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EDITORIAL

THE REVOLUTION

IT HAS been truly said that revolutions never go backward. The great world-movement on the liquor-license infamy is a veritable revolution. The world has sickened of the nameless outrages of this traffic and is determined to destroy it, root and branch. The progress of the movement in our country is very gratifying. There may occasionally be local undulations or reactions in the great reform but its general trend is and has been for years onward and progressive with the sure presage of final demolition. Our country settles every question which it makes up its mind to settle. The lottery was once deeply and seemingly immovably rooted in our republic. The beginning of the movement for its destruction was scoffed as a Utopian dream of fanatics, but the lottery was utterly destroyed. The nation made up its mind to abolish slavery, an institution hoary with age, heartily endorsed and practiced by half or more of the states of the Union, and with countless millions of money invested in it. It certainly seemed an impossible achievement, but the nation's conscience was aroused and was never satisfied until slavery was utterly and forever abolished.

THE NATIONAL conscience is aroused on the liquor question, believing the license system to be unrighteous in itself, violative of the rights of the public to protection from its ravages and suicidal in the state. Steadily the movement has progressed for years and has a momentum today which never characterized it before at any time in its history.

RECENT developments indicate, in a very marked degree, the extent and tenacity which this movement has upon the public conscience. The passage of the Kenyon-Webb Bill by Congress, and especially its passage over the veto of President Taft, was conspicuous proof that Congress felt the pulsations of the invincible national conscience on the question, and dared not do otherwise than obey this omnipotent behest. It is not only necessary for a nation to feel and be right on a great question like this, but such a conscience must be assertive. It must have a voice which makes itself heard. This is just what caused the passage of this bill. The popular conscience was always against the infamous license system, but was a long time in learning that it had to have a voice loud enough to be heard even by politicians and statesmen.

WE REGRETTED but were not surprised that President Taft vetoed the bill. This closing act was possibly a fitting climax to an administration which was characterized chiefly by a long series of blunders of divers proportions. The subterfuge behind which Mr. Taft sought to hide himself was a plea of the unconstitutionality of the bill. Other lawyers of equal distinction and ability believed and voted otherwise. Besides this, the bill, if passed, was inevitably destined to be tested in the highest courts. And finally the transcendent justice of the bill, the inalienable right and dire need of protection against the shocking outrage of these shipments of liquor from wet states—these things should and would have led any president whose heart and mind were half right on the question, and who was immune from the sinister influence of the liquor interests and other forces, to waive any personal doubts he may have had as to the constitutionality of the bill. We simply would add that should the courts finally adjudge this bill unconstitutional it is very certain that the Constitution will be changed as it certainly ought to be.

ANOTHER incident likely to have a very fine influence favorable to the reform is the action of President Wilson and wife, Vice-President Marshall and wife and Secretary Bryan and wife in banishing intoxicants from all White House functions. We commend the parties for this order for which they will certainly receive the gratitude of the larger part of the nation. It is stated that almost the entire cabinet are in sympathy with this action. We were surprised at Mr. Marshall's course in this matter after his record as Governor of Indiana.

THE PATRIOTIC prohibitionists of the nation certainly have every cause for encouragement and hope. Let us persevere, push and pray on, never tiring or pausing until we reach the goal of the absolute demolition of this matchless evil of the age.

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REAPING THE WHIRLWIND

THERE is widespread complaint at the smallness of congregations, the growing indifference of the public on matters of religion, the apathy and fruitlessness in the church membership, the increased difficulty in having successful revivals, and the increased indifference and hardness of sinners under gospel appeals. These facts are eliciting very serious thought and study on the part of intelligent preachers and laymen. Various causes are suggested for this deplorable state of things. It is generally attributed to the increased commercialism of the age. We are persuaded that this solution of the question is but confusing effects with cause. We rather incline to the belief that increased commercialism is but a result of the real cause of the unfortunate facts outlined above.

THE SPIRIT of rationalism for which we are originally indebted to Germany and which has spread like deadly Upas trees over the church life of our country, has done more than all other causes combined to bring about the sad condition of things which confronts the church today. This rationalism with its new theology and higher criticism, has done the work. More tersely stated, the very heart-core of these enemies of truth and the Bible is simply a determined, inveterate, desperate purpose to eliminate the supernatural from the entire domain of religion. Hence they banish inspiration, miracles and all that is supernatural from the Bible. They discard hell, deny the new birth and all conscious religious experience. Prominent divines in great American churches—pastors, editors and college professors—lured by the great names and literary prestige of the German infidels who originated these heresies, quickly adopted their views, and from editorial tripods, college chairs and prominent pulpits the poison began its deadly work of distillation. Naturally and inevitably the subordinate clergy in smaller pulpits, all over the land, reading these novel views from such distinguished sources, quickly gave their adhesion and began retailing the poison from their pulpits. Many of these deluded preachers were influenced to adopt these heretical views out of a desire to be considered up with the times. Thus the congregations of the churches became inoculated with this poison and by word of mouth helped to spread the ghastly errors among thousands whom the preachers had not directly reached. A secular press was found all too ready, for sensational purposes, to emblazon every heretical pulpit deliverance before the eyes of untold millions.

WHAT has been the effect? The great public, inside and

outside the churches, have had their faith destroyed in the great verities of religion. Too largely under such tutelage they have ceased to believe in the reality and deadliness of sin, in an inspired Bible of divine authority, in an eternal hell, in the necessity of a conscious, divinely-witnessed new birth, and in the blood of a crucified Christ, the divine Son of God, as the only means by which to obtain this glorious salvation.

WE HAVE, therefore, the anomalous and absurd spectacle of thousands of unbelieving, unevangelical pastors, editors and college professors addressing their millions of hearers supposedly in the interest of their souls, but offering them no hope, or peace or salvation, because neither themselves or their constituency believe in these things. What an obstacle this state of things puts before the orthodox preacher or evangelist! Just here and there, in his audiences, are found hearers amenable to his appeals, because evangelical in their belief.

WHAT more natural than the grossest commercialism and materialism as the result of such a destruction of popular faith? Men feel and reason that if there be no hell, if there is a chance beyond the grave to get right, if Christ was a mere man, if the Bible is not of divine authority, but inspired only as the history of David Livingstone or George Washington is inspired, then it is nonsense to be making this thing of religion the primary matter. We will give our chief attention and thought to the great struggle for financial supremacy. It is a part of wisdom to seek first wealth, ease, pleasure and worldly advancement. We maintain that they are perfectly justified in thus retiring religion to the rear and giving commercialism the precedence if the teachers of New Theology and Higher Criticism are correct. We agree with Dr. Mark A. Matthews who declared in the presence of a large audience of clergymen that whenever a man stands up and doubts the deity of Christ, or the authenticity of the Bible, he ceases to be a preacher, but has become a traitor to his commission and a Judas on a wooden platform. Speaking of the blood of Christ as our only hope, this distinguished Presbyterian divine said:

"I have never understood how a minister of the gospel could preach anything else. I don't know anything else to preach. A man said to me some time ago: 'If you are going to visit a certain section of the country, tell us something about the up-to-date methods, the psychological views, the civic righteousness problems and the great work of the church for the redemption of society.' I sent him word that as long as God permits me to stand in the valley with Mt. Sinai on the left and Calvary on the right, I intend to preach Christ and Him crucified. And any man who preaches anything else is a peanut and not a preacher."

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FAILING FATALLY

OF ALL the evils afflicting the churches the loss of the children from the preaching service is one of the most serious and lamentable. We speak of it as a loss because it is practically that. The children now, as a rule, neglect the church service. Those of them who are brought in touch with any religious service attend the Sunday school which is the sum total of the religious side of their life. With family prayer a thing of the past, a general absence of the children from the preaching service, and the greatly intensified materialism of the age, and the worldliness of the public school system, the children of today are certainly in a condition to be pitied. Not only this, but it makes the outlook of the church for the future dark and problematic.

A REMEDY for this evil is absolutely imperative. But to find an intelligent remedy it is necessary to study the causes which have produced this unfortunate state of things. If the Sunday school is in any way to blame for it, those in charge of the Sunday school must remedy this matter, and seek diligently to trend the children to the church services. In some places it has been found a happy change to hold the Sunday school immediately at the close of the church service. At the close of the sermon, without dismissal, the congregation becomes a Sunday school, and they proceed with the Sunday school work. The pupils were supposed to come to the church service as well as to Sunday school. The popular plan of having one service

at nine thirty and the other at eleven is certainly very awkward and not favorable for encouraging the children to attend church service. It is better to have the hour for Sunday school opening moved up so near the hour for church service as to leave no interim between.

ANOTHER great blunder, doubtless partly to blame, is the notion of many superficial parents that children ought not to be influenced in religion, but should be left to choose in this matter for themselves, when they come to maturity. This stupendous folly is so brazen, transparent and colossal that it seems almost incredible that it should be found in sane minds. What in the name of reason are parents for if not to train their children in religion? To do this it is necessary, perfectly proper and their solemn obligation to choose for the children. After maturity, upon study and reflection, if the children so elect, they are perfectly free to change their religious beliefs and church relations. But for parents to neglect to choose for them and train them in their minority, is an outrage to children's rights to such guidance, and a repudiation by the parents of the highest and holiest trust imposed upon them by the Almighty. Do we not choose our children's attire, their food their association, their schools and teachers, their doctors when sick, and everything else that appertains to their welfare? No body questions the right and propriety of this. Only when we come to the question of religion are we to let them alone and give the devil absolute right of way.

THERE is a silly prejudice against bringing babies to church which should be swept away by sensible people. What if they do disturb some people occasionally? Let the babies be brought to church by their mothers and let the habit be made universal.

ANOTHER ghastly delusion, partly to be credited with responsibility for the evil we are considering, is, that if children are compelled to go to church when small, they will turn against it when older. The few men who are heard to make this plea for not attending church, upon close investigation will generally be found neglecting the church from selfishness or indolence instead of their parents' habit of taking them to church when young. It is a fact, on the other hand, that multiplied thousands of instances can be cited of people whose history shows that a fixed habit of church attendance in early life determined their entire religious character and became a sheet anchor which held them to duty and to God till they reached the pearly gates. A preacher asked a large audience of business men in a large metropolitan church recently why they attended church. Almost without exception, they answered, because their mothers took them to church in childhood.

THE GRAVITY of the situation, we fear, is not sufficiently appreciated. It is simply a process of starving the children to death spiritually to allow them to be absent from church services. The extent of the evil is appalling, as every one must admit. *The Continent* recently printed startling figures showing that in five of the strongest Presbyterian Synods, 600 Sunday schools had 40,000 young people under instruction a whole year without inducing a single one of them to confess Christ. Only a small proportion of the children of the church attend Sunday school at all, and even these fail to get the spiritual food required to move them to the acceptance of Christ. If the pulpit declares the whole counsel of God in demonstration of the Spirit and of power, the children of the church would learn and imbibe more and receive far richer and more efficient spiritual food from the church services than is possible in the average Sunday school.

THERE is a general undervaluing of childhood in the church. How often in meetings revivalists and church members strain to get converted prominent business and professional men, and often in appraising the worth of a meeting show that they count as of more value one or two such converts than a dozen little children who professed religion at the altar. In reporting revivals pastors sometimes say that "most of these converts were grown people." An absolute and radical reversal of this

method of appraisement is what I believe in. In likelihood of holding out, in superior quality and tone of service, in the marvelously increased time for service—in these, and other respects, the conversion of an average child ought to and does count for a great deal more for God and humanity than the conversion of an adult of from forty to sixty years of age.

LET PREACHERS and church members take this matter to heart and devise some method of getting all the children to attend the regular church services. When this shall have been accomplished a new era of prosperity will begin in the history of the church.

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THOSE "EXPERTS"

HERALD OF HOLINESS, we are glad to say, is not alone in its failure to take those noted "experts" at their own appraisement. Quite a number of the papers refuse to swallow them, others are very gingerly and questionable in their praise, while still others imagine they see a good deal accomplished by this suddenly discovered tribe. The *Presby-*

terian of the South thinks they are the natural outgrowth of the modernly developed church methods, and may be necessary to it. That paper says many fine things but its statement on these "experts" is one of the best we have seen:

The new profession of "experts," sometimes called "leaders," in religious work, is a necessary adjunct of the conferencing and conventionalizing method, and this method has largely made the profession. The name is unfortunate for in perhaps the majority of cases the "expert" has not been made such as medical, scientific, agricultural experts have been developed, by hard work, experience, success in the field, but in the office and planning room, in the study and on the platform, in the excitement and applause of innocent and kind-hearted hearers who have been captivated by a set of pictures. He belongs to the class of "advisers-general" who can tell one everything on earth, geniuses of information, solvers of problems, with no bronze on their skin or iron-like muscles in their arms from hard work; high-browed, but not horny-handed.

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NO POWER ON EARTH or in hell or anywhere in the universe can compel a human will. No man does a wrong except by his own consent. This is the ground of personal responsibility.

THE EDITOR'S SURVEY

The Power of the Word

Biography is one of the most charming studies in which the human mind can engage. It is sadly true that there is a woeful decline in the habit of reading, and more especially in the reading of solid books, such as works on history and biography. The daily newspaper and the trashy sensational novel have usurped the place of the books of the great minds of all ages. In the biographies of the great men of the church we have been impressed with how often the turning point from a life of sin to a life of faith and obedience was determined by some passage of Scripture impressed perhaps by a pious mother in earlier life, and which, after long years of sin, asserted its immortal strength and veered them around from sin and dissipation to faith and surrender to Jesus. One of the most notable cases in history is that of the illustrious Augustine, the greatest of the Fathers of the Western Church, whose influence has been felt now for nearly sixteen centuries throughout the world. The following condensed sketch of his life we find in the *Christian Advocate*, which we earnestly recommend, especially to the younger class of our readers, though it will be of intense interest to all classes:

On a certain day, more than fifteen hundred years ago, in a pleasant garden of the city of Milan, a young man of rare intellectual gifts sat wrapt in profound but painful meditation. He was fast approaching the culmination of a spiritual struggle which had endured many years, and he was undergoing the most poignant suffering which remorse can create in a truly awakened conscience. His career previous to this crisis is of great interest to the student of religious biography. The child of a heathen father and a Christian mother, both of whom cherished high hopes for their brilliant boy, he received a higher education than was customary for one in his station. But as he advanced in learning there was a deterioration in his morals which marred his genius and filled his quiet hours with bitterness, since he could not wholly divest himself of the influence of his mother's teachings. In the city of Carthage, whither he went at seventeen years of age, he plunged into dissipation. Now and then gleams of holy aspiration flashed over his spirit, but

when he turned to the sacred Scriptures for help, they only awakened his contempt for their simplicity and their lack of those rhetorical elegances which he had been taught to regard as of supreme value. While he rose as an instructor, he fell deeper and deeper into that despair which finally engulfs the victim of self-indulgence. From Carthage to Rome, from Rome to Milan, where he had been appointed to an important professorship, he went, seeking relief from his burden of sin, but refusing to turn away from his evil course. For a while he listened spell-bound to the sermons of the eloquent Ambrose, and deferentially to the counsels of his godly mother, though still clinging to his wicked practices.

At length a fellow-countryman fascinated him by Christian conversation, and especially by relating the story of Saint Anthony's life. The effect of this narrative upon the prodigal was overwhelming. Driven by the intensity of his feelings into the modest garden at the back of his dwelling, he threw himself down at the foot of a fig-tree, and exclaimed in agony, "How long, O Lord, how long? Why should there not be in this hour an end of my baseness?" In the midst of this agitation he heard the voice of a child singing again and again, "Take up and read!" Feeling this to be a divine intimation, he rushed back to the place where his companion was sitting, eagerly snatched up a manuscript of Saint Paul lying near, opened it and read in amazed silence these words: "Not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfill the lusts thereof." He has told us the effect of these words upon him. "I wished to read no more. There was no need, for instantly, as though the light of salvation had been poured into my heart with the close of this sentence, all the darkness of my doubts had fled away." Such was the conversion of the illustrious Augustine, who became the greatest of the Fathers of the Western Church, and a theologian who has exercised a very powerful influence on Christendom down to our own time. "If any man be in Christ, there is a new creation"—that is the divine method of clothing the soul.

