierce. It has been indeed hard for us along many lines, but the Lord has promised to supply all our needs, and I am trusting Him. I ask a continuance of your prayers.—Mrs. J. W. PIERCE.

**EVANGELISTIC**—Rev. L. H. Ritter will hold meetings as follows: Ashland, Okla., July 1st to 9th; Kerrville, Tenn., July 25th to August 5th; Milton, Okla., August 6th to 20th; Sallisaw, Okla., August 21st to 31st; Stuart, Okla., September 4th to 14th; Irving, Texas, September 16th to 26th.

## District News

### LOUISIANA

The Ellis camp this year was by far the best meeting in the history of the camp. The little band of God's true and tried saints stood by the meeting faithfully.

Evangelist J. E. Gaar did the preaching. Brother Gaar is a man of prayer; he waits long before the Lord, on his knees with an open Bible, before coming to his audience. I have known of and worked with Brother Gaar in other days. The Lord has given us many precious victories, but in this meeting the Lord used him in a marvelous way. His Bible readings at the day services were owned and blessed of the Lord. There was such unction and glory, until the saints were made to rejoice and sinners would rush to the altar and weep their way to the Lord. These days of triumph and victory will linger long in our memories.

T. C. LECKIE, Dist. Supt.

### EASTERN OKLAHOMA

We closed a week's meeting at Henryetta, with Brother G. F. Haun, with good results. It was the best short meeting I was ever in. There were quite a number who prayed through. Brother Haun has surely made good at Henryetta. I go next to Forney, Texas, for a meeting. Please pray for this meeting, as there is but one sanctified man there—Brother W. E. Cooper. But he has the blessing good. We are expecting a great meeting.

D. H. HUMPHREY, Dist. Supt.

### NEW ENGLAND

While the anti-holiness campmeetings are dying out, the real holiness, second-blessing campmeetings are constantly increasing.

Those who are in charge of Portsmouth camp are looking and arranging for a gracious and profitable campmeeting. Dates, July 24th to August 3d. Just got a good report from our church at Worcester, Mass. This is our newest church in New England. Our district superintendent is now there in extra meetings.

## Pentecostal Collegiate Institute

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Rev. J. C. Bearse, Principal  
No. Scituate, R. I.

## TELEGRAM

### Victory in the Wisconsin District!

Marquette, Wis., July 5, 1914.

HERALD of HOLINESS:

Porterfield, Wis., tent meeting all-day meeting, July 4th. District Superintendent Thomas speaking on "Great Day of God's Wrath," closing with hallelujah skyrockets! Eleven souls prayed through! Great wave of glory! Outlook fine, up-look glorious!

L. W. BLACKMAN, Dist. Sec.

Is Portsmouth, R. I., campgrounds to be the campgrounds of the New England District of the Pentecostal Church of the Nazarene? If not, where will the Northeast District hold their District campmeeting?

It was good to meet the preachers at their last monthly preachers' meeting in Lowell. Our meetings for the season will be at the various camps of the summer. Then, at Fitchburg, the first preachers' meeting will be held in October.

Rev. J. Richardson preaches each Sunday at Chestnut Hill, near Millville; the rest of the week he works on his farm.

Rev. Ernest Wesley, whom God saved from seven secret societies, showed the evil of these orders in pastor Norberry's church.

Former Pastor Wyman, of the Methodist Episcopal church, at Uxbridge, Mass., was one of the preachers at Woonsocket church.

The writer is engaged as one of the workers of Delanco, N. J., camp. This camp has seen scores and hundreds of people at her altars seeking pardon and purity.

The committee elected at our District Assembly to consider the matter of a Northeast District campmeeting, will meet at the Grandview Park camp. Then later at the Portsmouth camp.

Sister Curry, who did such excellent work at our Eastern Holiness School last winter, will not return East again next year to take up the work there. She will remain as pastor of our East Palestine, Ohio, church.

The holiness preachers of the Evangelical church in New England will hold a holiness campmeeting at Montpelier, Vt. The Revs. Stevens, Post, Loite, and Dotey, are the workers announced.

It will pay our New England holiness churches to give some attention to our early fall conventions. In order to secure some good helpers we need to look ahead a few months. Now is the time to plan for our fall conventions!

Mrs. Cookman, widow of that sainted Alfred Cookman, has passed on to the paradise of God, to meet her precious companion of earth. She spent her last days with her daughter in Germantown, Pa.

Let all the members of the Pentecostal Church of the Nazarene lift up a prayer to God, that if it is His holy will that the Pentecostal Churches in Scotland should unite with our body, that such an union may be perfected when Gen. Supt. H. F. Reynolds passes through Scotland, in September.

The Commencement exercises were well attended and nicely conducted at our Pentecostal Collegiate Institute. Revs. J. C. Bearse, Smith, Hart, Noble, Keeler, Meyers, and the writer, besides a number of lay members were present.

Prof. Smith, of the Pentecostal Collegiate Institute, preached at the Emmanuel Church on a recent Sabbath night. Our brother had the blessing of the Lord upon him, and seeking souls were at the altar.

Principal J. C. Bearse, of the Pentecostal Collegiate Institute, will make North Scituate, R. I., his headquarters for the summer. He will be open for campmeeting work and supplying pulpits during the holidays. Any one desiring his services can address him as above.

