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They Widely Differ

There are truths, and there is Truth. These are not the same. A truth, and Truth, are as different as a glittering star, and the boundless Universe; as a dew drop, and the ocean's depths; as Shakespeare, and the human mind; as Jeremiah, and the human heart; as the Apostle John, and the Bosom of Infinite Love; as creation, and God. The divergence seems as positive if, instead of a truth, we compare an aggregation of truths with Truth. These are as different as the heavenly constellations, and measureless space; as the ocean, and nature's shoreless reservoirs; as literature, and intellect; as a consecrated church, and the Christ-Head behind it; as Joan of Arc or Florence Nightingale, and the Womb of Infinite Compassion; as Earth and her sister planets, and HIM who spake and it was.

A Comparison A truth is great—truths are great; Truth is infinitely, inconceivably, inexpressibly greater. A truth is great in itself and in its relatedness and implications. Truth is greatness itself, because all-inclusive, bottomless, limitless, shoreless in its infinite sweep—without implying other truths or aught of relatedness thereto. A truth is subservient; Truth is supreme and absolute. A truth obeys; Truth rules. A truth has a sphere and a time for ministering; Truth is final, and is itself the universal sphere and potentate, and, is dateless, eternal in its administration. Devotion to a truth may narrow the mind and dwarf a soul; devotion to Truth inevitably and invariably broadens, deepens, elevates, ennobles. Devotion to Truth makes only saints; devotion to a truth often makes simpletons—faddists, fanatics, and failures.

Truth and its Disciples These are not mere sentences to strike attention—they are meaningful, suggestive, timely—here and now. God demands loyalty, but to what? To a truth, however great, as you see it and as it may really be? NAY, if loyalty be only to it, or if it be not simply a hint or suggestion of the infinitudes of Truth itself. God wants, seeks, labors in and with us for loyalty to Truth—which is loyalty to Himself for He in Christ is

THE WAY, THE TRUTH, AND THE LIFE.

This truth may have come to you—yea, will, in gradations—by a process—due to your limitations. You and I can see around and through a truth or some truths by a little study. It takes life and coming eternity to see and apprehend Truth. Hence the folly and tragedy of our ever reaching the belief that we have it all here. The loftiest of us, at our best in this life, are but disciples—learners—and as such, we enter heaven to complete our curriculum. "Disciples" is the biggest name God has given us up to date. We can be orthodox, evangelical, right, scriptural in the truths we hold, and, while thus free from error, yet be far short of Truth. Be true to all you have, but be very meek and in awe of the abyss you have not.

A Fruitful Mistake Mistaking and misusing a truth for Truth has been the prolific source of endless, pitiful untruths. It is possible, according to the Epistle to Romans, to "hold the truth in unrighteousness;" "to change the truth of God into [for, R. V.] a lie." No quicker method of the Enemy transforming himself into an angel of light can be conceived than when he gets us to be thus narrow, intoler-

ant, self-centered and sectarian in our adhesion to, and practice of, any of God's truths. Only the limitless domain of Truth can save us or redeem us from such an error. The worst errors are truths mistaken for Truth—stars stretched into universes, drops into Mediterraneans, ant hills into continents, doggerel into the augustness of Mind, petty trifles of goodness and pious doings, into the silent, unseen, majestic power and authority of The Divine.

Truths Out of Place Truths often seem out of place—always especially—where they masquerade as Truth. The menace of Romanism is to be found, not so much in her intrigues, her blasphemous assumptions, idolatries and sacrileges, bad and dangerous as they are, as in the truths embosomed in her catafalque of atrocious errors, which blur her true self, and give plausibility to her pretensions. Her charity and benevolence are but the price of admission she pays to the public's confidence and carats. Protestantism's weakness has ever been, (with a slowly diminishing degree) a mistaken emphasis upon some truth or truths for Truth. Our misery is a limited vision—so circumscribed as to exclude the broader scope of that Charity which "beareth, believeth, hopeth, endureth ALL"—even the creeds of others so different from our own.

Perilously Pushed Any truth can be perilously pushed, yea, even to the defeat of the very aim and divinely ordained possibility of the truth itself. Religious fads, fancies and fanaticisms, tragic as they may be, always have at their core some truth pushed beyond its own scope and divine purpose. We should never be so devoted to any truth as not to be able to see it and treat it and propagate it as only one part or fraction of Truth. We must keep in mind ever the relatedness of the part to the whole—of truths to Truth. Else we will so distort that truth as that it will overshadow all others. This will lead us to dwarf other truths, and tend toward the creation of a critical spirit against all who do not hold it just as we do, or who place the accent or emphasis upon something else.