The Democracy of Religion

There is no autocracy or aristocracy or plutocracy about religion. It is purely democratic. Some churches haven't found this out yet, but the sooner they find it out the better it will be for them. Of course, no church would admit this charge, but

would deny the existence of an exclusive spirit. We ask in return what means the exclusive air, the frigid set of things, the absence from the pews of sun bonnets, and horny hands? It doesn't matter how deftly it is disguised or how insistently denied, the facts all point too plainly that in many of the large churches of our cities the very poor and poorly dressed would not be welcome. This impression has gotten abroad, and hence it is that these churches are no longer troubled with the presence of these classes. These churches wanted exclusiveness and they got it, but they have not only excluded the classes mentioned, but they have likewise excluded the Christ in so doing, for He is wonderfully taken with the poor, and marvelously inclined to favor them with His presence and His love and His sympathy. We thoroughly endorse these words of the editor of the *Continent*:

The church that cherishes pride in being representative of the "better classes" only—which includes no poor and no illiterate people because in its heart of hearts it prefers to keep a standard of membership superior to poverty and ignorance—is the church to which fastens the just stigma of being less than Christian.

The Proof Within

The study of Christian evidences is too much neglected. This is one of the most charming studies in which people can engage. The writer enjoyed teaching nothing to theological students so much as text books on Christian evidence. We are persuaded that the laity should read such books, and they should receive attention in our Sunday schools and in the home life much more than they do. The average church member, we think, would be astonished to find upon what a perfectly safe and immovable foundation our system of Christian truth stands, of a purely evidential character. The pulpit could incidentally do much more than it does in inculcating in the public mind this truth. They could teach the public that the Christian truth as held in the gospel system is not a mere arbitrary and unreason-

ing demand upon the credulity of man irrespective of adequate basis in real evidence. True as are these positions, and as deeply as we feel upon the subject, especially in reference to the unsaved millions and the large army of the sceptically inclined, there is, in addition to this evidence, to the saved man or woman another and a culminating evidence inexpressibly sweet and strong. *Herald and Presbyterian* relates the following which illustrates this point:

A young man was being examined for ordination to the ministry and was asked the proofs of the divinity of Christ. He spoke of the fact that Christ was given names and titles in the Scriptures that belonged only to God; that His deity was absolutely affirmed; that it is taught that He is to be worshiped; that He performed miracles and foretold the future in support of His claims; and that He is to judge the world. He was asked if he knew any other proof. "Yes," he answered; "Yes, I know He is the divine Savior, for He has saved my soul." This is the personal knowledge of those who are God's regenerated children, and it can not be explained away or stolen from them. They know it for themselves.

The Five Names

There are five names used in the Bible to designate the children of God. Each of these words has a special significance, indicating a specific relation which the believer occupies towards his Lord. A study of these names will be a source of profit to anyone. Lyman Abbott brings out the different phases of meaning of these words in the following:

There are five words by which in the New Testament Christians are designated. To understand what these five words mean is to understand what is a Christian in the New Testament sense of that term. These five words are:

- Disciples, or scholars.
- Believers, or the faithful.
- Followers, or soldiers.
- Brethren, or members of the household.
- Saints, or the holy.

A Christian is a scholar seeking to learn from Christ how to live. He is a believer, or faithful one, trusting in Jesus as Master and as friend. He is a follower, or soldier, who has enlisted in Christ's service and given himself to carrying on Christ's work in the world. He is a brother, or member of the household, ready to work in co-operation with all other loyal followers of the Master. And he is a saint, or holy one—that is, one who has given himself up entirely to Christ's service and is entirely possessed by the ambition to be Christ-like.

Where the Nights are Spent

It is a matter of the profoundest importance that parents know how and where their boys spend their evenings. Their moral and eternal welfare is inseparably connected with this question. A reckless use of the nights away from home is the surest road to ruin for any young man. This habit once formed is almost incurable. Prevention is about the only plan. The most successful way of prevention is to induce the young people to form a fondness for reading. This will give entertainment at home which is really essential if you would counteract the inclination or habit of spending the evenings away from home. We are glad that business men are beginning to look into

this matter in their employment of boys and young men. The following incident we take from H. H. H. in *Free Methodist*:

A boy of sixteen was an applicant for a very desirable position in the office of a man noted for his generosity and kindness to his employees. After asking a number of questions, the gentleman said to the boy: "Where do you spend your evenings?"

The boy resented this question, and said smartly: "My evenings are my own, and I spend them where I please."

"I make no claim on your time in the evening, my boy," said the gentleman, kindly, "but I think I can tell a great deal about a boy's character if I know where and how he spends his evenings. I do not care to employ any one whose associations are not known to me!"

This gentleman must have had in his mind the saying of the wise man: "I care not how a young man spends his days. Let wisdom but direct his evenings and his future is assured."

The Great Essential

The Bible is responsible for the statement that without holiness no man shall see the Lord. It is strange that men can doubt or question for a moment the propriety, justice or righteousness of this divinely imposed prerequisite to our gaining heaven. God is an infinitely holy God; it is the Holy Spirit who abides among us and seeks our salvation; it was the holy child Jesus who finally gave Himself a ransom for us; heaven is a holy heaven; the angels are holy angels; our guide book is the Holy Bible. Is it thinkable that any qualification less than holiness can fit us for heaven? Either holiness or more or less of sin must characterize us when we enter heaven. To assume that the latter is the divine plan is to impeach God for unspeakable inconsistency, to contradict the Bible in the entirety of its teaching, and to prove Christ to have made a failure in His atoning work. There is absolutely no provision made for either sin or sinfulness having a permanent place in the heart and life of the believer and accompanying him to heaven. It was to destroy sin that Jesus Christ came into the world. Rev. B. T. Roberts says in *Free Methodist*:

If you intend to get through to heaven, then you must seek to be made perfect in love. You may be free, fearless, strong, and uncompromising; but unless you get the love that beareth all things, you will fall out with some one, indulge in hard feeling, and backslide. You may keep up your profession for a while, but you will soon get where you will endorse what you once unsparingly condemned. There is no trouble in making a bag stand, if it is filled with wheat, and tied tight; but an empty bag falls down unless it is held up. If you would stand straight for God always, then keep filled with gentle love. Some of the greatest fighters we ever knew, but who were wanting in the "love that never faileth," went over at last to

those whom they had all their lifetime been opposing. We shall reach places in our experience where we shall fail unless we have the God-given charity that "beareth all things," and "endureth all things."

God's Condescension Our Exaltation

The belief and fact that God is interested and gives heed to even the minute details of our every-day lives ought to be a source of marvelous inspiration to the children of God. That every event, the sad as well as the glad, the smallest as well as the largest, is part of His gracious plan for our greatest happiness and broadest usefulness shows the marvelous condescension of our heavenly Father. But in thus stooping so low for our good He exalts and dignifies His children. This thought brings to mind the subject of one of Horace Bushnell's greatest sermons—"Every life a plan of God." Equally pertinent are the words of George McDonald in "Robert Falconer":

Whatever keeps the finer faculties of the mind awake, wonder alive, and the interest above mere eating and drinking, money making and money saving; whatever it be that gives gladness or sorrow or hope—this, be it violin, pencil, pen, or the love of woman, is simply a divine gift of holy influence for the salvation of that being to whom it comes, for the lifting of him out of the mire and up on the rock. For it keeps a way open for the entrance of deeper, grander, holier influences, emanating from the same riches of the Godhead.

Consecration

Consecration is the gateway through which one must pass to reach the power, the riches and all the fulness which God has in store for His children. It is one of the prime conditions of sainthood and of all worthy and distinguished service for humanity. No one ever reached spiritual eminence without first having met the demands of absolute, whole-hearted, unreserved consecration to God. No brilliancy of gifts, no social exaltation, no amount of wealth or prestige will substitute this God-ordained requirement of consecration. This was the secret of David Livingstone's life. Among the many records of his consecration, we find in his journal in 1853 the following statement which proves at once the depth of his piety and the completeness of his consecration:

"I will place no value on anything I have or may possess, except in relation to the kingdom of Christ. If anything will advance the interests of that kingdom, it shall be given away or kept, only as by giving or keeping of it I shall most promote the glory of Him to whom I owe all my hopes in time and eternity. May grace be given me to adhere to this."

THE enemy may shape your surroundings, but he can not follow you into the sacred place of peace and joy unless you turn over to him the key. How sad the life that tries to meet the buffets of Satan alone; that has not found a refuge in God. There is a prepared place of safety, of quiet, of perfect rest, if we will but enter in; a place where the enemy can not touch us, where to us, hidden away in God, he can not come. "The angel of the Lord encampeth around about them that fear him, and delivereth them. The place is the center of God's will; and the way thereto is the way of self-abandonment, and consecration to Him. The occupation of the place, is perfect love.—C. A. McC.

THE OPEN PARLIAMENT

SERMONS IN OLD BREECHES

[Selected, revised, and last three couplets by
F. M. Lehman.]

A clergyman once longed to trace
Amidst his flock a work of grace,

And mourned because he knew not why
Yon fleece kept wet while his kept dry,

While thinking what he could do more
Someone tapped lightly on his door,

And, op'ning it, there met his view
A dear old brother he once knew.

One who had dropped by worldly blows
From wealth to peddling castoff clothes.

"Come in, my brother," said the pastor;
"Perhaps my problems you can master!"

"Since you were gone the summer through
My converts have been strangely few!"

"I can," the peddler said, "unroll
Something to ease your troubled soul.

"To cut short all our fulsome speeches,
Bring me a pair of your old breeches."

The clothes were brought. The peddler gazed
Then cried: "No longer be amazed!"

"The gloss upon this cloth is such,
I think, perhaps, you sit too much

"Building air castles, bright and gay,
Which Satan forthwith blows away!"

"And here, behold! as I am born!—
The nap of neither knee is worn!"

"He who would great revivals see
Must wear his pants out at the knee!

"The lever, prayer, will hell surprise—
Where preachers kneel their churches rise.

"So, plainly sir, without glib speeches—
Defeat points to these seat-worn breeches!"

"Your dry fleece would have drawn the dew
Had you but worn these pants knees through."

From subjects strange the hireling preaches—
Try this one: "Sermons in Old Breeches!"

LIFT UP THE STANDARD

E. M. ISAAC

Long ago the prophet of God cried out, "Lift up a standard for the people!" He saw that there was great need for it. When men are permitted to follow their own evil inclinations they soon lower the standard of righteousness, and of moral conduct. This must not be permitted, and the only way it can be prevented is by the pulpit holding up the standard where God puts it. Right will never change. A lie can never be justified. The moral law is needed today as much as ever. It forms the two great rails upon which the train of Christianity must travel. It can not leave these rails without a wreck. It requires more power to keep the train on the rails than it does to make it go. There is nothing greater than real character established on righteousness. This is the whole purpose of the kingdom of God on earth. Character alone will stand in the Great Day. Holiness is true character shining in a dark world of sin. It is the image of God on the soul that has been cleansed through the blood of the Lamb.

It is necessary for us to hold to the standard. We must not fall short of it. Regeneration is the greatest miracle of God for a human being. It is the impartation of the divine nature to one who has lost the image of God. It is the passing away of the old things, and the coming in of the new. It is a new heaven and a new earth to the one who is born again. It is a resurrection from the death of sin. "If ye then be risen with Christ, seek those

things which are above, where Christ sitteth on the right hand of God." This is the first resurrection, and the one who knows its power is known to be blessed and holy. Let us not minify the work of regeneration, for it is the creation of a new creature in the image of God. This is the standard we must forever hold up, and insist that people know the meaning of the new birth in all its beauty and power in making them the sons of God. The mystery of it will never be solved, but the fact of it is to be a conscious reality. We are to know the power of His resurrection by being ourselves resurrected from the death of sin. Death has reigned from Adam to Moses, and from Moses to the present time, and is universal; but where death has reigned, life through Christ hath *much more* abounded to the glory of the Father and the regeneration of the race. This is the grand theme of the gospel preacher. It is a *now* salvation and resurrection, and not something that is far out in the dim distance. Thank God for the resurrection that is coming, but let us not forget the resurrection that now is possible through the Living One at the right hand of the Father. This is a part of the standard we are to hold up for the people.

There is not only to be a resurrection life for every one who will receive it, but that life is to be purified and made a power in this world. The new heart must be made clean. The old nature must be purged away. The whole being must be sanctified through and through. There is a fiery baptism for the child of God that will make him a potent force in this world of sin. God will have His people holy. Sin must die. The old man must be slain and the new man created in righteousness and true holiness. The second work of grace takes away the carnal nature, and the blessed Holy Ghost comes in to abide. The body becomes the temple of God, and there He dwells, to reign and rule in the life of that individual. There is danger of holding the standard too high, and thus defeating the very purpose of holiness. We must rightly divide the word of truth if we would perpetuate the doctrine which God has intended to be a blessing to mankind. The gospel was intended for this present world, and hence must be capable of adjusting itself to our present needs without disrupting all that is human and physical. Sanctification does not dehumanize us. It makes us natural and normal. The bodily functions retain the uses God intended them to have. It does not even insure us against sickness, as some erroneously teach. Some of the best of saints have been lifelong invalids. God may have a purpose in our affliction. Many are gloriously healed, and we rejoice with them; but to insist that it is always possible to be healed is going beyond that which is written. Those who have taken this ground have sooner or

later gone astray in their theology, and caused no end of trouble to weak believers. There are three witnesses against such teaching, namely: the biography of great saints, the Word of God, and individual experience through the ages.

A preacher was expounding 1 Thess. 5: 23, and said that the spirit, soul and body were to be sanctified, which is true; but he went on to say that after the spirit was sanctified there was a sanctification for the body separate from the soul. And he also said that if the faith of the candidate was sufficient he never would die, because the verse said he was to be preserved until the coming of Jesus. This same speaker said there should be no lame people, no cripples, but that all should have faith for complete healing. This is not scriptural. The unfortunate man who has lost a limb in battle will be a cripple until the resurrection morn, when he will appear without fault before the throne of His glory. We must remember that it is written *again* that "It is appointed unto men *once to die.*" "Dust thou art and to dust thou shalt return" is the voice of God. The body will become immortal when the trump of God shall sound, and we are caught up together with Him; and no effort of ours can bring it about until that time. Besides, such teaching ushers in a third blessing for the body, which is contrary to the Word of God. It also teaches that a greater faith is required to keep the body well than to save the soul. To get saved and sanctified is a small matter; but to preserve in health the body which is doomed to the grave, is a mark of deeper piety and profounder faith. This is placing the standard where God has not placed it, and will result in error that in time will cause another division or schism among the people of God.

There is nothing greater for a human soul than *holiness*. Every gift of the Spirit, every talent one may possess, every power that may be exerted, must forever be inferior to this great blessing of purity wrought by the Holy Ghost in the heart of the believer. It is this that makes us Godlike in nature. When the soul is sanctified, the body is also sanctified and cleansed from all filthiness of the flesh. It is thus the body becomes the temple of the Holy Ghost. Every faculty is then used for His glory. We must remember that there is nothing base or low that God has intended the body to do. Our conception and training has often been wrong, and we associate sin where no sin exists. The natural passions and desires are holy when we are under the guidance of His Spirit. The sacred power of procreation is not to be looked down upon, but to be looked upon as God's method of populating heaven. When we are sanctified we keep the body under; it becomes our servant because we are God's servants. *Perfect love* is the supreme thing. It will

regulate all that pertains to the body if we follow on to know Him. Let us rightly divide the word of truth, and not seek to be wise above that which is written.