Pastor Norberry gave a Bible reading in his church on infant baptism. For the want of being associated with other holiness bodies, and getting needed light, this church has held exclusively to baptism by immersion—a position absolutely wrong for any holiness church to assume, as such a matter has no connection whatever with holiness, any more than any other of these side issues.

"KEEP ON BELIEVING."

**Passed Away**

Dr. W. B. Palmore, editor of the St. Louis Christian Advocate, died in Richmond, Va., July 5th. In the death of this good man we have lost a warm personal friend of many years' standing. He was a great traveler and philanthropist. He told us twenty years ago that his estate was willed to the Methodist Episcopal Church, South, which he loved with a deathless ardor. He never married. His fortune of \$50,000 goes to the church. This includes the St. Louis Advocate, which is a valuable piece of property to the Methodist church in Missouri. We have enjoyed many a visit with him to the several conferences in Missouri; while we were editing the organ of the Tennessee Conference. We travelled much together and had sweet fellowship together.—B. F. H.

**General Church News**

FROM F. E. MILLER AND WIFE

We have just closed a ten days' meeting with the Elkland holiness camp. I can truthfully say this meeting will go down in history and be written in the book of life as one of the greatest here in years, and a most wonderful time to our own souls. God was in the camp, and gave special liberty and blessing in our Bible readings and power in song. Rev. H. H. Williams, of Milltonville, Kan., did excellent service, under the special anointing of the Holy Ghost. We had deep conviction for sin; altars were filled, and heavenly glory all the way through. The old-time gospel of hell fire was given, men brought to the judgment light, and blessed results followed. One young woman, with a complication of diseases, convulsions, etc., under the cure of two doctors for several days and given up to die, was through prayer and laying on of hands completely healed, and today is well. We visited another home troubled with evil spirits, and God delivered. New doors are opening for us; God meets every need. Our next stop is at New Castle, Pa. Our mail address is Lowville, N. Y.

BLACKWELL, OKLA.

In spite of the hot weather and wheat harvest and threshing of the wheat, the Nazarene flock at Blackwell are moving on to victory. We had a blessed day Sunday, at both the morning and evening services. Some of our members are out in the country working with the threshing machine, but some from other churches are coming to our meetings, and God is helping us to show them the true plan of salvation that saves from all sin, by a two-fold work of grace. Our annual camp-meeting will be held this summer July 23d to August 2d, under a tabernacle in Blackwell. Rev. Bud Robinson will be the evangelist; Rev. C. A. Imhoff, pastor at Hutchinson, Kan., will be the song leader, and we are expecting others to come in during the battle for the Lord. We cordially invite all who can to attend this feast of fat things and hear Bud Robinson give out the word.—J. H. VANCE, Pastor.

SEYMOUR, IND.

Last night we closed our special tabernacle meeting, which has been held in Southwest Seymour. Our plan was to make this meeting preparatory to our annual mid-summer meeting, and we certainly feel that it will be. This meeting has been held under the auspices of the Young People's Bible class. God poured out His Spirit upon us from first to last. Most of the time we have had large audiences to hear the gospel truths. Six were at the altar last night, and there have been twenty-five definite seekers during the meeting. A night-watchman at the woolen mills, a Lutheran, has been brightly saved. Sister Laura Trueblood was our congenial co-worker. God blessed her messages and ministry, and we greatly appreciated her services. Our next meeting will be in the city park, from July 17th to 27th, with Dr. Ellyson and Rev. Emily Ellyson in charge. We are expecting an unusually good meeting, because the Lord has told us to ask largely that our joy may be full. If any one from out of the city desires to attend this meeting, please write us and we will make arrangements for lodging at reasonable rates.—M. T. AND LIDA BRANDYBERRY.

EVERETT, MASS.

God is with us at the People's Pentecostal Church of Everett. Last Sunday morning we

raised in a few minutes \$90, for interest on church debt, and other expenses. We moved our household goods here last week and have settled at 623 Broadway. We are looking forward to a good pastorate here. We hope soon to pay off the indebtedness on the church property and make some needed repairs.—A. K. BRYANT.

FROM EVANGELIST L. A. BOLEBJACK

Our meeting in Shawnee closed May the 26th. It rained almost half the time, but the folks would come, through the rain. God blessed in the preaching of His Word, and twenty-eight prayed through. The church is making great advancements. Brother Deboard is the right man for the place. From Shawnee we went to Ada for the rally, which was the greatest rally we were ever in. Some fifty professed salvation. The writer stayed over Tuesday night and preached. Eight or ten prayed through the last night. Then we went to Stone-wall, Okla., with our tent, and for eighteen days we bombarded the forts of sin. There were a few holiness folks there who called themselves the "band," but they were divided. I see the need more and more for organized holiness. Brother Gibson, from Ada, was down the last week, and assisted in song and prayer and did some of the preaching. Aurga Starbuck, ten years old, who was saved in the Ada rally, was with us the last Sunday, and conducted a children's meeting in the afternoon. It is marvelous how God is leading him out. There were eighteen professions in the meeting, and there is a possibility of organizing a Nazarene church. We are now in a meeting with the Deboard boys, near Chandler, and looking for a great meeting.

FAIRMOUNT, ILL.