Methods and Charity The same error we may commit in the matter of method of propagating truths, as well as in the matter of the truths themselves. Let each of us have his preference as to method, and practice it, but with absolute love for, faith in, and spirit of co-operation with, all other brethren with all other methods, or with no method. This need not prevent friendly advocacy and defense of our own preference, or brotherly conference or discussion of methods; but always let it be without acerbity or a spirit of winning victory at the expense of that charity which suffereth long and is kind, vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own.

Locusts and Their King Let not the locusts "which have no king, yet go forth by bands"—which have no bishop yet go forth organized—find acrimonious fault with their fellow beings who eschew migration and linger amid wintry regions. Let not these unmigratory ones deal uncharitably with their locust-nearest-of-kin while the locusts wonder at their failure to seek sunnier and more congenial and balmy climes where they may propagate their species with no fear of frost or ice or wintry blaat or freeze. Let the locusts and the unmigratory birds hold friendly fellowship with no fear of bill or beak or bite or sting.

Back to the Bible

There is no doubt of the fact that there is a manifest tendency to come back to the Bible as the authoritative, inspired Word of God. We have called attention several times in these columns to cases of men who had spent years in the fogs and speculations of destructive criticism and finally returned to the inspired Bible as the infallible Word of God and as that alone which gives rest and certitude and solid hope for which the heart hungers. For a number of years the destructive critics seemed to have the field, and carried things with a defiant attitude and a reckless way. The tide is evidently turning now. These enemies frightened some preachers who retreated in disgraceful order, but the people, while in a sad measure hurt, did not in any considerable numbers join in the flight with the fleeing shepherds.

The most recent case of this turning among former higher critics is that of Pastor Hoecker, of Berlin, who has occupied the position of the great pulpit representative of liberal theology in Germany. He announces his return to the evangelical faith. To a great audience in Berlin he said: "Either we must kneel before the great God-Man, the mystery of mysteries, or we must turn our backs on the gospel forever. Either the old gospel, before which we keep reverent silence, and which can rule our hearts, or no gospel at all."

It is certainly refreshing and encouraging that the trend even in Germany, where rationalism has found its spawning bed for long years, is back toward evangelical truth. Dr. Hoecker tried for years to satisfy his mind with a gospel of economics, which some of our belated college professors today are vainly attempting to substitute for the gospel of Jesus, but he was unable to make it meet the needs of life and the practical demands of the human heart in its crises. He found at last that "Love can work nothing in the heart of the selfish man." He saw that the heart itself must be changed.

He said: "Why did I not give the 'new gospel'—a gospel without Christ's divinity, without atonement, without a resurrection, a further trial? Because I was searching after life and a full joy, and never found these in the new theology. . . . As a pastor I am called to officiate at funerals, as well as weddings and baptisms. But at the bier it was not enough to make a vapid speech, or to talk of the values of life or of the virtues of the deceased, of which I am not so sure, but I must be able to say, 'I live, and ye shall live.'" And so I had to break with all half-way positions and turn to the old gospel. And all this because the old gospel, the deeper one penetrates into it, makes us all the more blessed; because it is so assuredly modern and fits into every situation, with its surpassing and inexhaustible love."

Thank God for this trend back to the old and only gospel which can satisfy the heart and mind of man and fulfill all their needs. Truly is it ever new and modern because of its matchless and marvelous adaptability to all the possibilities of human need. It is a natural coincidence that there is among all the religious papers and many writers and evangelists a belief that we are on the eve or on the very beginning of a widespread revival season, such as has at times overspread large sections of the world. It is predicted by some that we are to have in the immediate future a world-wide revival of sweeping power. God grant it, we pray!

An Im- pressive Lesson

The conversion of Ex-Governor Patterson, of Tennessee, and his consequent great change from a defender and advocate of the license of the liquor traffic to an eloquent and tireless opponent of the iniquity, is well and widely known. He is very actively engaged in speaking for prohibition and law enforcement in different States, and is doing great service for the cause. His conversion was attended by circumstances of a most impressive nature, and with a pathetic side.

He was in the Capital of his native state, and, under the chain of the effects of the awful evil of the drink curse, had descended very low, and had reached a culmination of great and open sin and shame. Great notoriety was given these last great breaks, and he returned to his home in Memphis deeply humiliated and chagrined. A Methodist preacher, Rev. John Langdon Weber, pastor of Madison Heights Methodist church in that city, read of the Ex-Governor's shame in the papers. This man, though occupying not a prominent pulpit and

not widely known, had a fine habit. He made a practice of watching the papers and when he saw that any great joy or sorrow had befallen any fellow citizen of his he would write or speak to them whether he knew them personally or not. Seeing the disgrace of Mr. Patterson he wrote him as follows: "Dear Governor Patterson: I have never met you, but I sorrow greatly for your humiliation through sin. Yet may not your day of shame become your day of blessing through your turning to the Lord Jesus Christ for salvation? Perhaps you will resent this; you have a right to. But I can't help writing."