WHAT ABOUT A HOT TEMPER?

REV. C. E. CORNELL

The astute editor of the *Christian Advocate* (New York) displays in very readable type, in the March 13th issue of the paper, this striking sentence: "A hot temper is not disgraceful unless it is allowed the mastery." We should say that a "hot temper" is not *graceful*, or *grace helpful*, or a *help to grace at any time*. A man with a hot temper "inside," but in active operation, is not feeling much like the balmy atmosphere of the New Jerusalem, if the Bible description of that place can be relied upon. If the "hot temper" breaks through the lips or the hands or the feet, it is usually exceedingly disgraceful. Not only is it disgraceful in manifestation, but disgraceful in the harm it does both to the owner and those who must catch its spleen.

"A hot temper is not disgraceful." That is a terrible sentence from the pen of an editor of a religious paper. We should like to ask, When is a hot temper an advantage to the possessor or the other fellow? Even if suppressed, and the lips do not belch forth the hell-fire pent up in the heart, is a man richer or poorer in grace after a "spell" of hot temper?

Is not a hot temper exceedingly dangerous? Are not the most heinous crimes the result of a hot temper? Quarreling, fighting, billingsgate, heated conversation, revenge, murder all grow out of a hot temper. That old Methodist preacher who preached the gospel for forty years, and as studiously fought holiness—the only grace that can save from a hot temper—went to his neighbor to borrow some farming utensils. They got into a quarrel, the old brother grabbed a piece of rail, struck his neighbor across the base of the brain, and his neighbor finally died as a result of the blow. Surely his hot temper was not an advantage. That Christian parent who slapped his little child while his temper was hot, and the child died from brain fever as a result of the blow, was ever afterward sorry that he had a hot temper.

But what about a "hot temper" in a Christian, a religious editor, or the president of Yale University? Is it ever warranted? We aver not, for there is a remedy. The Christian man or woman who gets mad, spits venom on his or her neighbor, is a walking advertisement of the fact that regeneration does not remove all of carnality. Methodist preachers, editors, or laymen who have a hot temper evidently have the carnal mind, and the Bible plainly says, that the "carnal mind is enmity against God," or, in other words, an enemy of God. That which is an enemy of God is a friend of hell. Think of a man—a Christian—consenting to having a powder magazine in his breast, which is liable to explode at any moment, demoralizing and ruining the spiritual life, perhaps never to recover! Then

think that this condition is justifiable—"a hot temper is not disgraceful!"

The trouble is, Methodist editors, Bishops, the clergy with few exceptions, the laity, and the churches in general have forsaken the doctrine and experience of entire sanctification, and want nothing to do with it. This delightful and radical grace, subsequent to regeneration, is the only cure for carnality, the cause of a hot temper and many other sins. Methodism used to emphasize perfect love; a heart filled with perfect love can not and does not manifest a hot temper either inside or out. A hot temper does not need to be held under control, the cause is removed, the heart enjoys restfulness amidst storms. The hot temper is gone.

O, the blessedness of this delightful grace of perfect love! O, that all Christians enjoyed it! Another great preacher once said, "Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth thee." "Perfect peace" and a "hot temper" are far removed from each other. Yes, perfect peace under stress and trial, because perfect love and perfect peace fill the soul. A wonderful boon for any individual! Who will you believe: the great editor of the big religious weekly, or the greatest preacher of the Old Testament?

THE JOY OF THE LORD

MRS. ANNIE T. ARMOUR

There is something very magnetic, as well as sublime, about the joy of the Lord, as it is manifested and experienced by the saint of God. It reveals its divine origin and heavenly nature in that it often flourishes most and reaches its loftiest height in the hour of deepest sorrow and keenest discipline. The joy of the Lord has its abode only in the heart of the believer who is completely and finally "joined to the Lord." It is far above any mere joyous emotions or exalted feelings, which subside so easily when sore tests arise. The assurance that the divine will is being done, be that through pleasure or pain, gives opportunity for this heavenly stream to flow. A striking characteristic of the joy of the Lord is that it causes the one who is wedded to Him to rejoice at the most unexpected and surprising times. The heart may be broken, but the joy of the Lord flows forth from the wound, like the aroma from the crushed rose, because the will of God is being done. There is nothing of the mere human about it. No personal effort or struggle has anything to do with producing it. It flows divinely.

Jesus knew this divine gift and grace would be everything to His followers, so He again and again declared that His joy was to be their legacy. His joy consisted in union with the Father, and He teaches us that there is a way for us to possess this glorious experience. How may believers come into possession of the joy of the Lord? There is but one way and that an unfrequented path—unfrequented even among many professed holy people.

It is the Pauline route—*crucifixion*—

and the way Jesus designated—the corn of wheat falling into the ground and dying. The broken heart and the contrite spirit is the soil whence the joy of the Lord springs forth. The broken heart, implying the idea of "ore broken to shivers," and the contrite spirit, having the idea of "metal beaten out." When self reaches this place of real and final crucifixion, then the hindrance to perfect unity with God and His full indwelling is removed, and the joy of the Lord has an altar of incense in that heart where at any moment its hallowed perfume may burst forth and ascend back to its native heaven.

May there be many more glorious samples of this Christly grace in the holiness ranks of our day, to the great honor and glory of the God of holiness!

LOS ANGELES.

"HIS LAST COMMISSION"

J. J. GOULD

Our resurrected Lord, just before His ascension, gave out His last commission to His church—"And he said unto them, Go ye into all the world, and preach the gospel to every creature" (Mark 16:15).

His apostles tarried until they received the "Promise of the Father," then each, impelled by an intense longing to see dying souls brought to Christ, set about to fulfill this commission. Each was a missionary preaching the gospel to "every creature." They were "instant in season and out of season." Paul, the missionary-evangelist, set about visiting neglected places, fulfilling the great commission. We see, then, the early efforts to carry out their Lord's command.

Then some disobeyed, as they do now, and left a gap unfilled. Some became indifferent and neglected to do their share toward this great cause. Years passed and the Christ's divine command was yet far from being fulfilled.

Yet is it any better now? Is there any living creature, who has not heard the great and good tidings? Has God's Word reached "every creature"? Shamefacedly we answer. What is the matter? Again we must answer, Neglect, direct disobedience and indifference on the part of God's people.

Lord, Thy commission is still unfulfilled; so many things at home take our time, and our money. Our thoughts are busy with things here. We can not help. When we stand before God at the judgment and quote our good works, our labors, etc., He will set before us that Last Commission, and we shall be speechless.

Christ gave this commission to the church as a whole, and as a church we should carry it out as He would have us.

Again this commission was given to the ministry. Oh minister of God! preach it! press it upon your people! Awake, and cry out!

This is also an individual commission, a personal call to do something toward the accomplishment of this great trust. Each one is held responsible for some of those that perish. Thank God for those who have seen that they are answerable to God for some in foreign fields, and are

nobly coming to the front and doing their share. May God reward them. Let us, friends, look at it in this way—as a personal charge.

Our prayer to God is that we may not rest, stop, or grow slack in our efforts, but push, pray, and pay until Jesus comes, and that the indifferent in our ranks may awake and bestir themselves, and make haste to send or “go,” in some way seek the accomplishment of our Lord’s last and as yet unfulfilled commission.

FAIRVIEW, ILL.

BIBLE LESSONS FOR EVERY-DAY LIVING

L. B. TROWBRIDGE

Sources of Happiness

Happiness is the prize for which all the human race is striving. Some think that it comes through wealth, some through pleasure, some through fame, some through intellectual culture, some through social distinction: but God’s Word says that it comes through entirely different means than these. According to the Bible true satisfying and eternal happiness is to be obtained through:

1. Having the Lord as our God. Ps. 33: 12; 144: 15; 146: 5.

2. Trusting in God for deliverance and help. Ps. 34: 8; Jer. 17: 7; Prov. 16: 20.

3. Studying and obeying God’s Word. Ps. 1: 1, 2; 112: 1; 119: 2.

4. Ministering to those who are poor and needy. Matt. 25: 34-36; Isa. 58: 8-11.

5. Patiently enduring persecution. Matt. 5: 10-12; 1 Pet. 3: 14; 4: 14; Lu. 6: 22, 23.

6. Suffering and profiting by God-sent chastenings and trials. Ps. 94: 12; Heb. 12: 5; Jas. 1: 12.

7. Seeking and obtaining a heart that is pure and cleansed from all sin. Ps. 32: 1, 2; Matt. 5: 5.

On the other hand many are seeking happiness but do not find it. They are seeking it contrary to God’s Word. Sorrow, shame and despair come now, or are sure to come hereafter, to those who:

1. Are wicked. Ps. 37: 35, 36; Isa. 3: 1; 57: 20, 21.

2. Are covetous and self-seeking. Hab. 2: 9; 1 Tim. 6: 9-10.

3. Revel in riches, ungodly levity and worldly popularity. Lu. 6: 24-26.

4. Trust in man rather than in God. Jer. 17: 5, 6; Isa. 30: 1; 31: 1, 2.

5. Call evil good and good evil. Is. 5: 20.

6. Offend and oppose the progress of Christ’s kingdom. Matt. 18: 7; 26: 24.

7. Disregard God’s call. 1 Cor. 9: 16; Acts 9: 5; Isa. 45: 9; Prov. 1: 24-32.

8. Disbelieve God and reject His chosen One. Matt. 11: 2.

9. Are at ease in Zion. Amos 6: 1.

10. Follow strong drink and induce others to use it. Prov. 23: 29-32; Isa. 5: 11; Hab. 2: 15.

11. Are hypocrites or bigoted ecclesiastics. Matt. 23: 13-16; Lu. 11: 42.

12. Preach false doctrine and mislead the people. Jer. 23: 1; Ez. 13: 3; 34: 2.

REVELATIONS

REV. F. J. THOMAS

The Roman Catholic Church holds that the Scriptures of themselves are insufficient as a rule of life and a guide to conduct; they must be augmented from time to time by “the bulls of the popes” (I’m afraid of bulls!). These bulls are professed revelations from God, by direct communication. Auricular confession, with all its diabolical results, the transubstantiation, the indulgences, the inquisition, the Jesuits, the martyrs, are all a result of this pernicious heresy. Mormonism, rechristened “Church of the Latter Day Saints” to fool the people, teaches as one of its doctrines “direct and present revelation.” The Mountain Meadow Massacre, and numerous other happenings that have shocked the sensibilities of the people, and aroused their indignations, are accepted by the followers of Joseph Smith as glorious achievements because they were the result (?) of “direct divine revelation.” Our righteous souls cry out against their heresies. We wax warm in defense of “the all-sufficiency of the Scriptures,” and proclaim: “It alone is a light to our feet and a lamp to our path;” without it the devil coming as an angel of light, would lead us astray. It is the sword of the Spirit and the only one used by Jesus to defeat Satan in the great temptation when Jesus said three times “It is written.”

Now, precious reader, so far you have said amen; so far you have endorsed what I have said; but I am going to turn the gun around and shell our own crowd for a few minutes. How often we hear our folks tell about “the Lord telling them to do this or that.” Or, how often one is asked to do some service for Jesus, and they reply: “The Lord does not lead me to do this or that.” How often we meet those who have neither “gifts or qualifications,” but who insist God has called them to preach. The sad part of it is that many good people accept such statements as credentials and help turn them loose upon the public. Not a bishop (overseer) of the kind the Scriptures require (1 Tim. 3), but Scriptures are set aside, and impressions govern the case. Not only is this heresy dangerous to the individuals, but it is a menace to the permanency of our church. When impressions become the Canon, the reading of the Word is dispensed with. (It would surprise you how few holiness people there are who average reading one chapter a week from the Bible.) Then instead of all teaching the same thing, there is division, schism, etc.

“Preach the Word,” and in order to do so, “Study to show thyself approved unto God, rightly dividing the word of truth.” As a fitting climax to this article I append a portion of Dr. E. F. Walker’s comments on the Sunday school lesson, February 16th, *Bible Teacher*, page 25:

There was a time when His habit was to speak directly; then came the time when He spoke by the mouths of His holy prophets, who, under inspiration, began their speech with, “Thus saith the Lord”; then came the time when He expressed His mind and will by the holy Scriptures; then came the Word

of God, a Teacher come from God; and finally the word spoken by the Lord was confirmed unto us by them that heard Him. (See Heb. 2: 3.) Today He does speak to His saints, but principally by His Scriptures, through His providences, as interpreted by the Spirit of truth, whose office it is to teach, show, lead the children of God. Let us be careful lest we be ruled by our own imaginations or spirits of error in saying that the Lord told us something. He does speak, but mainly by His Scriptures and providences—never contrary to them.

INFLUENCE OF THE WORD UPON THE HEATHEN

J. D. SCOTT

Nothing has such a civilizing effect upon the heathen as the Word of God. Only a short time ago I was standing at the railway station in Arriaga, Mexico, when two Indian men came up to Brother Hampton and threw their arms around him and began rejoicing. We had sold them a Bible more than a year before and they had read it through and become deeply interested in its teaching. They had been searching for some one to teach them more of the precious Word, but had failed to find any one, so they had walked fifty miles to find Brother Hampton. We took them to my house where for hours they listened attentively to the further teaching of the dear old Book. They then went away happy, saying that Jesus was their Savior and that they would teach others of their tribe when they returned home. I recently visited a dying Spaniard who had been an infidel. I had known him well during my three years in Arriaga. I had often talked to him about his soul, but he would only laugh and say he was not afraid to die. At last his time had come, and when I visited him this time I asked him if he would read the Bible. He said he would like to have a copy very much, and asked me to send him one. I was so occupied at the time that it slipped my mind for a time, but in a few days he sent for me to come to see him. I went and made some arrangements for his physical comfort. As I was leaving he called me back and asked if I had forgotten the Bible. I went home and got a copy of the New Testament and carried to him, and as he opened the Book tears came into his eyes, and he said, “I know this is the Book of God, and I shall die in this faith.” I told him the simple story of the cross as best I could, and left him rejoicing in the Lord.

Only a few days since an Indian came to my door and asked if I was a brother in Christ. I told him I was, and invited him to sit down and tell me his story. He had heard the Word down in Central America from a missionary, had become converted, and although fifty-two years of age, felt his call to preach the gospel to others. He had been in jail for preaching Jesus. He told of one experience with a drunken mob whom he met in the public highway. They wanted him to drink, but he preached to them. They threatened to bind him and whip him. He had a large, sharp knife, but remembering that Christ did not defend Himself that way, he threw it away and called upon God for help. The mob was powerless to hurt

him, but stood and listened to his preaching. He told many similar incidents where the Word had served as a weapon of defense. He had walked all the way from Central America, and wanted to work for me to get me to teach him to read the Bible. I gladly taught him until

I left for California. He said some day I would see him in the mission school in Los Angeles. I hope I shall.

Those who accept the plain teaching of God's Word believe it literally and do not stop to ask God questions about the whys and wherefores. Their simple minds are

not confused with a thousand theories and isms. They know nothing but to believe just what the Bible says if they believe it at all. Poor Mexico, is now in the throes of a bloody revolution, but she needs the gospel even more.