The good people of Canastota, N. Y., kindly gave us a two months' leave of absence, to hold evangelistic meetings. Brother Butke, a student from Nyack, will supply. A couple of days at Olivet revealed many encouraging features. Much enlargement and advancement has been realized during Dr. Walker's administration. Anticipations run high for the coming year. At Fairmount, Ill., we preached five nights, for Brother Rolly Morgan. We were blessed with large crowds. Prospects were excellent for a great meeting. We regret we had not time to stay longer. Brother Morgan has done good work in this community. He has kindled a fire, invited his enemies to it, and they are now his joyful servants. After a day at West Pullman, we open a meeting at Bronson, Iowa.—C. H. STRONG.

FROM EVANGELIST FRANK DANIEL

I want to give a brief report of our Dallas mission work. We did a real good work through the winter and spring months, and hoped to do a much greater work this coming season, but owing to my wife's continued illness, I am forced to leave the city. It seems our only hope is to find the

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most favorable country environment farther west. The best physicians here have failed to benefit her. So I want to get in touch with some church or group of churches on the Abilene District, who want a pastor for next year. I have some boys, so want a farm of 75 or 100 acres, and we will farm and preach. In spite of years of affliction and untold expense, we mean to push ahead and do our best for God and a lost world.—REV. FRANK DANIEL, Dallas, Texas.

CARBON HILL, ALA.

After school was out we came by home for one night's visit, and then on to Alabama for our summer's campaign. Our first meeting was at Galloway, with the Nazarenes. Over forty souls plunged into the fountain. The saints were encouraged and several united with the church. Brother McLain, the pastor, has done well with the church this year. There are great things ahead for the Galloway church. From Galloway we went to Nauvoo for a few days' services with our church. Here we had a hard pull, but great was the victory when it did come. Brother Butler, the pastor, was with us the last Saturday night and Sunday of the meeting. He is a team within himself. We left the church in fine shape. They are expecting Brother Allie Trick with them in September for a grand revival. We began here at Carbon Hill last night under a tent. It is a prosperous little town and we expect to plant a church here. Brother Warwick, our co-laborer, is at his best. We are trying to make our work count for the HERALD OF HOLINESS.—H. H. HOOKER.

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## A Comparison-Study of Religions in India

Parsee	Hindu	Roman Catholic	Mohammedan	Buddhist
Count beads in saying prayers	Count beads in saying prayers.	Count beads in saying prayers.	Count beads in saying prayers.	Count beads in saying prayers.
No idols.	Bow down to idols and say prayers.	Bow down before images and say prayers.	No idols.	Bow down to idols and say prayers.
Pray before lighted fires.	Use lighted lamps by the idols.	Use lighted candles by the images.		Use lighted candles by the images.
Use incense in worship.	Use incense in worship.	Use incense in worship.	Use incense in worship.	Use incense in worship.
No sacrifices.	Offer sacrifices of goats, etc.	Offer sacrifice of the mass.	Offer sacrifices of goats, etc.	
Zend language sacred.	Sanskrit language sacred.	Latin language sacred.	Arabic language sacred.	Pali language sacred.
Say prayers for the dead.	Say prayers for the dead.	Say prayers for the dead.	Say prayers for the dead.	
Repeat set prayers from books.	Repeat set prayers from books.	Repeat set prayers from books.	Repeat set prayers from books.	Repeat set prayers from books.
Wear sacred shirt and string.	Wear sacred beads and strings.	Wear sacred beads and the Crucifix.	Wear sacred beads and charms.	Wear sacred beads and string as charms.
No beggars.	Rishis, gosais, Sadhus, yogis, etc.	Hermits, monks, nuns, etc.	Fakirs.	Monks, nuns, etc.
Cause sacred shirt and string to be put on their children, after which they are counted in the religion.	Cause sacred string and beads to be put on their children, after which they are counted in the caste.	Cause infants to be sprinkled, after which they are counted.	Cause male children to be circumcised.	Cause strings and charms to be put on children.
	Dress the idols in showy raiment.	Dress the images of saints in gorgeous apparel.	Parade with the tabut.	Cover the idol with gold-leaf.
	When priest utters words the diety is said to enter the idol.	When priests utter words the wafer is said to become really Jesus.		
No fasts.	In seasons of fasting, eat sweetmeats and parched rice.	In seasons of fasting, eat plentifully of fish.	In seasons of fasting, eat plentifully after the sun goes down.	Have seasons of fasting, but only in name.
Zoroaster died.	Ancient Brahmins all died.	Jesus died, rose again.	Muhammed died.	Gotama died.
Make pilgrimages.	Make pilgrimages. Brahmin oppression.	Make pilgrimages. Priestcraft.	Make pilgrimages. Priestcraft.	Make pilgrimages.
Zend-Avesta sacred.	Vedas sacred. Rings a bell as he goes into the temple to worship. Relics sacred. Circulate letters supposed to have fallen from heaven.	Bible, Apocrypha and prayer-book sacred. Rings a bell while priest is saying certain prayers. Relics sacred. Circulate letters supposed to have been written by Jesus.	Koran and Moses' writing sacred. Rings a bell after he has finished prayer.	Sayings of Buddha and many books held sacred. Relics sacred.
Use and distribute holy water.	Use and distribute holy water.	Use and distribute holy water.		
Fee the priests for saying special prayers.	Fee the priests for saying special prayers.	Fee the priests for saying special prayers.	Fee the priests for saying special prayers.	Fee the priests for saying special prayers.

Selected from "India a Problem."—L. S. T.

**T**HE above comparative table of heathen religions of India, gives a glimpse into conditions of the peoples to whom God has called us to be light bearers. It will be noticed that we have classed the Mohammedan and Roman Catholic as heathen religions, and truly they are such, although both profess to worship the true God, and one acknowledges Jesus Christ. A comparison of the table will show the Roman Catholic as in reality having more points of similarity with all heathen practices than any one other religion. In the Christianizing of the world the Roman Catholic is counted in the statistics as Christian. How far it is from being such, and how close it is to the rankest heathenism the above table will show. A study of the table will reveal what the true missionaries of the Christ will have to come in contact with not only in India, but in Mexico, Central America, and the vast continent of South America, nominally Christian

—Roman Catholic. It is here that the final and most stubborn warfare of the cross will be waged; more stubborn and more prolonged, we opine, than the conquest of the lands where the name of Christ has never been heard—but where the name of Christ has not been made to stand as a covering of the most vile sins and darkest superstition.

The harvest is white, the laborers are few, ah, so few, and the church sleeps. Brother, Sister, what does Jesus Christ mean to you? What has He and His religion brought to your life? Is there anything in it more than you read in this table? Is it something to do in the way of empty ceremonies? Something to placate a malevolent god, or brutal, avaricious priest? What do you know of the love of Jesus? Your answer will be found in your attitude toward these brothers and sisters of yours who are still under the hopeless bondage of these heathen forms.

FROM EVANGELIST J. B. MCBRIDE

Rev. Charles Stalker and myself are now in the beginning of the Newberg campmeeting, and prospects are fine for a real salvation time. This is a holiness association campmeeting, but some of the best Nazarenes in the state are backing and pushing the work of holiness on all lines here. The two Drs. Dixon and their families, with others, are in the work hand and heart. My soul is on the stretch for greater things. We must see greater meetings or fall behind, and God forbid that any of us should not make progress in divine things! I go next to the great Spokane camp, July 9th to 19th; Claymour, Ky., July 23d to August 3d; Cleveland, Miss., August 6th to 16th; Koentore camp, Miss. (Healing Springs, Ala., P. O.), August 20th to 30th; Des Arc, Mo., camp, Sept. 3d to 13th. My permanent address is Pasadena, Cal., R. F. D. Box 225.

DELMER, NAOMI AND SLATEBRANCH, KY.

Our meeting at Delmer is starting up fine; preaching conducted by Will H. Nerry; Sister Nerry conducts song services, with Miss Vinne Gibson, of Highway, Ky., at the organ. Sunday was a great day; the glory was down, conviction was on, and seekers at the altar. Some prayed through to victory, either reclaimed, saved, or sanctified. Our Naomi church is moving along nicely. They have been so busy in their crops that they haven't completed their house yet, but crops are about finished and they will soon complete their church. We expect a great time at the dedication about the first of August. Slatebranch, our new church just organized, has the glory. We preached for them Sunday and had a good day; three at the altar for pardon or purity. We received six into the church.—F. V. TAYLOR, Pastor.

VALLIANT, OKLA.

The big tent meeting starts off well; good services last night. Rev. Savage and wife, of Sallisaw, Okla., are with us. Our faith claims victory.—JOHN D. EDDIN.

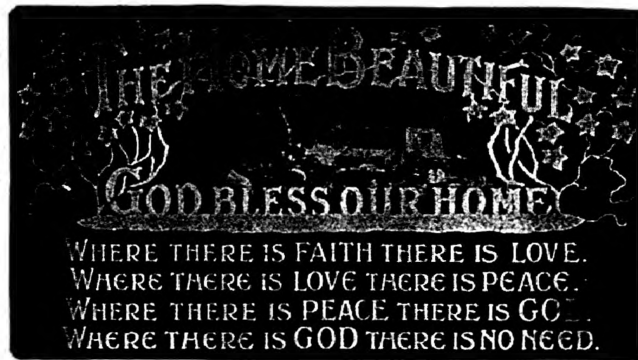
LAWRENCE, KAN.

The campmeeting is starting off well, with six small tents on the ground and more coming. Brother Lord is preaching the Word with power and great freedom. Souls are getting under conviction in the three services every day. The camp will continue till July 19th. Anyone wanting information, write or call up the writer, IRA STEVENS, Pastor.

FROM THE TEXAS TRIO.

We have just closed a month's campaign in Marion, Ohio, in one of the most beautiful little towns we have been in in a long time. The outlook for a Nazarene church is splendid. They have only been organized eight months and are prospering. They were a "mission" people, under the leadership of Mrs. Coil, for twenty years—a godly woman and one who led them in a plain path and kept them in harmony and love. Now that they have organized into a Nazarene church, the blessing of God is upon them in a marked way. Brother Ernest Dearn is their efficient pastor. He is certainly loved by all his people and knows how to win the hearts of both saints and sinners. His faithful little wife is always at his side in every emergency, and stands loyally by him and the people. Their songs and exhortations blessed our hearts, and their hospitality made us homesick. Our fellowship together was sweet and we learned to love them and their whole flock. We were beautifully entertained and well cared for, and grew fat off the luxurious tables we were privileged to surround in the homes of many of the members. We were to be entertained one Thursday during the meeting at the home of a member, Mrs. Dowler. When Thursday came, there was a funeral, instead, in that home. Her oldest son was suddenly killed by the falling of a telegraph pole and we went to the house of mourning instead of a feast. God wonderfully sustained her until her courageous spirit was a marvel to all. God gave us the hearts of the people in more ways than one. Being newly organized, we found considerable prejudice, of course, but there is not a nobler, more refined, educated and godly set of holiness people to be found anywhere than in Marion, Ohio. Some were taken into the church on the last Sabbath. Among them was one family, father, mother and ten children—a Sunday school in themselves. It stirred up carnality as usual when they left old Egypt. They are planning to build a large Nazarene church soon. We raised \$1,250 for the expense of the meeting and the new lot they propose to build on, which goes to show the spirit of this humble little band of forty members. The