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Mother and Little Ones

QUESTIONS

Can you put the spiders' web back in place
That has once been swept away?
Can you put the apple again on the bough
Which fell at your feet today?
Can you put the lily cup back on the stem
And cause it to live and grow?
Can you mend the butterfly's broken wing
That you crushed with a hasty blow?
Can you put the bloom again on the grape,
And the grape again on the vine?
Can you put the dewdrops back on the
flowers,
And make them sparkle and shine?
Can you put the petals back on the rose?
If you could, would it smell as sweet?
Can you put the flour again in the husk,
And show me the ripened wheat?
Can you put the kernel again in the nut,
Or the broken egg in the shell?
Can you put the honey back in the comb,
And cover with wax each cell?
Can you put the perfume back in the vase
When once it has sped away?
Can you put the corn-silk back on the corn,
Or the down on the catkins, say?
You think my questions are trifling, dear,
Let me ask you another one:
Can a hasty word be ever unsaid,
Or a deed unkind, undone?

—Exchange.

MATTHEW V. 44

Juan Perez, burrero (donkey driver), had come into the courtyard of the hotel in Durango where Hunt Leigh's party was staying for a few days. He had burros (donkeys) to hire, by the day or the hour, as the riders preferred. The donkeys did not belong to Juan, but to the man for whom he worked. Juan, in fact, has but a pitiable share of this world's goods to call his own. His appearance proclaimed his hard battle with grim poverty. His clothing was in tatters and of many sorts, sizes and conditions. The battered sombrero flopped about his ears like the wings of some great bird exhausted from flying.

"The fellow is a regular corn-patch scarecrow," declared Hunt from the balcony overhanging the courtyard.

"Hush, Hunt," warned Helen, his sister, "he may hear you, and it will hurt his feelings."

"Feelings?" repeated Hunt, raising his voice. "What does such a thing as that know about feelings?" And he pointed contemptuously. "Besides," he continued, "it is silly to think he understands a word of English."

But Juan was mistaken. The one bright spot in Juan's life were those few precious months he had attended the mission school. He did not know what a corn-patch or a scarecrow was. He had never heard the words before; but he understood enough of what Hunt had said to comprehend that the well-fed, faultlessly-clothed young American on the balcony was looking upon him with contempt, and had compared him to some hideous thing. Juan was not a meek boy, even crushed by hard fortune as he was, and his cheeks went hot and his passionate heart rebelled. More of the same sort the boy on the balcony said, and followed the words by laughter that cut like a knife to the very depths of Juan's soul.

The next day there was a long mountain trip for Hunt's party. As Hunt approached

the burro he was to ride, he noticed Juan Perez was the burrero, but he thought no more of it until they were returning—were halfway home. In fact, then he had cause to remember it all his life. They were moving along a narrow trail. Above them for several hundred feet rose the sheer wall of the cliff. Below them, to even greater depths, dropped the precipitous sides of the gorge. It required cautious riding. A step or so aside from the path and donkey and rider would go plunging over the precipice. Hunt had lingered for a more prolonged view of the towering mass of gem-encrusted rock across the gorge, for he was an ardent student of geology. Thus he had fallen behind until he was now the last of the party, with the exception of Juan, who rode directly behind him. Suddenly, as they were passing in front of a great boulder, and when it needed more alertness than ever to ride safely, Hunt distinctly caught the words hissed in his ear: "I hate you!" He turned his head quickly but cautiously. There was Juan's burro pressed as near to his own as it could be with safety, and Juan himself leaning forward, his face distorted, his lips working with an uncontrollable emotion. "I hate you!" he repeated. And Hunt knew then, if not before, that Juan understood English. "I hate you! I hate you!" Juan continued, his face livid with passion. "I could cast you known from this rock, and I will! Who's to know but that the burro stumbled and fell with you? Whose body will be as the dog's then—not fit for even the vultures to eat?"

With a shudder Hunt recalled his own cruel words with reference to Juan's being no more than on a level with the dogs about the hotel, so far as feelings were concerned.

Juan had dismounted. His hand now was on the bridle of Hunt's burro. Another moment, and he would have given the animal a sharp kick, and upon such portion of the body as would have caused the animal to spring aside and over the cliff. But in that moment Juan's hand was arrested; his foot remained upon the ground. As motionless as the granite cliff above them he stood. His eyes were looking straight before him, but he saw neither Hunt, the burro, nor the cliff. Instead they were looking upon the picture of a neatly-furnished, white-walled room. There were flowers on the shelf by the window, and the sunlight fell in a golden shower through the glistening panes. It fell brightest upon a dark head and a sweet young face, and its glow was reflected within eyes that held Juan's firmly, earnestly. And what were the words Juan heard over and over? "Who spitefully use you." A sob caught in Juan's throat; his hand fell away from the bridle of Hunt's burro. "No, no!" he cried. "O, maestra [teacher], I couldn't! I couldn't!" Then, "Ride on!" he said abruptly to Hunt. "I couldn't touch you now, not after what—I—have remembered."

Hunt never mentioned that experience either at the time or afterwards to any one. Somehow he could not. In his soul he realized that the boy's anger had been just. What had stayed him at that last critical moment, he did not know, but that it was something stronger even than the tide of human passion was plainly evident.

It was Roger Arnold, Hunt's particular chum, who proposed an evening or so later that they go and watch the alacran hunters. "There will be no danger to us just to look on," Roger assured him. "It is only the hunter who runs the risk."

There were scores of alacran hunters

abroad that night, for the city government had increased the bounty. For some time the alacran, the dangerous scorpion pest of Durango, had increased to such an alarming extent, even infesting the public streets and the residences, that the bounty paid for their lifeless bodies had now been increased to two centavos (cents) a head. It was a great inducement to the poor of the city to earn what they could toward a living. It was true that the bite of the alacran, when not receiving prompt attention, was likely to result in death, but the poor were willing to take the risk for the sake of the payment it brought. The hunting was done at night by means of torches and lanterns. The scorpions were located in their hiding places, principally in stumps, piles of rock, or in old walls. They were blinded by the light and slain. Juan was among the hunters that night, and Hunt had not been long in the old corral, where the pursuit seemed the liveliest, when he caught sight of Juan. It was but a short time thereafter that, in the excitement of watching the chase, Hunt and Roger became separated. Hunt tried to locate his friend, but in vain. At length, growing tired and sleepy, he decided to return to the hotel, but he was not sure of the direction. Cautiously he passed from one space to another, always with fear of the dreaded alacran, for he had no light. He finally came to the wall of an old garden. He could see the tangled masses of shrubbery within. As Hunt passed around an angle of the wall, he suddenly came face to face with Juan Perez. The boy was stooping over a lantern held close to the wall. At sound of Hunt's footsteps he looked up. In some dismay Hunt started back, for he had no fancy for an encounter. He threw his hand up to steady himself against the wall, and then it was that a sharp cry escaped him. Something had struck him with stinging force in the wrist. At the same moment there was a rustling movement, and a small, slender shape glided with rapidity down the wall and disappeared. "The alacran!" cried Hunt, trembling with terror. "An alacran has stung me. O, the pain, the pain!"

Juan approached. He flashed the lantern in Hunt's face. His own was gloating. "At last you have what you deserve!" he flung at Hunt. "Now you can stay here and die. For die you will, since soon the poison will have such a hold on you that you can not move."

Juan was turning away. A cry broke from Hunt. Was Juan really going to leave him to die here? It was only too true, that which Juan had said about his helplessness. Even now the numbness was creeping over him, and how stupefying the pain! He cried out again. Surely some of the other alacran hunters would hear him. But with despair he noted that every twinkling light was too far away.

Juan had moved some paces away, but there he stopped. Again that vision of the clean, bright room, the white walls, the flowers, the sun-crowned head of the gentle-faced maestra, with her eyes uplifted to his. Again the chimes of memory rang in his heart. All the words now flashed through his brain: "But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which spitefully use you."

In another moment Juan was back to where Hunt now sat crouched against the wall, moaning in the agony and terror that possessed him. "Senor [sir]," he cried sharply, arouse yourself. Stand up! Let me help you! It is not yet too late! There is an old boticario [apothecary] near by. Come! I will assist you there."

But Hunt was beyond responding. Fright and pain had rendered him almost lifeless. Juan cried out in remorse. Why had he done this evil thing? Why had he waited so

long?

long? And he had promised the sweet-faced maestra at the mission school that he would never again cherish in his heart the evil passions of anger and revenge. "But he shall not die!" he cried fiercely. "No, no, no! I will yet save him!" He had to carry Hunt almost bodily across the field, for it was little the stricken boy could do to help himself.

"He will live," declared the boticario after he had promptly administered remedies. "But he will owe his life to you, my brave boy."

Juan's head fell upon his hands, the tears trickled through his fingers, but they were tears of joy. Now, indeed, he knew what it was to overcome evil with good. The maestra had been right. In all the world there is no sweeter victory.—A. M. Barnes, in *Christian Advocate*.

A CRIPPLE OF THE "SUNSHINE CIRCLE"

"We are expected to do at least one sunshine act every day, but how can I?" said Mabel Earl, as she hobbled home from her first meeting with the "Sunshine Circle." "As I'm obliged to go on crutches, everybody tries to do kind things for me, but what can I do for others?"

Her bright little face was downcast thinking over the matter as she painfully climbed the stairs of her tenement home. Mabel lived on the third floor in three back rooms with her mother, Joe and Florence. Her mother worked in the box factory. Florence was a salesgirl in a big department store, and Joe was still in school, and was errand boy for a druggist out of school hours. Mabel cooked the meals and did the light work, as she was not useless by any means. Five years before, while playing in the street, an automobile had run Mabel down and the hospital doctors had pronounced her case incurable. But five years of great disadvantage had not quenched her desire to be of some use, and her sixteen-year-old personality was felt throughout the flat they occupied. The mothers of small children could leave them with Mabel when they went out marketing or shopping, so that at times she had an amateur day nursery. But this was not enough, so she had joined the "Sunshine Circle" as soon as she knew of its existence in the next block.

"Oh, Mabel," called a small voice, as she paused in the second landing; "there's a new family movin' in our floor," said Alice Kransey, and came down two steps at a time to communicate the neighborhood news. "It's an old woman, two boys and a girl, and the girl's blind. She's bigger'n you are, but they have to lead her wherever she goes. I'd hate to be blind, wouldn't you, Mabel?"

"Indeed, I would," replied Mabel heartily. She saw here a possible opportunity to exercise her "Sunshine" pledge.

"It's hard for me to climb the stairs; will you please ask them to come down and have a cup of tea with me; tell them how it is—that my back isn't right."

In a few minutes Alice returned with the new family close behind, and Mabel had the cups on the table all ready.

"You're a good girl to think of welcoming us in this way," said the old lady, dropping into an easy chair. "Seems as if we'd got among real neighbors."

"The boys have had good jobs, but Lucy and I has to stay at home all day, and she, poor girl, is so unhappy. Six months ago she was doing as well as a girl could wish in a factory on Grand street. But one day the machine where she was working broke and a piece of steel broke off and hit her in the eye."

Mabel went at once and sat beside the blind girl putting her hand into hers.

"I, too, was all right once," she said, "until one day an auto ran over me; it was five years ago."

Lucy gripped her hand tightly.

"You've had five years," she said. "How can you bear it? And I've only just begun."

"I can help you some, Lucy, and I'll be your friend."

The words were simple, but they marked the beginning of a bond the whole house soon came to recognize.

"I'm so glad we came to this place," said the old grandmother one day, "for Lucy seems like another girl. Somehow she got the idea that she couldn't do a thing for herself, and I was that sorry for the poor girl that I tried to do everything and let her sit still and bemoan her fate, which, of course, was the worst thing to do. Now your Mabel comes in and says: 'Lucy, it isn't well to be idle, and only keep thinking; let grandma sit quiet, tell us what to do, and we'll save everything in apple-pie order.' One day while they were busy with the dishes I heard Lucy actually laugh, and she hadn't before laughed once since the accident."

Never was a friendship more loyal and happy than this one of the lame and the blind. They did their household work together first in one household and then in the other. Mabel took her friend to the "Sunshine" meetings and one of the ladies there taught them basket weaving. They also heard that there was a fine display of baskets in a big department store down town, so one day Mabel said, "I'm going to see that basket show and carry lunch and eat it with my sister at her store, wouldn't you like to go?"

"Thank you, Mabel, but wouldn't I be in the way, as I have to be led?"

"No, indeed; it was part of my plan to have a little change and a pleasant time for you. We'll start tomorrow, as soon as we get our work done."

And sure enough, the next day found them on their way. When they arrived at the big store the floorwalker noticed a strange couple come in at the door, one girl limping on crutches and the other clinging to her sleeve was evidently blind.

He immediately went and greeted them courteously and told a clerk to conduct them to the next department and then pass them down the line. If there was anything in the whole store that the two girls missed, it was not the fault of the clerks, and they saw that Mabel sat down for a little rest whenever possible. Here they met a "Sunshine" member who recognized Mabel's society pin, which added to their enjoyment. Mabel's sister was glad to meet them at her store and with a lot of jolly shop girls at the rest room the lunch was also a most enjoyable occasion.

"What a sunshiny day this has been," said Lucy, as the two turned into the darkening doorway to climb the steep stairs of their tenement home. And the sunshine was still not only with them, but wherever they had been the gladdening influence still lingered.—*Michigan Christian Advocate*.

MR. SMITH'S APOLOGY

"Where do the new people over on the Parker farm attend church?" shouted a plain little old woman driving her moderate stepping horse up very close to the fence of Mr. Smith's garden one bright September morning.

Mr. Smith, who was pulling onions, straightened his aching back and replied, looking round.

"Oh, it is you, Aunt Hannah, of course. I know nothing whatever about the Stedman family. I have been so busy I have not taken time to think whether they went anywhere to church or not."

"It is a great pity to be so busy about your own work as to utterly neglect the Lord's," replied the old lady, nodding her head shrewdly as she drove away.

Obeying a sudden prompting of the Spirit, Mr. Smith left the silverskins to dry in the sun, and jumping over the fence strode across the fields to the open kitchen door of a small house, where he paused and said abruptly to the little group busily employed in paring apples to dry:

"I have come to make an apology."

"Why, for what? We know of nothing for which you need to apologize."

"Well, I do. I have allowed you to live here four months in sight of my house and have never asked if you were Christians."

Mr. Stedman looked confused as he emptied a bushel of shining red apples from one basket into another, and then replied:

"We ain't quite heathen, I hope; but we don't make no profession;" and his wife put in:

"My mother was a Christian and I was

brought up to go to meeting and to Sunday school, but since I was married I got all off the notion of doing anything like other folks. I expect I didn't begin right."

"I was to blame," said the man. "She used ter want me to go to meetin', but I'd rather go to ride, and that's how it happened."

"Begin right now," said Mr. Smith. "It is not too late. There is to be a prayer meeting tonight at our house; come over to that."

"We shouldn't be no help; we ain't that kind."

"But you know that you ought to be that kind."

"Well, we are poor and we don't dress very well, and the folks mostly that do go to meeting don't care about such folks as us."

"And the girls will feel above us," said one of the twelve-year-old twins. "They always did where we lived before."

"Perhaps you'll find it different here."

"Perhaps. No one ever apologized before for not taking an interest in us. That is different, sure enough."

"Well, it is not fair to judge us without a trial. I shall look for you tonight. Come to the garden door. Some one will be there to meet you."

That was the beginning, but Mr. Smith had some work to do to make his endeavor a success. After dinner he drove around to see his nieces, and asked them not only to speak kindly to the strangers, but to give up their own particular set of young people and sit with them until they felt at home in the meetings.

Lucy grimaced at her uncle, and said: "I have seen the Stedmans; they are not attractive, but I will remember that Jesus pleased not Himself. He did not spend all His time with the family at Bethany. If He had, His work in the world would not have been accomplished. We are Endeavorers. You can count on us, uncle."

It took a good deal of endeavoring first and last, to win this family for Christ and the church, but it was done.

When they decided to join the Christian Endeavor as associate members it was a great step in the right direction, and it was the most difficult of all, for when they really felt that they belonged to something, their interest increased and their conversion followed on naturally.