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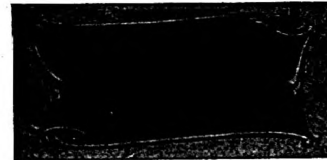
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1. Trust in Him at all times.
2. My help cometh from the Lord.
3. Lord increase our faith.
4. Wait on thy God continually.



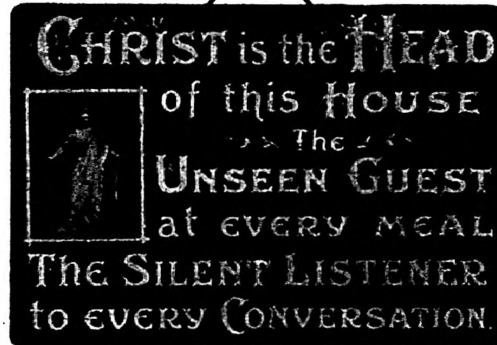
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street meetings were a marked success. Visiting preachers say they never saw such open-air meetings in all their lives. Fully 600 people stood every Saturday night for two hours and never moved away during the entire time. The first Saturday night three seekers came forward and knelt on the stone steps and were gloriously saved. The second Saturday there were four seekers. We marched two by two to the tent, a distance of four blocks, and the greater majority often followed. We had the privilege of hearing the old warrior, B. S. Taylor, who loves the Nazarenes and says he may be one soon. He preached on the courthouse steps and in the tent twice. Many were made glad, some were made sick of their sins, and others were sad when he left. A godly number knelt at the altar, and the encouraging part of it was that there were those who were possessed with stickability, and good material, and we believe will fight for holiness as long as they live. We love the holiness folks, and especially are we in love with the Nazarene Church and all its interests. We are at present in East Palestine,

Ohio, with our Sister Curry. A good beginning, and we hope to report a good victory at the ending. We will be here until July 12th. We want to ask all the people of God to pray for our dear Brother Dearn, who expects to leave Marion sometime this month for a rest at his wife's home in Maine. He is breaking down physically, and unless God undertakes he may be a nervous wreck. We have no such good Nazarene preachers and pastors to give up. Brother George Ward and wife, of East Palestine, will fill his place this summer, and they will fit in fine.—C. E. ROBERTS AND WIFE AND MISS TAYLOR, The "Texas Trio."

LITTLE ROCK, ARK.

Meeting fine! Closed Sunday night, June 28th, after running a month. The last two weeks Brother Waddle helped us. He's a terror to sin, but a lover of sinners. Some fine work was accomplished and work was really done for eternity. A few good members were received. Our next tent meeting will be July 15th to 26th. District Superintendent Haynie will be the evangelist.—JOSSEPH N. SPEAKS.

## Annual Campmeeting, Pentecostal Church of the Nazarene Twin Oaks, Pa., July 30-Aug. 9, 1914

*Location*—Twin Oaks is on the Baltimore and Ohio railroad, sixteen miles from Philadelphia and nine miles from Wilmington, Del. About seven trains run to and from Twin Oaks daily. Conveyances will meet trains at station.

*Workers*—Rev. H. G. Trumbauer, *District Superintendent*, in charge; Rev. Preston Kennedy, of Binghamton, N. Y.; Rev. Charles L. Slater, *Missionary to Africa*; Rev. A. J. Dolbow, of Wilmington, Del. All the pastors and preachers of the District are specially invited and expected.

*Services*—Opening service, Thursday, July 30, at 10:00 a. m.; six services daily—preaching at 10 a. m., 3 and 7:45 p. m.; missionary meeting, Thursday, August 6th, at 2:30 p. m.; old-fashioned love feast both Sundays, at 9 a. m.

*Rates*—Tents, 12 x 12 feet, with floor, \$3.75. Straw provided free. Bed springs, 60 cents; cots, 35 cents. Mention which are wanted when ordering your tent, which should not be later than July 15th. Board, per week, \$4.50; for the eleven days (\$3 meals), \$7; lodging at low rates. Bring bedding if possible.

For further information, address Rev. J. Trumbauer, 328 North Franklin St., Allentown, Pa.; or, Rev. J. T. Maybury, 1917 West Allegheny Ave., Philadelphia, Pa.; or, Revs. H. G. Trumbauer, H. N. Haas, J. E. Deight, E. C. Krapf.

**PRAY AND PLAN FOR A GREAT MEETING!**

### CLAYTONIA, PA.

We have just closed a fifteen days' meeting in Claytonia, Pa. God was with us and gave a few souls. We will serve this church in conjunction with Tarentum for this Assembly year. We feel like pushing the work here and shouting the victory through the Blood. We are on the firing line.—**EPHRAIM WORDSWORTH, Pastor.**

### WARREN, PA.

The meetings that have been going on for the last three weeks closed Sunday, June 28th, with a shout in the camp. It has been a time of refreshing for the saints, and many hearts have been made glad. Brother Fogg has preached the gospel with no uncertain sound, and the truth has taken effect, as it always does when accompanied by the Holy Ghost. The meetings were well attended, the tent being well filled every night. Sunday nights the people came till there was no room, and stood on the outside and listened attentively to the gospel as it was preached and sung. One special feature of this meeting was the prayer service held every day, from 10 to 11 a. m., when the Lord did bless the sisters as they poured out their hearts. To my mind the success of this and any meeting can be laid to the prayer meeting that is held. Brother Fogg and I were royally entertained at the parsonage. How God did bless us as we gathered at the family altar three times a day to pray for each other and also the meetings! The Nazarene folks at Warren are a fine lot of people. They know how to do things. The pastor, Rev. John Gould, is God's man and has learned the secret of letting the Lord have His way, not only with his own soul, but willing that the Holy Ghost shall have His way with other folks. We should not forget to mention the faithfulness of Sister Gladys Gould, who was present at every service and filled her place well at the piano. Also, we would remember Brother Glen Gould, the coming second-blessing preacher, as he helped out in

the singing and also on the violin. God bless the young people in Warren! They are a fine lot of folks. It has been a successful meeting every way, and some seventy-five or eighty souls were on their knees at the altar. We go to Douglass, July 17th to 27th. Permanent address, Andover, Mass.—**JOHN F. GIBSON.**

### VICTORIA, B. C.

Victoria having recently been added to the Northwest District, we have made our first visit there, and must confess it is a case of "love at first sight." This is a very beautiful city, truly metropolitan in every way. We find them unique in some customs in this province, one most noticeable to one from the States being pedestrians, vehicles and cars all take the left, instead of the righthand side, and our foreign way was often manifest, especially in expectation of catching street cars on the righthand side. The household of faith there, known as Nazarenes, are also peculiar from the nations and the world, having ways like the ancient Hebrews, diverse from all people, who will not bow down to men or gods of wood, stone, silver or gold. They have taken on the heavenly fashions, too, and look just like the rest of the family. So we don't feel strange or lonesome, but perfectly free and at home. We have a nice property, well located in the center of a good residence portion of the city, with building so erected that it can be easily enlarged. They expect soon to put up a good parsonage. We have about twenty-five members, most of whom we think will test 18 karats fine, and bear the stamp of the kingdom of God. Rev. J. M. Clos (pronounced Closs) is acting pastor, who, with his wife, has been a Baptist preacher and evangelist for many years, enjoying the blessing and preaching entire sanctification as a second definite work of grace, and long identified with the Whatcom County Holiness Association of the State of Washington. We had a real season of refreshing yester-

## The Publishing House

H. D. BROWN

Our travels in the northwest reveal many friends of the Publishing House. At Monroe, Wash., with Brother N. H. Squier in charge, we had delightful services and found many friends and helpers in our work.

On Sunday, June 14th, we looked in on First Church, Walla Walla, and heard Sister Wallace, the pastor, preach. In the evening brother and Sister John Reser kindly drove us in an automobile out to Sudbery, where we had a very interesting service and took a good offering for the Publishing House.

At La Grande, Ore., on Tuesday night, June 16th, we had a good audience, a good service, and received an offering of \$80 for our Publishing House. At this place Brother Chapman has had the congregation worship in his house for some months. The blessing of God has been upon this work at La Grande.

From this point we made our way to Burns, Ore., where a gracious revival has attended our work. This town of 1,500 people is located in the midst of the great mountains and is a very picturesque place. The elevation is 4,200 feet. The climate is cool, and the scenery is fine. The whistle of the locomotive is not yet heard in this valley. It is fifty miles long and thirty miles wide, and between the surrounding mountains it forms a great basin of almost level land. The land is rapidly being broken up and produces very good crops of grain. Settlers are coming in and our Church of the Nazarene has undertaken a great work among these people. The work of Brother Lewis and Brother Matthews at this place has been reported. They left a church of about eighty members. They are worshipping in an old saloon building, with the bar and billiard tables still there. They expect to soon have a new church building.

Over this great valley in different directions they are culling for our services. In several schoolhouses our people are preaching the gospel of full salvation, and the work is increasing. Sister Sadie Lewis is the pastor and Brother H. G. Saunders is coming to take the circuit around in the great valley. This is a great country, and this is a great work for our church. Dr. D. E. Standard and wife are leading members and great workers in our church at this place. They are both educated physicians, and maintain a hospital in Burns. They are given to God and the church for medical missionaries in the foreign field as soon as the way shall open. Rev. Harry Hayes, the district superintendent, and Brother Eugene Emerson, of Nampa, Idaho, met us at Burns, and we had a few days of delightful and profitable services. We raised for the Publishing House about \$90, with other pledges yet to come in.

day, and a revival burden is on the saints. Thank the Lord! Rev. G. S. Hunt, who has been superintendent of the British Columbia District, takes a pastorate. The church is located at 1213 Fisguard street; pastor living just in rear. The Victoria church very graciously ministered to Brother and Sister Eaton during their suspense at the national boudry on their return from India, counting it a privilege so to do.—**DE LANCE WALLACE.**