"And to think it all grew out of Mr. Smith coming over and apologizing for not having asked if we were Christians," said Mrs. Stedman a year later. But Mr. Smith said: "Aunt Hannah is at the bottom of it as she is of a great many things in the way of progress in our community. She seems to know just when to stir people up with her abrupt questions."

"I speak when the Spirit prompts me," said Aunt Hannah quietly. "I don't talk all the time."—*Christian Intelligencer*.

A son of one of the chiefs of Burdwin was converted by a single tract. He could not read, but he went to Rangoon, a distance of 250 miles; a missionary's wife taught him to read, and in forty-eight hours he could read the tract through. He took a basket full of tracts, with much difficulty, preached the gospel at his own home and was the means of converting hundreds to God. He was a man of influence; the people flocked to hear him; and in one year 1,500 natives were baptized in Arrecan as members of the church. And all this through one little tract! That tract cost one cent. Whose cent was it? God only knows. Perhaps it was the mite of some little girl—perhaps the well-earned offering of some young boy. But, what blessing it has been.—*The Evangelical*.

Thought She Meant William

William had been West with his mother and had enjoyed the trip in the glass bottomed boat. He was telling about it to a little friend.

"Yes, Edgar, we could see the fish laying on the bottom of the ocean!"

"Lying, dear," put in his mother.

"No, I'm not, mother," he replied stoutly.

About Rest Cottage, Operated by Nazarene Rescue Association of the San Francisco District

About a year ago the Lord began to lay it on the hearts of some people that the San Francisco District should launch out on God's promise and open a Rescue Home.

On May 3, 1912, the writer preached at San Francisco church at the all-day district meeting, on "Mustard Seed Faith," and called attention to the great need of a Rescue Home for fallen women, and an orphanage in San Francisco District. The thought gripped the people, and from that day it was evident something would be done.

At the District Assembly in May the committee on Rescue Work reported as follows:

We rejoice that the General Assembly has provided for the maintenance of Rescue Homes by our Districts.

We believe that the time has arrived for the establishing of such a Home by the San Francisco District. Evidently there is no territory in the bounds of the whole church where such a Home is more needed. Thousands of young women within the bounds of this district have been led astray and are away from God, home, and loved ones, leading lives of shame, with so little being done to rescue them.

We believe the only kind of rescue work worth while is through a Holiness Rescue Home, where these fallen ones can be rescued from lives of shame; saved and sanctified wholly, and established in the beautiful life of holiness. We remember that our blessed Master said to such an one, "Sin no more."

We request the appointment of a commission of five, to take under advisement this matter in conjunction with the District Superintendent and Advisory Board, with authority to establish a Nazarene Holiness Rescue Home under the auspices of the San Francisco District.

We request the Camp Meeting Board to provide for a Rescue service during the Beulah Park Camp Meeting, to be addressed by the Rev. Seth C. Rees.

Accordingly, on Sunday afternoon, July 21, 1912, Brother Rees preached on "The Power of the Gospel in the Slums," and asked the congregation to give \$1,500 to establish a Home. The result was a subscription amounting to \$2,400, a lot in the city of Berkeley valued at \$4,000, and numerous subscriptions of furnishings for rooms, and a quantity of jewelry. The occasion will never be forgotten by any one present. God's people simply met the challenge, and the Rescue Home was assured.

Before the week was out the Commission appointed by the Assembly had pro-

San Francisco District

Written for Herald of Holiness by
H. H. MILLER, Secy.-Treas.
2328 McKinley Ave., Berkeley, Cal.

□ □

vided for the incorporation of Nazarene Rescue Association, and had named the Home-to-be REST COTTAGE.

On August 30th, Mrs. Eva B. Brand was elected matron, and a house having been rented in Berkeley, Mrs. Brand proceeded to open the Home temporarily.

Rest Cottage to the service of God as a Rescue Home, being assisted by Rev. Thomas Murrish, of San Francisco, and Rev. H. H. Miller, of Berkeley. In just twenty-four hours after the close of the dedicatory exercises the first girl was received. Since that time a number have come, and God is wonderfully blessing in the Home.

The Association is managed by the following Board of Directors:

Rev. E. M. Isaac, chairman-----Oakland
Rev. H. H. Miller, secy.-treas-----Berkeley
Daniel McColl-----Berkeley
Mrs. G. P. Rhoads--Alameda
Mrs. Victorine Yorba, Oakl'nd
Mrs. E. J. Wilson---Alameda
E. A. Moody---San Francisco



REST COTTAGE

2107 13th Ave., Oakland

But God had a better plan for Rest Cottage. On September 18th a deal was consummated whereby the lot in Berkeley donated to the Association by Mrs. S. B. Rhoads, was exchanged as part payment for the splendid property at 2107 Thirteenth avenue, Oakland, a cut of which appears on this page.

Then the people had a mind to work. Mrs. M. H. Quale, Mrs. M. E. Herrick, Mrs. D. McColl, and Miss Mary Wiley, of Berkeley, and Mrs. Patterson, Mrs. Jackson, and Mrs. Stackhouse, of Oakland each furnished a room complete. Mrs. Victorine Yorba and Mrs. Stephenson secured valuable donations from Oakland merchants. On October 6th, at 2:30 p. m., amid the rejoicing of the people, District Superintendent E. M. Isaac dedicated

The Directors are elected by the District Assembly, the members of which compose the Association.

The property at a conservative estimate is valued at \$12,000, including furnishings. The house contains twelve large rooms, laundry, basement, and a third story unfinished, which can be finished into six or eight more rooms. The indebtedness on the property is \$5,000.

There is no place on the planet where Rescue Work is more needed than on this coast. San Francisco, with its Barbary Coast, and Oakland, with its segregated district, are places where the White Slaver does deadly work.

Rest Cottage stands for the redemption of the fallen ones in these places.

Then San Francisco District contains in its territory two-thirds of the great state of California and the state of Nevada. The field is large; and the needs are great. There are but ten Nazarene churches in this great field. Then with the coming of the great Panama-Pacific International Exposition in 1915, and the opening of the Panama canal a year earlier than that, opening this great territory to European immigration, it may be seen a tremendous task has been set for Nazarene Rescue Association.

If God moves on your heart to help in this great work, communicate with H. H. MILLER, at the address given above.

Especially do we ask the prayers of Nazarenes everywhere on this work, which we have undertaken in behalf of the fallen on the Pacific coast.

THE charge against Jesus was that He went outside His own crowd—He had dealings with the Samaritans; He was a friend of publicans and sinners. Be it said to the shame of the church today, that it is in no danger of crucifixion by the world upon a like charge. The church has wrapped its ecclesiastical cloak about it tightly lest it by any means come in contact with the woman in the dust. What an abomination to our Lord must be that piety which has no pity; that thanksgiving for mercies from those who refuse to extend the hand of mercy. The law of Christian compassion—suffering with—is as unrepealed as the promise of salvation. When the Christ says to the outcast, "Go and sin no more," He lays upon His church all the obligation of love, and helpfulness, that surged through His own heart. When God writes a name in the Book of Life as "saved," it means that there stands another in His name upon earth, uplifting the most vile, encouraging the most hopeless, and as an elder brother, protecting the weakest.—C. A. McC.

University Reports From Olivet and Peniel

ILLINOIS HOLINESS UNIVERSITY

Our winter term is just closing. On the whole it has been quite encouraging in many ways. The attendance has been good and quite regular, the proficiency in study has improved, confidence has increased, and the spiritual interest has been very good. Some students will drop out, as is usually the case at the close of the winter's term; some because of lack of funds to continue longer, and some because of other providential calls. But new ones are coming, and these will largely, if not completely, make up for losses.

Our trustees, especially those who reside at Olivet, have shown their deep interest in the weal of the school by extreme consecration and personal devotion to the work. One has put up for the school's needs nearly, if not quite \$50,000. Another has given nearly \$10,000 and puts up annually for our needs from \$1,000 to \$2,000. Others have given liberally in proportion. Several have almost impoverished themselves for the university. One stands ready to mortgage his home to get money for our pressing needs. I have never met a little band of men so practically consecrated, both in person and purse, as these resident trustees. Very little help have they received from non-residents, trustees or others. Yet they stand ready to do more, as it may lie in their power. They seem to be living for the Lord's cause, especially as represented in the Illinois Holiness University. They are here, on the ground, and see this band of beautiful and earnest young people struggling to get an education where holiness unto the Lord is the watchword and song. If others would come and see, their hearts and hands and pocketbooks might also be opened.

We are in constant receipt of letters of enquiry from students in other schools. While we are free to respond that we think that holiness people ought to attend and support holiness schools, we are very slow to do anything that might look like proselyting. We have been made sorry by having brought to our attention insidious and persistent attempts to rob us of students that seemed to be happy and contented and doing well with us. However, but little success, if any, has attended such questionable efforts. We are especially enquired of by students of other schools who say they want to get where holiness has right of way. Well, here is one place. This school was planted and is being fostered for the spread and conservation of holiness in all lands. Our instructors must all be professedly

in the experience of the great salvation. They must sign a paper signifying that they are in the experience. Our faculty is made up of men and women known as "holiness people."

The president was last Sabbath again privileged to be with our people at Indianapolis, preaching morning and night, and incidentally representing the university.

Examinations are over, and about all the students have passed in everything. We aim at "A" in our studies, as well as in our experience of salvation; and nearly all in the school have gotten "A" this term. I am somewhat longing for my family, which I have not seen for over seven months; but am happy in the consciousness that I am at present here in His sweet will.

EDWARD F. WALKER,

President I. H. U.

PENIEL UNIVERSITY

We are glad to report once more that we are having great victory and success at the Peniel University. The school is at the highest tide spiritually that it has ever been in its history. Those who are acquainted with the institution thoroughly, and who have been on the grounds from the time it was founded, do not remember a time when the school had such power and glory upon it as it has at the present time. Remarkable freedom is enjoyed in all the religious services. The revival tide has not receded in the least since our midwinter revival conducted by Brother L. M. Williams. The glory still holds, and people are constantly being saved and sanctified at our altars. There seems to be no doubt that the good Lord is pleased to sustain holiness schools when they honor Him and make Him first in all departments and phases of their work.

The last two Sundays have been occasions of special spiritual inspiration. A week ago last Sunday our dear Dr. Godbey was with us and preached at eleven o'clock. His very presence was a blessing to the school, and his sermon at eleven o'clock was enjoyed immensely by all. He preached again in the afternoon, also twice Monday and twice Tuesday. We trust that this dear old saint of God will live to come our way again. At the evening service we had no preaching. Brother DeJernett had been appointed to fill the pulpit at this hour, but during the testimony meeting in the beginning of the service such conviction seized the unsaved and un sanctified, and such power came upon the entire congregation, that preaching was impossible. A number of seekers came rushing to the altar and found the Lord. Last

Sunday, also was a great day with us here. The Sunday school had a special Easter program. At eleven o'clock President Williams preached an Easter sermon. The Lord set His seal upon the message and great joy was expressed by the saints during the sermon. At seven-thirty Brother Jeffries preached. His sermon was strong, logical, forceful, and in every way what might be called a great sermon. The Spirit of the Lord blessed the message. At the conclusion of the sermon several came to the altar and one or two were definitely blessed.

Our term has begun well. Our enrollment is even better than we had expected for the last term of the session. This constancy and regularity in attendance is one of the encouraging features of the school today. Very few students come to school to enroll for a few months only. We have more students this year who are working toward completion of definite courses than we have ever had. The teachers are reporting good interest in all classes. The majority of the students are making excellent grades.

Brother Neely received several persons into the church at his regular appointment this month. Among them were Rev. A. G. Jeffries and Rev. J. E. Bates.

Brother Bates is spending a few days in revival work in Missouri.

Brother Nelson, our district superintendent, was in town a day or two this week.

President Williams returned a few days ago from conducting a revival meeting with Rev. H. B. Wallin, at Texarkana.

Rev. P. L. Pierce accepted a call as pastor at Lufkin.

Brother Thomas A. Gookin, an old Peniel student, with his wife and baby, are visiting in Peniel.

Last Tuesday night our local prohibition league held its annual contest in the auditorium. The occasion was for the selection of a speaker to represent the institution at the State Oratorical Contest in the Inter-collegiate Prohibition League to be held at Ft. Worth in April. There were four speakers on the program. All delivered orations of which the institution can justly be proud. The winner is Miss Annie Whitehurst, who will be our representative at the State Contest.

We shall be glad to correspond with any young man who wishes to earn money to pay his expenses in Peniel University next session. Drop us a card at once, and we will suggest to you a plan by which you can earn a sufficient amount during the summer months to defray all of your expenses next session if you are not afraid to work.

From Superintendents Brough and Flanery

DAKOTA, MONTANA AND MINNESOTA DISTRICT

We are still pushing the battle of full salvation in this country! After closing the meeting at Fairmont, Minn., we went home and preached for the folks at Minot and Surrey, N. D., then to Argyle, Minn., where we held a meeting for the citizens of that town in the interest of full salvation and prohibition. We were invited by the W. C. T. U. of that community to come and help in a campaign against the saloons. God gave us a glorious meeting, and at the election the day after we left the town went dry two to one. Holiness and prohibition go fine together. From Argyle we went to Sherburn, Minn., to look after the church in that place, which was left without a pastor since March 1st. While at Sherburn we were taken seriously ill, and being threatened with pneumonia, had to leave for home, where at the present time we are confined to bed. We ask the prayers of the church for our speedy recovery, which we know that the Lord can do, so that we can get out on the battle field again as soon as possible. The field needs our attention and we have not a man to spare.

Rev. Aug. A. Nilson, the evangelist from Portland, Ore., has been with us on this district all the fall and winter, preaching for us, and holding revivals in our churches. God has blessed his labors and the churches have been edified and souls converted and sanctified. He is at the present at Surrey, holding a meeting for our church. From there he goes to our church at Sawyer, N. D. That will be his last meeting with us until next summer, when we expect to have him back again to help us in camps and tent meetings. Brother Nilson leaves for his home in Portland, Oregon, via Omaha, Neb., and southern California, going by the way of Los Angeles, Bakersfield and San Francisco, expecting to hold meetings along the way. Any pastor who has need of an evangelist need not hesitate to employ Brother Nilson, for he is a man of God, and knows how to wield the gospel sword.

The work over the district is prospering. We are planning for campmeetings at Sawyer, N. D., and Sherburn, Minn., and a great tent meeting campaign in Minneapolis, to last for three months, beginning next June.

LYMAN BROUGH, Dist. Supt.

IOWA DISTRICT

Our God is still pouring out His Spirit on the people of the Iowa District and souls are being saved, reclaimed and sanctified. Praise the Lord!

God gave us a good time with Brother E. J. Fleming at Stockton, Ill. The break came on Sunday night before I had to leave on Monday morning, but the pastor, assisted by Rev. B. D. Sutton and wife, carried the meeting on another week, Brother Sutton doing most of the preaching. Souls were saved and sanctified.

We had a pleasant stay a few days at home (Olivet, Ill.) with wife and the children. The school is getting along fine. God's blessing is on the work there. Dr. Walker is surely at his best. What a mighty man of God, humble, sweet-spirited, true and powerful to the pulling down of the strongholds of sin! The young men and young ladies who sit under his instruction are surely blessed with a wonderful privilege.

I am now in the battle with our church in Morningside, Sioux City, Iowa. The weather has been bad since we opened, but God has been blessing some souls and others are convicted of sin. I am praying to God to give us a real victorious revival. There are some real saints in this church, and they are holding

on to God for victory. I will be here till April 6th, so pray for me in this battle, and at Bloomfield, Iowa, April 8th-20th.