### NORMA, N. D.

Our tent meeting, held twelve miles northeast of here, was blessed of God. Over twenty souls prayed through to victory. We were disappointed to hear from Brother Edgin, of Ozark, Ark., just as the meeting opened, that he could not be with us because of sickness in his family. Brother A. F. Ingler, of Massachusetts, took charge of the afternoon services and the singing, and Brother C. B. Prine, of Velva, N. D., brought us the gospel message several evenings. We believe the meeting was especially helpful to our own people, and that the work here is being established to remain. The enemy is working hard, but God is overruling for good. Sunday, June 28th, was a very rainy day and showers of blessing fell upon each of the services. Twelve were baptized and others who wish to be immersed will be later. We feel to thank God and press on.—**WILLIAM M. IRWIN, Pastor.**

### Fortieth Anniversary

## Douglas Campmeeting

Douglas, Mass. For the Promotion of Scriptural Holiness  
**July 17 to 27, 1914**

**Free Tents**

10 x 12  
Board  
Floor

**Free Tents**

10 x 12  
Board  
Floor

### Free Tents

Will be furnished to all those who can come and attend these great meetings. A small charge is made for bedding, etc., if furnished by the camp. Write and engage one of these free tents at once, and plan on spending your vacation with God's people at old Douglas camp. Living outdoors, amid the pines in a tent for ten days, will do your body great good and your soul will be refreshed and built up at the services, where God has met and blessed so many people during the past forty years.

### Special Workers

Rev. C. M. Dunaway, of Atlanta, Ga.; Rev. C. J. Fowler, president of the National Holiness Association; Rev. Bessie B. Larkin, of Philadelphia, evangelist and solo singer. Mrs. Jane E. Read will conduct the daily Children's Meeting. Brother John F. Gibson will lead the singing. Many other preachers and workers will assist. Rooms for two persons for 25 cents and 50 cents a night. Board by the day or week; also on European plan. Make your arrangements early.

For Free Tents, Rooms, Time Tables, Circulars, or other information, write to  
**Rev. H. N. Brown, Douglas, Mass.**

## Pentecostal Collegiate Intsttute Commencement

### SUNDAY

The exercises of Commencement week always begin with the baccalaureate sermon on the Sabbath. The preacher this-time was Rev. J. C. Bearse, our new principal. The message was based on the words, "Quit you like men, be strong," and was well adapted for the occasion. Among the thoughts which were brought out were these, that Christian manhood is a real manhood; it is not a superficial exterior, but has vital substantiality; it is a pure manhood, and it is a strong manhood. In the evening the Senior class had charge of the service. Several members of the class gave brief but inspiring talks on such subjects as duty, love, divine promises and blessings from the sick-room; others gave their testimony. The whole service was permeated with a sense of the divine presence and was a marked witness to the fact that Jesus Christ can fill and satisfy the desires of our young folks.

### MONDAY

Monday evening there was a joint meeting of the Perry and Lincoln Literary societies. Mr. Turpel, of the Perry Literary society, presided, assisted by Miss Martin, of the Lincoln Literary society.

The whole program was very fine, but the real feature of the evening was the debate by members of the Perry society.

The subject was, "Resolved, That the government should prohibit by law all marriages tending to moral degeneracy."

Ernest Drummond and Henry Hall defended the affirmative and Harold Kirkpatrick and Vladimir Dimitroff the negative.

The judges returned a verdict in favor of the affirmative and thus the momentous question was settled.

### TUESDAY

Tuesday afternoon and evening missionary services were held, with Miss Julia Gibson as the speaker. Miss Gibson is a returned missionary from India and is now taking a course in the Philadelphia Medical College. She expects to graduate next year and receive her degree, after which she intends to return to the mission field in India. We are happy to number Miss Gibson among our graduates, who was valedictorian of her class.

Miss Bertha Munroe, president of the P. C. I. Missionary Society, was in charge of the program in the evening. The services were held in the Pentecostal Church of the Nazarene in the village.

Miss Gibson's address was inspiring and enlightening. She emphasized the need of a heavenly vision of the Savior, so clear and captivating that the soul beholding it would be able to bear all things, believe all things, and be a victor at home and abroad.

### MALDEN, MASS.

Praise ye the Lord! Sunday was a blessed day. In the morning we endeavored to raise our weekly offering up to \$50 per week, and we very nearly accomplished this. In the evening, after a blessed street meeting, we had a glorious revival service. Brother Borders preached on Achan, and several sought the Lord. Many of our people are attending old Grandview Park camp this week.—**LEROY D. PEAVY.**

### SHERMAN, TEXAS

We closed our last meeting at Idabell, Okla. Pastor M. C. Coon is very faithful in his labors and is ably assisted by his wife. The singing was most excellent, Misses Dameron and Vernor, of Hugo, being in charge. The meeting was not all we had hoped for, while some say it was far the best meeting ever held in the town. The crowds were large and attentive. I found the people still love the truth. One of the encouraging features of the meeting was the number of men seeking God. Some of the leading men were definite seekers; among the number a very prominent oil man from Tulsa, 72 years of age. Poor fellow! he bowed himself in the sawdust out from the shed among

### WEDNESDAY

This was Alumni day. Their banquet was held in the afternoon at the hospitable home of Mrs. Durfee, and was a time of renewing acquaintances. The evening exercises were held in the P. C. I. chapel, with Mr. Carrol Durfee, vice-president of the Alumni association, presiding. Rev. Josephine Burns, the president, was unable to be present on account of sickness.