While at Stockton, Ill., I was told by Dr. Russell to ask the churches to send money payable to Mrs. B. T. Flanery, Olivet, Ill., when sending in district superintendent's salary to save him having to cash money orders and repurchase orders. So all churches just send a personal

check or money order on the Olivet, Ill., post-office, to the doctor, and he will credit same on his book and forward the amount on to wife and save the trouble and expense.

At a number of the churches people are getting salvation at their regular services. May the good work go on.

The tent season will soon be on, so let's be ready for the battle and have a number of tents

in the field. We want to have old time victory. Anyone who is willing to help in buying tents can write to either Rev. A. F. Mosley, 104 E. South street, Kewanee, Ill., for the Illinois work, or Mr. M. L. Doebler, 1314 Newton Ave., Sioux City, Iowa, for the Iowa work. If you want a tent meeting, just help us buy a tent and use our own and save rent.

B. T. FLANERY, Dist. Supt.

General and Two District Missionary Treasurers' Reports

REPORT OF GENERAL MISSIONARY TREASURER

Pentecostal Church of the Nazarene
February, 1913

RECEIPTS

Districts		
Abilene	\$ 100 00	
Alabama (no report)		
Alberta	35 95	
Arkansas	100 00	
Chicago Central	94 95	
Clarkesville (no report)		
Colorado	43 47	
Dakota-Montana	20 99	
Dallas	2 50	
Idaho	6 75	
Iowa (no report)		
Kansas	80 97	
Kentucky	30 90	
Louisiana (no report)		
Missouri	6 54	
New England	165 62	
New York (no report)		
Northwest	120 00	
Oklahoma	45 00	
Pittsburg	60 00	
San Francisco	29 00	
Southeast	36 63	
Southeast Tennessee (no report)		
Southern California	15 00	
Washington-Philadelphia	50 00	\$1,045 09

Miscellaneous		
India native workers	22 00	
Africa Famine Fund	11 00	
Africa specials	76 15	
Miss Lela Hargrove	25 00	
Hallelujah Village	60 01	
Hope School	399 40	
Mexico printing fund	8 00	
China special	1 00	
Japan specials	21 00	
Interest from bank	85	
General fund	20 47	\$644 88
Total		\$1,689 97

DISBURSEMENTS

General Fund		
Africa	\$ 65 00	
Brava	35 00	
Calcutta, India	239 00	
Western India	240 00	
Japan	150 45	
Mexico, South	50 00	
Administration	141 65	
Incidentals	20 26	
Canada	75 00	
Postage	4 00	
Interest	2 33	
Contingent fund	10 00	\$1,032 69

Specials		
Monroe Estate	101 91	
Miss Julia R. Gibson	50 00	
Hallelujah Village	1,211 00	
Miss Mangum	50 00	
Miss Hargrove	50 00	
L. S. Tracy	38 00	
(Balance Transportation)		
Hope school	385 15	
Crick estate	450 07	
(Payment on El Paso lots)		
Africa	91 35	
India Natives	29 50	
Japan	12 00	\$2,469 48
Total		\$3,502 17

E. G. ANDERSON,
General Missionary Treasurer.

NEW ENGLAND DISTRICT

Missionary offerings received in February:

	Home	Foreign
Bath	\$ 40	4 15
Beverly	1 40	6 00
Cambridge	5 00	15 00
Cliftondale	2 00	8 50
Danielson	4 00	2 00
Everett		4 00
Fitchburg		15 22
Haverhill		12 50
Johnson	2 00	9 00
Keene	2 42	2 42
Lowell	9 00	37 00
Lynn	4 00	16 00
Malden	2 00	9 97
Manchester		2 40
Morrisville	1 00	1 08
New Bedford	1 00	4 00
Providence	7 00	32 00
South Portland	75	11 75
Yarmouth		15 00
Total	\$41 97	\$208 00

In the time from the last District Assembly till the end of February, 1913, nine churches on our district have measured up to their allotment for home and foreign missions at 2½ cents per member per week. If your church is one that has come short so far, won't you begin now and do your best to make it up before the next district assembly. Two little struggling churches, one at Oxford and the other at Yarmouth, both in Nova Scotia, have sent in nearly double their allotment.

TOM M. BROWN, Treasurer.

PITTSBURGH DISTRICT

Report of O. D. Stone, District Missionary Treasurer, for the month of February, 1913.

	For'n	Home	Speci
New Philadelphia	\$16 50		
Lincoln Place	4 52		
Munhall	7 00		
J. M. Davidson			12 00
East Palestine	11 45		
New Gallee	7 00		
Troy	5 17	8 00	
Lisbon	34 06		
Warren		14 24	
Pittsburg	75 00		
Newell	2 08		
McKeesport	10 00		
Claytonla	4 26	3 26	

Total.....\$177 04 25 50 12 00

Beloved, in the name of our precious Savior, let us increase our offering next month, as much as we did this month over the month of January. Your servant in the Master's work,

O. D. STONE, District Treasurer.
18 Central, Warren, Pa.

The Work and the Workers

ANNOUNCEMENTS

RESCUE MISSION IN BROOKLYN

The Berachah Rescue Society has opened a Berachah Mission in Brooklyn, N. Y., under the superintendency of Miss Minta Pool. The mission has public services each night except Monday and will be pleased to have any clean preacher of righteousness call by and preach for them. It is located at 73 Fulton street.

NOTICE

The date and place of the Washington-Philadelphia Assembly is April 22d-27th, at Philadelphia. Will all the churches kindly inform me at once of the names of their delegates so we can arrange for their entertainment. Also each church should send us an offering to help defray the expenses of the assembly which will be large this year. Delegates and visitors should come to our chapel on Indiana Ave., west of Germantown Ave. This is easily reached from all railway stations on Market street by taking the 11th street cars at 11th and Market streets and getting off at Indiana Ave. For further information address Rev. J. T. Maybury, 1917 W. Allegheny Ave., Philadelphia, Pa.

NOTICE TO PREACHERS

All applicants for the ministry, and all candidates to be examined, will meet the board of examinations on Tuesday, April 22d, at 10 a. m., in the Pentecostal Church of the Nazarene, 1023 Indiana Ave., Philadelphia. The opening services of the Assembly will be held at 7:30 p. m. J. M. HARTZEL, Secretary.

NOTICE

To the pastors and churches of Washington-Philadelphia District: All missionary money should be paid into the treasury before April 22d. If you expect to receive credit in the annual report, for the current year, send your money now, as the treasurer intends to close the report on that date.

J. M. HARTZELL, Treasurer.
1605 N. 21st St., Philadelphia, Pa.

NOTICE

Rev. John Lipscomb, of Batson, Texas, and L. A. Dodson, with their gospel tent, are open

for calls throughout the coast country of Texas, from Houston to Brownsville. Address them at Batson, Texas.

TO DELEGATES, SOUTHERN CALIFORNIA ASSEMBLY

The district assembly is to meet here at Stockton, May 20th-25th, with Dr. P. F. Bresee in the chair. I wish that all the pastors of the district would send in the names of all the delegates of their church that are to come, as soon as possible, also state when and on what road they are coming so we can have someone meet them. If you should happen to miss the reception committee, just go to the W. C. T. U. hall and you will be taken care of there. Come on Tuesday if possible. A. J. NEUFELD, Pastor.

NOTICE

Special services will be held in Trade Association Hall, 634 Massachusetts Ave., Central Square, Cambridge, Mass., J. N. Short, pastor Pentecostal Church of the Nazarene, Rev. C. E. Roberts and wife, of Pilot Point, Texas, assisted by Miss Leonora Taylor, of Moores, N. Y., will sing and preach the gospel every evening except Saturday, commencing April 1st (Tuesday evening), and closing Sunday evening, April 13th. Sunday services: 10:00 a. m., prayer meeting; preaching 10:30, 3:00 p. m. and 7:00 p. m. All are cordially invited. Those who have heard these gifted evangelists will not need a second invitation. J. N. SHORT.

WANTED, AT ONCE

A pastor who is not afraid of hard work, and is willing to do it. We want a man who will visit the people and pray with them. Must be a good preacher and no novice; a loyal Nazarene; no evangelist who is not willing to settle down to pastoral work need apply. Give references and state previous experience.

LYMON BROUGH, Dist. Supt.
Surrey, N. D.

ANNOUNCEMENT

Arrangements have been made to hold the Oneida Lake campmeeting this year under the auspices of the Pentecostal Church of the Nazarene. At a meeting recently held, at which the brethren of the Nazarene Church were present, a temporary association was formed

and officers elected. The association comprises the following members: Rev. J. A. Ward, Brooklyn; Rev. J. G. Nickerson, Syracuse; Rev. Earl T. French, New Berlin; Rev. C. E. Bloom, Kenwood; Rev. D. Grant Christman, Canastota; John Snook, Syracuse; Elmer Traver, New Berlin; Edward Northway, Nunda; W. J. Morse, South Bay. The following officers were elected: President, J. A. Ward, our district superintendent; treasurer, Elmer Traver; secretary, D. Grant Christman. Committee on temporal affairs: J. G. Nickerson, chairman; John Snook, C. E. Bloom, W. J. Morse, D. Grant Christman. The ladies will have charge of the dining hall arrangements. This camp is a new one for the Nazarene Church, but it will meet a felt need for this section of the state, where the work of the church is now being pushed. Two new churches have recently been organized; one at New Berlin, and the other at Canastota, the last one within a few miles of the camp ground. The grounds for the camp will be the same as used last year, and are a part of the grounds now under consideration for the site of a Nazarene college for the east, which is being so keenly needed. The name of the camp-meeting will be the "Oneida Lake Holiness Campmeeting." Date for the meeting this year, June 25th to July 4th. We expect a strong band of workers, and bespeak a profitable time for all who attend.

D. GRANT CHRISTMAN, Sec.

SPANISH TRACTS

Spanish tracts may be obtained from Walter C. Brand, 730 San Pedro St., Los Angeles, Cal. If you live within reach of any Mexicans, write for free samples, or send for any amount at 35 cents per pound, and give the printed gospel to this neglected race.

NOTES AND PERSONALS

Announcement is made of the death at Bowie, Texas, on the 16th of March, of George Williams, one of the pioneer preachers of holiness in the southwest. He was the father of our missionary to Japan, Miss Lula Williams.

Rev. A. O. Duncan, of Mill Creek, Okla., one of the "wheel horses" of the holiness work in his state was a welcome visitor at the Publishing House recently.

Rev. A. R. Hodges, one of our Methodist brethren of Topeka, Kas., inspected the workings of the Pentecostal Church of the Nazarene, and preached for the church in Kansas City last Sabbath.

GENERAL CHURCH NEWS

STOCKTON, CAL.

We took the pastorate at Stockton as a supply by appointment of District Superintendent E. M. Isaac, and feel that we will not stay here next year as we are called into the field of evangelism. The Lord has been with us. Souls have been saved and sanctified. We will be open for calls after the first of June, and will be glad to correspond with anyone that wishes to have meetings held next summer. Can preach either in German or English. References given as desired. A. J. NEUFELD.
415 E 3rd St

PIKEVILLE, KY.

I thank God for such a paper as we have. I believe it is the best paper in the land. Every Nazarene ought to take it and read it. I am one Nazarene that feels the need of a church paper, as I live in the mountains of Kentucky. My closest church is Louisville, Ky. It has been my privilege to spend a few weeks this winter in Louisville. Rev. Howard Eckel is our pastor, and is a man of God, an excellent preacher and an ideal pastor. He has a band of church people who know how to pray and push the battle, and who stand by him.

E. E. ROBINSON.

CORSICANA, TEXAS

Wife and I opened up a mission here some time ago and souls have been getting to God almost every night. Some of the most promi-

nent business men of the city have become interested in the work and we are looking forward to a great harvest of souls in this town.

EUGENE HUDNALL and WIFE.

LIVINGSTON, WIS.

I arrived at Livingston, Wis, January 7th. Have two appointments, here and at Montfort. The work is in its infancy, and we have not as yet had an opportunity to do much in our church, because this is a small place and there are two other churches here, a Free Methodist and a Methodist. Almost ever since I have been here there has been a meeting in one or the other churches. We have not seen much results yet, but enough to encourage us very much. Our faith in the Lord is strong that He is going to give us souls and build up His name here. We are always glad to get our Herald of Holiness and read so many good and inspiring articles written by Holy Ghost men and women, and a number of them are those who were members of the faculty or students at Peniel University while we were there from 1906-1908.

J. W. SCHOOLEY, Pastor.

MENA, ARK.

Yesterday was a good day with us. The Lord was present and blessed our hearts. Brother L. L. Hamric is to hold our meeting at Mena, commencing on May 8th to run ten days. Let all who can attend this meeting and help pull the fire down. E. A. SNELL, Pastor.

WORK AND WORKERS—GENERAL NEWS — MALDEN, MASS.

Well, praise the Lord! We are getting ahead with our mortgage raising. Brother Borders is working at it day and night and the Lord has helped us to get well along towards the end of the \$4,700. Last Sunday was a glorious Easter with us. A good many were received into membership and special Easter services were held including a baptism. Our Sunday school offering was over \$50.00 to be applied on our mortgage. Our only aim is to push the great salvation program, and get as many saved and wholly sanctified as possible. Pray for us!

LEROY D. PEAVEY.

LOS ANGELES, CAL.

Dr. and Mrs. Ellyson held an all-day meeting in the Emmanuel Church, Los Angeles, on Sunday, the 16th. It was a day of peculiar blessing. Our souls were fed with the living Bread, and our hearts were encouraged. Especially were we inspired to press on to enlarged borders relative to our private school work. In the afternoon, Dr. Ellyson delivered an address on "The Bible in Education." Our great regret was that a multitude of Christian people were not present to hear it. We have never been privileged to listen to such an impassioned and thrilling presentation of this vital subject. Any church that is partially awake to the need of a parochial school, would receive a lasting blessing, could they secure Dr. Ellyson's services for an afternoon or evening. Dr. Ellyson's heart is absorbed with the educational interests of our denomination, and this one address, delivered from the Pacific to the Atlantic, would be of inestimable value to our churches colleges and universities.

LUCY P. KNOTT.

BETHANY, OKLA.

We are thanking God for a good Easter, although we are somewhat late in writing about it. Our pastor, Rev. E. J. Lord, preached a grand Easter sermon on "I am the Resurrection and the Life." It is an uplift to the saints and conviction to the sinners to hear such truths as our pastor preaches. The Sunday school exercises were very good, emphasis being placed on Christ in the songs and recitations. The Sunday school Easter collection, amounting to \$5.75, was sent to the Dependent Children's Home at Davenport, Okla. In the altar service which followed the evening sermon, two of the students were seeking, one for sanctification and one for pardon. Bless God for full salvation! The school work is going on nicely, and preparations are well in hand for commencement. The program is to

be in connection with the district preachers' meeting. Come and enjoy the feast, May 23d-27th. On the victory side. E. E. S.

KANSAS CITY, MO.

Sunday, March 30th, was a great day in Zion here. Brother A. S. Cochran, our faithful and much loved district superintendent, preached morning and evening. The morning sermon was a missionary sermon, it being our missionary Sunday. The sermon was a very encouraging and instructive one, regarding our work at home and abroad. Many beautiful and helpful testimonies were as usual heard in the afternoon praise service. The crowning part came in the evening service. Brother Cochran preached from Heb. 12: 1, 2. The sermon was rich in meat and powerful in conviction. God blessed and four souls knelt at the mercy seat and found pardon. Glory to God. His will is still yea and amen to everyone that believes. We give to Him the praise for all He has done, and are looking to Him for still greater victories than ever. JNO. M. HOWSAM.

WATER-BOUND AT SEYMOUR, IND.

Here we are in the little town of Seymour, waiting for the railroad people to clear the washout so we can get through. News just reached us of a Pennsylvania train going through a trestle not far from here and all the passengers were drowned. A bridge was swept away a few minutes after our train passed over it. Some of the people on this train were complaining about having to lay over here, and I remarked that I had much rather be here than in the ditch. We are on our way home from the east where we have been making some investigations regarding a newspaper statement about some wealthy financiers preparing to establish a number of homes in this country for the redemption of erring girls, and found that if they do anything of the kind it will be in the future and not now. Hon. Standley W. Finch, special United States Commissioner for the Suppression of White Slavery, is making things count and is doing a practical work in his department. Had the pleasure of three long personal interviews with him and know he is getting data in hand to suppress white slavery. If the people will only get awake and instruct their senators and representatives to make sufficient appropriations to meet the expenses of the prosecutions, he will wipe the interstate white slavery out of existence. His department has already secured over five hundred convictions of white slavers, all of whom are serving terms in prison. He has the names of two thousand more of the human parasites that might be sent to prison if the funds for prosecution were available. With his representatives in two hundred and fifty cities east of the Mississippi river and having the names of all the madames of the houses of shame in those cities, also the names of all girls in the public houses, it makes it possible for him to keep posted regarding any new girls who enter the dens of vice. The girls whose names and addresses he has in his office number twenty-five thousand, and he is not touching the larger cities like New York, Chicago and Philadelphia, which are conceded white slave centers, because his funds are not sufficient. While writing this article here on the train just had my attention called to the fact that President Wilson has issued orders for five United States revenue cutters to patrol the Bering Sea from April 15th to September 30th, to protect the seals from being slaughtered. This is all right and we believe when the proper time comes he will do equally as much for the protection of our girls as he does for the seals. While in this section of the country, wife and I have had the pleasure of conducting services in several of our Nazarene churches, among which were two in Brooklyn, one in Mt. Vernon, N. Y., and one in Washington. Brother Hoople gave us two surprises in his church; in the morning service I was expecting an altar service and he took a collection for our work; at night I was expecting a collection and he had an altar service with four bright professions. At both of the other

Nazarene churches the pastors were absent during our services, but we had good times. In Washington we also held two services with Brother Trumbauer and his people. Before closing I must congratulate you on your special rescue number. Knowing the difficulties under which you labored, I think you did splendid. Am glad dear Brother Haynes is back at his post again. We are on our way home to prepare for the Holiness Union and Berachah Anniversary, May 8th-12th. Everybody be sure and come.

J. T. UPCHURCH.

REVIVAL AT TEXARKANA

It was a great privilege and pleasure to me to be engaged for ten days in a revival meeting with Rev. H. B. Wallin, pastor of the Rose Hill Nazarene Church, of Texarkana, Texas. The meeting began Friday night before the second Sunday in March, and continued through the two following Sundays. Upon arriving at Texarkana, I found everything in first class condition for the revival. The pastor had left nothing undone, and the members of the church seemed anxious for the battle. The good Lord was with us from the beginning to end. Every service was honored of the Holy Spirit, and in many of the services unusual power was manifested. There were very few services in the meeting in which no one was definitely blessed, being converted or sanctified. There were not less than thirty-five bright professions during the ten days. The attendance at the services was splendid. At night the house was usually crowded and during the afternoon services the attendance was unusually good. The pastor estimated that he would receive fourteen or fifteen persons into his church as a result of the meeting. I found in Texarkana a company of excellent holiness people. They are doing a work here that deserves commendation. One of the great pleasures of this meeting was the opportunity of being associated with Brother Wallin, the pastor, and his good wife. They are both old Peniel University students, having spent several years in training here for the work in which they are now engaged. To say that they are making a success would be stating a fact but mildly. Brother Wallin is a strong, forceful preacher, evangelistic, and a successful soul-winner. He is loved by all his people at Texarkana. When he came to this work he found conditions very unfavorable in many ways. The people have rallied to the work and now have a nice church quite well furnished, and very comfortable for worship. They have built a parsonage and will have it paid for before a great while. Brother Wallin conducted the singing, and his wife played the piano. Many of the readers will recall the fact that this is the home of our dear brother, W. M. Nelson, district superintendent of the Dallas District. He was with us a number of days and was a great help. He, too, is a great spiritual force and factor in this work. Brother Nelson is loved here as he is all over the district, by those who know him. There were several local preachers who stood faithfully by us in the work. Among them W. Y. Phillips, J. H. Phillips, Brother Pipes and Brother Coon. Brother and Sister DeArmon, managers of the rescue home, were with us. The people here are faithful subscribers of the Herald of Holiness and good friends and supporters of the school at Peniel. May God richly bless them and prosper them in their work. We hope to have the pleasure again some day of meeting these good people.

R. T. WILLIAMS.

McMINNVILLE, ORE.

The revival fire is upon us in our little Nazarene church here. God is blessing us with victory; a few souls have knelt at our altar since last report, and some seemed to get victory. We expect great things for McMinnville from God through His name.

J. W. FRAZIER, Pastor.

LAKE CHARLES, LA.

We just closed a revival meeting last Sunday night, March 16th, of four weeks. We had a wonderful meeting; the Holy Ghost was with us in every service, and convicted sinners of

Publishing House Fund

WE GIVE below a report of receipts on the Publishing House Fund. We have received a few new pledges and also more Sunday school offerings. Let the good work go on until the necessary funds are raised. The Board of Publication is asking no more than the original amount endorsed by the General Assembly. We are confident that the church is able to provide that sum and believe that it is setting itself to the task.

Encouraging signs are seen in the letters we receive. One loyal brother when he sent in his pledge said that his neighbors asked him why he did not get an automobile. He told them that he could not afford to do so until our Publishing House is on its feet. If all our people had that spirit the work would be speedily done.

PLEDGES

Monthly For One Year

E. E. Robinson, Pikeville, Ky.	\$ 1 00
J. N. Smith, Coffey, Mo.	1 00
J. W. Frazier, McMinnville, Ore.	1 00
A. B. Riggs, Lowell, Mass.	5 00
Sam Snowbarger, Sylvia, Kas.	10 00

SUNDAY SCHOOL OFFERING

Ft. Townson, Okla.	\$ 1 00
Tallula, Ill.	5 00
Mansfield, Ill.	5 00
Terrace, Pa.	3 50
Clarksville, Tenn.	2 50
Lawrence, Kas.	5 00
Fergus Falls, Minn.	3 00
Herrin, Ill.	1 75
Hominy, Okla.	4 41
Vilonia, Ark.	11 00
Delight, Ark.	3 00
Woodbine, Kas.	10 00
Condon, Ore.	2 31
Seymour, Ind.	12 70
Rivera, Cal.	1 37
McMinnville, Ore.	86
Cucamonga, Cal.	12 01

CASH

R. L. Brown, Leslie, Mo.	\$ 2 15
Jeff C. Rogers, Long Beach, Cal.	5 00
Mrs. B. A. Brickey, Stowe, Vt.	5 00
J. J. Morrison, Walla Walla, Wash.	5 00
Axel Olson, Spokane, Wash.	2 50
Mrs. V. F. Smith, Pleasant Ridge, Va.	1 00
Mrs. E. R. Burkholder, McPherson, Kas.	5 00
J. R. Moore, Tushka, Okla.	1 50
Leslie E. Lane, Orleans, Neb.	5 00
D. Rand Pierce, Vancouver, B. C.	2 00
Mrs. Wilbert, Pasadena, Cal.	1 00
Mrs. Elizabeth Owens, Cranz, Texas.	1 50
E. P. and Olive Kyle, Salem, Ore.	5 00
Lota E. Channel, Zurich, Kas.	5 00
Mrs. Wm. Roberts, Huntington Park, Cal.	5 00
Chas. P. Yeager, Corpus Christi, Texas.	2 50
J. B. Walden, West Fork, Ark.	1 00
A friend, Denver, Colo.	10 00
C. F. W. Gentz, Grand Rapids, Mich.	5 00
J. B. Moores, Ontario, Cal.	5 50
Mrs. A. M. Messenger, Marysville, Wash.	1 00
F. L. Shippy, Woodbine, Kas.	2 00
John Shank, Woodbine, Kas.	2 00
Theodore Ludwig, Kenesaw, Neb.	1 00
Mrs. W. H. Curtis, Pasadena, Cal.	1 00
Fred Young, Northport, Wash.	5 00
N. E. Walden, McPherson, Kas.	5 00
Mrs. Mary DeMoney, Churubusco, Ind.	5 00
J. O. Stephens, Natchitoches, La.	1 00
E. Dearn, Calgary, Alberta.	5 00
Mrs. M. E. Dangerfield, Los Angeles, Cal.	2 00
Alva Freeman, Joiner City, Okla.	5 00
Mrs. Julia Kirkpatrick, Lowell, Mass.	1 00
Emma Clark, Carroll, Iowa.	4 00
H. A. Hodapp, Seymour, Ind.	1 00
John F. Roberts and wife, Pilot Point, Tex.	2 00
H. N. Haas, Leighton, Pa.	1 00
Fergus Falls (Minn.) Church.	3 00
Mrs. Margaret McGrath, Portland, Ore.	1 00

A. E. Lane, Orleans, Neb.	25 00
S. J. Swablen, Evansville, Ind.	10 00
W. A. Hughes, Ruskin, Tenn.	2 00
M. P. Jones, Caddo, Okla.	2 50
J. F. Anderson, Aquilla, Texas.	5 50
Mrs. E. J. Lord, Oklahoma City, Okla.	3 00
T. A. Provence, Vilonia, Ark.	2 00
A. J. Rodman, Chicago, Ill.	5 00
Seymour (Ind.) Church.	9 07
J. H. Penn, Pomfret, Md.	5 00
J. C. Bradley, Brawley, Cal.	4 00
Wm. R. Peterson, San Diego, Cal.	5 00
Mrs. R. M. Hardman, San Diego, Cal.	5 00
J. H. Leedom, Turlock, Cal.	15 00
Mrs. L. F. Baud, Moscow, Idaho.	3 00
H. S. Coey, Alameda, Cal.	2 00
Jacins Chapel, Tenn.	3 50
Newell, W. Va.	5 50
J. L. Hipple, New Ulysses, Kas.	1 00
J. H. Vance, Ft. Scott, Kas.	1 00
R. A. Bemmyfield, Elkhorn, Ky.	4 00
W. J. Freeman, DeLeon, Texas.	1 00
Warren (Ark.) Church.	2 50
H. R. Goodwin, Essex, Ark.	1 00
Mrs. M. Clements, Nampa, Idaho.	1 00
S. D. Crawford, McMinnville, Ore.	2 00
W. C. Black, Coffeyville, Kas.	3 00
A. P. Husted, Pasadena, Cal.	2 50
Mary A. Brown, Oakland, Cal.	2 50
Lawrence Farrell, Nashua, Mont.	5 00
Mr. and Mrs. W. H. Perry, Santa Ana, Tex.	2 00
Mr. and Mrs. W. W. Perry, Brookesmith, Texas.	1 00
Mrs. Johanna Hanson, Salt Lake City, Utah.	2 50
Rev. Warren Brown, Fayetteville, Ark.	1 00
Mrs. W. P. Dewey, Troy, Idaho.	2 50
John S. A. Gunn, Irvine, Alta.	2 00
Mrs. Margaret Swisher, KallsPELL, Mont.	75
Mr. and Mrs. J. C. Kidneigh, Pocatello, Idaho.	2 00
A friend, Denver, Colo.	10 00
Ros Reinholdt, Sawyer, N. D.	5 00
Richard Thompson, Oxford, N. S.	5 00
W. Nelson Giles, Wataga, Ill.	1 00
Lowell (Mass.) Church.	5 50
J. M. Amlin, Ector, Texas.	1 00
C. W. Sample, Jasper, Mo.	1 50
Mrs. Alice Lyons, Lake Charles, La.	75
Chas. Nordling, Bridal Vell, Ore.	1 00
Gertrude Crow, Morrellton, Mo.	1 00
Mrs. P. M. Howard, Mabton, Wash.	2 50
S. P. Donnell, San Diego, Cal.	10 00
Will O. Scott, Brownsville, Ohio.	1 00
A. B. Calk, Ozark, Ark.	2 00
B. W. Cooley, Evansville, Wis.	3 00
T. L. Taylor, Paducah, Texas.	5 00
Lue Boyd, Indian Creek, Texas.	2 00
M. L. and S. M. Doebler, Sioux City, Iowa.	40 00
Mrs. Allie Maddy, Columbia, Tenn.	10 00
E. T. Moore, Ruskin, Tenn.	1 00
Pomona (Cal.) Church.	7 25
C. B. Langdon, Bellingham, Wash.	1 00
W. L. Allen, Winsboro, Texas.	1 00
A. C. and Esther Morris, Los Angeles, Cal.	2 00
E. C. Bevard, La Center, Wash.	5 00
L. K. Robinson, Winchester, Ind.	4 00
R. C. Millen, Chariton, Iowa.	5 00
J. P. Daniels, Upland, Cal.	2 50
Albert Flske, Somerville, Mass.	10 00
Jas. F. Hayley, Hickory Plains, Ark.	1 00

sin, of righteousness and of judgment. Although we labored almost every day with our hads, and preached every night, God blessed the people, and church members saw Christianity in a new light. A number of sinners were saved, several backsliders reclaimed, and several prayed through to holiness. It stirred the whole north part of the city. A number of Baptists, Methodists and Episcopalians came to the altar, and some got gloriously saved and blessed. Others would not pay the price. We took two into the church, and there are several others that are coming in soon. Rev. Dr. Pinson, of Peniel, Texas, dropped in, and was with us the last three days of the meeting, and preached some wonderful truths. It was good to hear our young converts testify, and exhort sinners to come to the altar. Last night, Thursday, at the prayer meeting, one young lady, a Sunday school teacher, that came to our meetings, said that their own meetings were as cold as the north pole, compared to ours. She is going to get saved, and join our church, also some of her brothers. We are expecting to have a new church built, ready for

the assembly next fall. The saints are living close to God, and are standing by their preacher nobly. We are in a Catholic city, and a hard field, but we have a great God for our Father, a great Christ for our Savior, and a blessed Holy Ghost for our guide, so we do not fear, but are looking for greater things in the future.

CHAS. E. WOODSON, Pastor.

HAMMOND, IND.

I am with our church here in a meeting. The Lord of hosts is with us, conviction is on souls and some are seeking. The saints are praying, and victory is assured. The church here has recently been dedicated, and the work is moving along nicely under the leadership of the pastor, Sister C. L. Felmler. We are expecting an old-time revival.

J. F. HARVEY.

BELLINGHAM, WASH.

The Lord is abundantly blessing our missionary work in Bellingham. We have nine charter members to our little mission band. We have been organized just four months and held six meetings with an average attendance of ten.

We have been able to send away for missions \$18.56. We feel encouraged. The fight has been a hard one, but God is giving us victory and the devil is compelled to retreat.

GLADYS E. BOWLER, Secretary.

FITCHBURG, MASS.

We are constantly pressing the glorious battle in this place and the Lord smiles upon us and we feel His glory in service after service. I expect that if natural vision could behold the precious blessings up the road that are scheduled to come our way, there would be even more jubilation than there is now, but real faith is a mighty prompter of holy ecstasy and we are not barren on this line. Brother and Sister Martin, of Lowell, have been with us a few days in meetings and helped us press the battle with real vigor. Our brother's preaching was used to the upbuilding of the saints and moving of several to deeper things. We expect as a church to close the assembly year under a good head of steam and with gracious blessing upon us. Amen!

C. P. LANPHER.

LEWISTON, VT.

Rev. L. N. Fogg, our district superintendent, was with us and preached a powerful sermon from Ps. 40: 1-3, and eight souls came forward at the invitation for the second work of grace. Some prayed through, the rest are still seeking. Praise God for victory. We expect to double our membership before assembly. We are still praying and working for the old-time revival.