Some fine musical selections were rendered by Miss Alice Hillery and Miss Grace Gleason. Mr. Harold Durfee read an instructive article and Mr. Turpel supplied the amusement by his humorous selections.

Rev. Louis Reed, of Drew Theological Seminary, sang a solo and also gave a splendid address on "The Nation's Greatest Need."

A considerable number of the Alumni were present and seemed glad to be back to their Alma Mater. The Association presented the school with a fine set of platform furniture. Thank you, Alumni!

### THURSDAY

The class day exercises were held in the afternoon at 2 p. m. These were comfortably informal and bright with the spice of wit. Mr. A. F. Ruth, president of the class, acted as chairman and made a brief introductory address. The new principal, Rev. J. C. Bearse, offered prayer. Miss Ruth Weaver read the class history, Mr. George LaFlash the statistics, Mr. Robert Kirkland the prophecy, Miss Elizabeth Worden the poem, and Miss Myrtle Pelley the will. The class song was very inspiring and well rendered.

Mr. Vladimir Dimitroff gave the charge to the Juniors, which was responded to by Mr. Clyde Sumner in behalf of the Juniors.

### GRADUATION

The crowning evening of the week came with the graduating exercises on Thursday night. Through the kindness of pastor and people, these were held in the Baptist church, which is much more commodious than our own chapel. About a quarter of eight the Senior class filed into the auditorium and took their places on the platform; there were seventeen noble young men and women. After certain musical selections and the invocation by Rev. G. B. Cutler, pastor of the Baptist church, there came the different orations. These were marked by a depth of thought which was notable for immature minds. When they had been concluded and the valedictory had been given, the diplomas were presented by the principal. Some had struggled long and earnestly for this coveted prize, and it was with a glow of satisfaction that they received this reward for their labor. A selection by the chorus and the benediction concluded the program, and another class passed forth from P. C. I.

the crowd on the last night, while I poured out my heart in his behalf. A sad thing in his past record was that he had taken the life of seven of his fellow men. There were about forty definite experiences received. I hope to return soon and finish the work. We had the co-operation of the Methodist preacher; also others, including the Methodist Protestants and the Presbyterians of the old type. Our only hope is to keep clean and in harmony with the Bible, preach a full gospel full of power and life. I go next to Culleoka, Texas, with B. F. Neely, pastor.—**B. F. PRITCHETT.**

### ALIX, ARK.

Sunday, June 27th, was a blessed day with our church. Our pastor, Rev. A. B. Calk, brought the message from Acts 1:14, after which the church was presented to him for dedication. The church praised God that the debt was paid off. After the dedication the sacrament was administered and quite a number participated. How we praised God for a church where holiness is preached! Our revival meeting begins July 18th, and we are looking to the Lord for a great refreshing from the skies, and for many souls to be saved.—**MRS. LETTIE BAKER.**

## Sunday School Literature

If you have not ordered Sunday school literature for the present quarter, do so at once. Although we made provision for quite an increase in the circulation of our Sunday school periodicals, it looks now as though there would not be enough to supply the demand. It is too late to print more. We will fill orders promptly as long as the supply lasts.

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**SALEM, MASS.**

The work of God in Salem is moving on, in spite of many difficulties. Four souls knelt at our altar recently, and we are looking for more to surrender to our God. In the large fire which swept this city, God spared our church building. Three of our families were made homeless, while others lost their employment. It looked for a time as if our own home would go, and we had to move our little ones to a place of safety, but the wind changed and our part of the city was untouched. Pray for us at this time, that God may help us to surmount every difficulty, and the cause of holiness succeed in Salem.—IRA D. ARCHIBALD, Pastor, 27 Briggs Street, Salem, Mass.

**DONALSONVILLE, GA.**

I have just removed from Peniel, Texas, to Donalsonville, Ga., to take charge of the Southeastern Holiness Institute. We are having one of the most magnificent and best equipped college buildings in the land put up here. It is thoroughly furnished with electric lights, steam heat, deep well water, toilets, lavatories, closets in every room, and study hall and recitation rooms. It is one of the most healthful places in the South.—Rev. Z. B. WHITEHURST.

**BON AIR, TENN.**

Our meeting closed on the 21st, having three services on the last day with dinner on the grounds. It was a great day spent with the Lord. Rev. Lige Weaver and Claud Myers closed a ten days' meeting. It has been a great revival. Holiness has been preached for two years upon this mountain by Lige Weaver, and many people have been led to the Lamb of God that taketh away the sin of the world. Somewhere near sixty were saved or sanctified in this meeting. It was a great sight to see little children stand up and praise the Lord for saving and sanctifying them, and to hear them pray for a lost world. Praise the Lord for the abundance of grace that has been poured out upon us poor coal miners.—J. S. BROWN.

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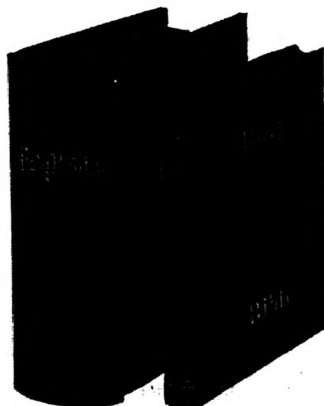
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