A. J. MYERS.

NEW BERLIN, N. Y.

Our first year in New Berlin is nearly passed by. We came here at the call of a few holiness people, who concluded to obey the Word and stop spending their money for that which is not bread. There were but a handful in sympathy with such a move, but they were clean. The last of January Rev. J. A. Ward, our district superintendent, held a ten days' meeting for us, and at the close we organized a small church of thirteen members. We now have seventeen, with some others headed our way. There is much prejudice against holiness, as well as ignorance of it. Our meetings are lightly attended, but certainly the blessing and favor of God is upon this people, and we are looking for real victory with salvation to visit New Berlin.

E. F. FRENCH, Pastor.

STOCKTON, ILL.

On February 26th, District Superintendent B. T. Flanery, came to us and opened the battle against sin, dead formality, unconverted church membership, Universalism and kindred evils, pouring in the hot shot of truth until March 9th. Evangelist and Mrs. B. D. Sutton had charge of the music. The Suttons remained till March 16th. During these meetings twelve seekers bowed at the altar for salvation. This Godly district superintendent endeared himself to our people by his mighty preaching and the faithful presentation of the great doctrines for which we stand. The Suttons won their way into all hearts by their ministry of holy song and their gracious spirit. The meetings were attended by several preachers and laymembers of other churches from nearby towns, and their hearts were blessed. God is with us and we press on to greater conquests and more glorious triumphs under the leadership of the great Triune God.

E. J. FLEMING, Pastor.

DALLAS, TEXAS

Am here in a hard battle. God is leading. Five at the altar last night and two professions. Will be here until the 30th of March. On with the revival.

W. F. DALLAS.

Peniel, Texas.

JONESBORO, LA.

In the battle again. I am much improved in health and am here where I have held a number of meetings in other days. God is blessing His word; real conviction is on; a number have

already been saved or sanctified. At least forty asked for prayer last night. Larger congregation last night. I am looking for a real break this week. The Nazarene work is new here, but God is marvelously blessing. Well, let's keep prayed up and packed up and ready for anything God wants of us.

J. E. GAAR.

Peniel, Texas.

WARREN, PA.

Easter Sunday was observed as Publishing House Day in our church. In cash and pledges for a year, we received over three hundred dollars. We always have a blessed time here when we have a special offering. The saints love to give. Not only does the Herald of Holiness go into every one of our Nazarene homes; but at present is being sent by our Warren church into a hundred homes that are not Nazarenes. Warren church has a debt on their local property, too. We find since the Herald of Holiness is going into our homes, we do not have to spend our hour when visiting telling our people where we have churches, who are our pastors and leaders, etc. For example, as to how our paper acquaints people with our work, I received a check from a man who is not a Nazarene, with the following instructions, after reading the Herald of Holiness: "I send inclosed check, two dollars for home missions, two for foreign missions, two for district superintendent and two for general superintendent. I take this means of saying amen to the great work that the Pentecostal Church of the Nazarene is doing. I think your church paper is fine," etc. From another brother not a Nazarene, but who gets the paper: "Inclosed find check for five dollars, a part of my tithe, which I feel the Lord wishes me to put on interest for your great all-for-God work." Our pastorate ends here June 1st. Myself and wife are going into the evangelistic field exclusively for a year at least. We are confident that He will give this people a pastor who will lead them to higher heights. This week our church, inside, is being newly painted and papered. His smile is upon us and we are moving up "by little and little."

WILL H. NERRY, Pastor.

SALEM, ORE.

While the Lord is encouraging the church in different places, He has not forgotten the faithful few at this place. Yesterday, March 23d, was truly the Lord's day. In the preaching service God poured out His Spirit in a refreshing shower of grace. The sermon of our pastor, Dora W. B. Stone, was taken from the text, "He is not here; he is risen," and it prepared us for the after meeting, and tuned our hearts to praise. The fire fell; a day of Pentecost was on hand; the saints shouted, sang, wept for joy, shook hands, and had their joyful faces beaming with heavenly glory. One

HERALD of HOLINESS

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

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PUBLISHING HOUSE OF THE PENTECOSTAL CHURCH OF THE NAZARENE
2109 Troost Avenue, Kansas City, Mo.
C. J. Kinne, Agent

sister prayed through, and was lost in wonder, love and praise. We are planning to purchase a church building, where we may worship God under "our own vine and fig tree."

E. P. KYLE, Secretary.

SARATOGA, TEXAS

Revs. J. E. Threadgill and L. A. Dodson and wife, of the Pentecostal Church of the Nazarene, came to this town three weeks ago and pitched their tent for a two weeks' meeting. We fasted and prayed, preached and testified, until the people got under conviction and began to weep their way through to Jesus. Some of the society ladies were converted and then sanctified, so that the weekly Friday night dance was about broken up. Brother Threadgill's daughter Ethel, and Mrs. Dodson, did good service in the singing and playing the organ. Sister Threadgill came from Peniel and joined the last few days in pushing the battle. The Methodist and Christian brethren were kind in allowing us the use of their benches to seat the tent, for which we thank them. The meeting closed last night in a blaze of glory. There were forty-six professions. Brother Threadgill will hold a meeting in another part of the oil field, and Brother Dodson and wife and I will go to Kountz, the county seat.

JOHN LIPSCOMB

Batson, Texas.

WOODWARD, OKLA.

Sunday was a good day at our appointment in the country, nine miles south. I have been preaching there every fourth Sunday since the assembly. At the afternoon service there were five in the altar, and one sanctified. We organized a church with seven members, with more to follow. People are learning that there

COLLECTION ENVELOPES

PENTECOSTAL CHURCH OF THE NAZARENE

WEEKLY OFFERING

NAME.....

DATE..... AMOUNT.....

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1 Corinthians 16:2

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Kansas City, Missouri

is a church where they can seek and find the blessing of holiness, and then witness to it without offending their pastor, and can shout without disturbing their brethren in the church. Thank God for the church of Ephesians twelve. Surely the gates of hell shall not prevail against it. W. I. DEBOARD, Pastor.

CHICAGO HEIGHTS

We are just one month old. We have a Sunday school of twenty-seven scholars and also have good spiritual meetings at 3 p. m. and 7:30 p. m., with a young people's meeting on Friday night. We organized the official board last Monday night. I have taken into the church several new members, mostly young folks. I am glad to say that our church is growing fairly well. We are to hold street meetings as soon as the weather permits, and we are to have a great revival next month.

J. L. McDOUGALL.

WILLOW CREEK, PA.

The Lord gave us a good day Sunday. This closes our work here for the present time. God has through His providence of mercy opened the way for us to attend the spring term at the I. H. U.

JENNIE JACOBSON.

HOMESTEAD, FLA.

After spending two weeks at Macon, Ga., holding meetings on the street with a few people that have old-time religion, Brother Pauth, who started out with us on this trip, decided to stay here, while Brother Davis and myself left the state of Georgia for Florida. After riding all night and a day on the St. Johns river we arrived on the campground at Sebring, where we listened to Brothers Morrison, Huff and Weigle, and stayed three days only, returning to Jacksonville for a meeting with the Christian Missionary Alliance people, who were holding a convention at the Christian church. Was invited to take the singing for them, and God blessed us all together. Some were delivered from sin. This city is much in need of a Pentecostal Church of the Nazarene. Florida, like every other state, is in need of organized holiness, but if we took the advice of some people around the country, we would stay in the old churches, and about all some folks are doing is staying. If ever this old world needed a clean people organized for holiness to fight the devil on all lines, in the meeting house and out, it is today. We left Jacksonville for Miami, a beautiful place of sunshine and roses. Stopped over night with Kunkel, a Pentecostal Nazarene, and enjoyed a meeting together with Brother Weigle, Brother Gammage, and a few of the saints there. Left the next day for Homestead, and am now associated with Brother O'Bannon, who is a Pentecostal Nazarene, holding a meeting in a tent. This place is churchy, but has not much salvation. The leading preacher says he don't believe in holiness. In spite of the devil we are having victory. Expect to reach New England by May.

JOHN F. GIBSON.

Andover, Mass.

LOMPOC, CAL.

Our meeting at Wasco in the M. E. church proved very successful. The gospel plow ran deep, sin was uncovered, confessions were made, sleepless nights and restless days were experienced. A wave of salvation followed which swept the deck and many were happy finders. It was said that such crowds were never before seen at any religious worship as packed the M. E. church, especially Sunday nights. We were made to wonder whence they came, as Wasco is a small city. Scarcely a service but that some one prayed through, and a good number at some of the services. Five came to my room after service, the closing night, and all prayed through to victory. Two of them were saved and three sanctified. Rev. Bailey, the pastor, said about twenty had given their names, desiring to unite with the church. Brother Bailey and wife found victory in special meetings conducted by us about six years ago, during our first campaign in California. I was greatly rejoiced to find him a successful preacher of the gospel, on returning to Califor-

Superintendents' Directory

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GENERAL SUPERINTENDENTS

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

H. F. REYNOLDS, Oklahoma City, Okla.
R. F. D. No. 4
Brooklyn, N. Y., Bedford Pentecostal Church, New York Dist. Assembly April 30-May 4
Haverhill, Mass. New England District Assembly May 7-11
East Palestine, Ohio, Pittsburg District Assembly May 28-June 1
Kansas City, Mo., Kansas District Assembly September 3-7
Kewanee, Ill., Iowa District Assembly Sept. 10-14
Ada, Okla., Oklahoma District Assembly Oct. 22-26
Newport, Ky., Kentucky District Assembly November 13-16
Alabama District Assembly November 20-23
The first service in connection with each assembly will begin on Tuesday night 7:30 o'clock. Let all the members of the assembly plan to be present the first service.

E. F. WALKER Glendora, Cal.
Philadelphia, Pa., Washington-Philadelphia District Assembly April 22-27
Colorado Springs, Colo., Colorado District Assembly June 12-15
Boise, Idaho, Idaho District Assembly June 18-22
Portland, Ore., Northwest District Assembly June 24-29
Didsbury, Alberta, Campmeeting July 4-13
Calgary, Alta., Alberta District Assembly and Campmeeting July 14-22
Portland, Ore., State Campmeeting, July 24-Aug. 4
Sawyer, N. D., Dakota-Montana District Assembly August 6-10
Gaines, Mich., Campmeeting August 22-28
Cleveland, Ind., Campmeeting Aug. 29-Sept. 8
First session of all District Assemblies at 7:30 p. m. of the first day advertised.

□ □

DISTRICT SUPERINTENDENTS

ABILENE

I. M. Ellis, Box 175, Hamlin, Texas Childress, Texas April 2
Cisco, Texas April 6
Beattie, Texas April 7
Germany, Texas April 9
Hico, Texas April 10
Live Oak, Texas April 11
Meridian, Texas April 12-13
Cleburne, Texas April 14
Parker, Texas April 15
Osceola, Texas April 16
Lakenon, Texas April 17
Hillsboro, Texas April 18
Yates, Texas April 19-20
Pilot Point, Texas April 21-23
Gordon, Texas April 24
Mingus, Texas April 25
Hutto, Texas April 27

ARKANSAS

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

ALBERTA (Canada) MISSION

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

ALABAMA

C. H. Lancaster Jasper, Ala. Corona, Ala. April 19-20
Brilliant, Ala. April 24-27
Sargossa, Ala. July 2-13
Thaxton, Miss. August 8-17

CHICAGO CENTRAL

J. M. Wines, Greenfield, Ind., R. F. D. No. 9. Houghton Lake, Mich. April 2
Billings, Mich. April 4-8

Hope, Mich. April 9-15
Harrietta, Mich. April 16-21
Grand Rapids, Mich., 1409 Turner Ave April 22-28
Chicago, Ill., 420 W 65th Place April 29-30

CLARKSVILLE

J. J. Rye Clarksville, Tenn. Long Creek (near Bear Spring, Tenn.) April 4-6
Jason's Chapel (near Tennessee City, Tenn.) April 11-13

COLORADO

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

DALLAS

W. M. Nelson Texarkana, Texas Alba, Texas March 28-April 13

DAKOTAS AND MONTANA

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

IDAHO

J. B. Creighton Boise, Idaho

IOWA

B. T. Flanery Olivet, Ill. Sloux City, Ia., 1314 Newton Ave., Mar. 21-Apr. 6
Sloux City, Ia., 1314 Newton Ave., Mar. 21-Apr. 6
Eldon, Iowa April 21-23
Bloomfield, Iowa April 8-20
Cedar Rapids, Iowa April 24-27
Canton, Ill. April 29-30
St. David, Ill. May 1-2
Maples Mill, Ill. May 3-4
Virginia, Ill. May 5-18

KANSAS

A. S. Cochran, 3446 Wayne Ave., Kansas City, Mo. Topeka, Kas. April 4
Lawrence and Knowledge Hill, Kas. April 5-6
Howard, Kas. April 8-10
Chanute, Kas. April 11-12

KENTUCKY

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

LOUISIANA

T. C. Leckie Hudson, La.

MISSOURI

Mark Whitney Des Arc, Mo.

NEW ENGLAND

L. N. Fogg R. F. D., Sanbournville, N. H. New England District Assembly, Haverhill, Mass., May 7-11

NEW YORK

J. A. Ward, 1710 Dean St., Brooklyn, N. Y. New York District Assembly, Bedford Pentecostal Church of the Nazarene, Brooklyn, N. Y. April 30-May 4

NORTHWEST

DeLance Wallace, Box 304, Walla Walla, Wash.

OKLAHOMA

S. H. Owens, Altus, Okla.

PITTSBURG

N. B. Herrell Olivet, Ill. Pittsburg District Assembly, East Palestine, Ohio May 28-June 1
Lincoln Place, Pa. March 28-April 6
McKeesport, Pa. April 7
Terrace, Pa. April 8
Tarentum, Pa. April 9
Claytonia, Pa. April 11-20

SAN FRANCISCO

E. M. Isaac, 1020 10th St., Oakland, Cal.

SOUTHERN CALIFORNIA

W. C. Wilson, Rt. 1, Box 235A, Pasadena, Cal. San Diego, Cal. April 6-20

SOUTHEASTERN

W. H. Hanson Glenville, Ga.

SOUTHEAST TENNESSEE

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

WASHINGTON-PHILADELPHIA

H. B. Hosley, 307-9 D. St., Washington, D. C.

nia. God is blessing his labor, having more than doubled his membership in the last four months. The work at Lompoc is more encouraging than at any time since coming on the work.

W. C. FRAZIER.

MERIDIAN, TEXAS

We are having some good times down here. God is with us in a wonderful way. Last Sunday was a great day with us at the Mountain Church. We had General Superintendent Reynolds with us, and he gave us three great sermons. We raised one hundred and one dollars in the offering for foreign missions. We had one of the greatest communion services in the history of the little Scandinavian church on the mountain. These Scandinavians are a fine set of people. Of our membership of seventy, nearly the entire number are Scandinavians. The church was set in order ten years ago, and God has been blessing it in a wonderful way. We have a Scandinavian settlement

some fifteen miles square. Revs. Allie Irick and wife will be with us at Meridian in a revival, May 1st-12th, and we are expecting a great time in the Lord.

J. W. BOST.

POMONA, CAL.

God is blessing in the work here. This has been a year of very marked progress in Pomona. We give our God all the glory. Our services are fresh and victorious and our people full of faith and expectancy. Easter Sunday was a blessed day. From the early morning service we felt that God was among us. We held two missionary services, one conducted by Miss Pool, of Upland, assisted by a number of Japanese young men. At night Miss Krenorian, a native Armenian missionary, spoke of Christian Armenians in Turkey. Our hearts were stirred to pray and send. Mr. Lillenas being absent in evangelistic work in Nebraska, for a short time, the writer is in charge of the services.

MRS. H. LILLENAS.