The Ex-Governor sent back word: "Resent it? Never. You are the first minister who ever spoke to me about my soul. Come and see me." The preacher went and many a long hour of talk and prayer together resulted in the governor's conversion. To use the governor's words: "There, on bended knees, I asked for light and strength, and they came. The curtains of my night parted and the way was clear. I arose a changed man. An invisible hand has led me on to where the vision is unobscured. From a critic of others, I looked within. From an accuser, I became a servant in my own house to set it in order. From a vague believer in the guidance of divine power, I have become a convert to its infinite truth. From an unhappy and dissatisfied man, out of tune with the harmony of life and religion, I have become happy and content, firmly anchored in faith, and ready to testify from my own experience to the miraculous power of God to cleanse the souls of men."

The habit of Rev. Mr. Weber is an impressive lesson for both Christian ministers and members of the church. It was beautiful in him to watch for opportunities to be helpful and to seize upon the faintest prospect on all occasions. How very many sinners could thus be helped who now go on in their discouragement and to despair, if this were the universal custom with God's people instead of the rarest of things. What a shame that so many opportunities are thus allowed to pass unimproved for rescuing souls from sin and sorrow and hell.

There is a profound pathos as well as a fearful indictment of God's ministers in the Governor's words: "You are the first minister who ever spoke to me about my soul." Why should ministers hesitate about speaking to men, even though they be prominent or wealthy or high in social life? Often the very prominent and high in position are the most neglected of all people. This should not be the case. No class should be neglected. People from the upper realms of society have their unvoiced thoughts about eternal things. They have their seasons of unspoken meditations on things of the soul. They have their private wonderings at the silence of the preachers and friends who never speak to them about their souls, and this has a chilling effect upon their faith in the reality of these divine truths which we preach and profess to believe. These men are human, and they are not indifferent to their own best interests. They need the reinforcement of the expressed interest and solicitude of their friends on these matters of the soul.

O, the pity of such great and widespread neglect! How the Spirit is grieved by it! What multitudes of men and women go on daily in perplexity to reconcile our silence and apparent indifference as to their state and destiny, with the truth of the transcendent things we profess to believe! What inconsistency in this procedure! Business men live with young men and women in the same business house as their employees, and yet never once speak to these young people about what their own profession makes the most profoundly important thing in all the world.

How can these employees believe these employers really believe as deeply in these things as their profession would indicate?

There must come a change in this, and we must speak to people about their souls. We must never let favorable opportunities pass, and we must make opportunities. We are God's ambassadors to lost men. We are His epistles whom the world reads, and by which reading they are largely influenced. We must not lead them to doubt the truth of religion's claims by our untimely silence.

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TO OBTAIN holiness is required absolute faith in Him which surrenders all. This involves a consecration which counts not the cost. It has a holy recklessness as to cost. The soul becomes bent on having holiness and esteems any cost cheap indeed by which the pearl of infinite price is won.

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THAT life is worth most whose work tells most.

:: THE EDITORS' SURVEY ::

Resting in the Lesser Good

This is certainly our peril today. Such is the emphasis on the material that the moral and spiritual are so obscured that they are under-valued and retired to the rear in the thought and consideration of the masses of people of all classes, the cultured and the uncultured, the rich and the poor. People hear so much continually of the physical and the material and the earthy, and so extremely little of the spiritual, that they are led to prize and stress and to seek the material as if that were the chief, if not the only, good attainable in life. The situation is appalling indeed. The church has a clarion call from the very throne of God to thrust forth her prophets into the din and whirl of materialism, to cry aloud and spare not, to turn the minds of men back to God and the Bible. There is hence dire need of Spirit-filled men and women who are so crucified with Christ and unto the world, that they will be not only proof against the witchery and blandishments of the world, but whose voice will carry terror and fear and trembling into the ranks of the world-soaked and business-drunk and earth-besotted multitudes in and outside the churches. We need Elijahs, John Baptists, Pauls, John Knoxs, Charles G. Finneys, Frances Willards, Mary Harris Armours, and such like to come to the rescue, and swerve the world and the church back from its vortex of materialism into a recognition of God and Christ and hell and heaven. Shall we have them? Are we training them? Are our schools turning them out? Are we praying to this special end? Let us awake to the need of the hour and heed humanity's call and dire need. Henry Churchill King, President of Oberlin College, though not ideal in all his teachings, spoke a truth in his speech at an Indianapolis Teacher's Institute when he said:

"Our generation now is dizzy-headed. There is an abject fear of poverty on the part of the educated. It is for us as teachers to meet this wave of materialism. The teacher must open the minds of his pupils to scientific mastery, and teach them self-control. If this generation will not destroy itself by the flood of its possessions, it must possess pre-eminent self-control.

It is curious that this age, which calls itself scientific, should be so easy-going morally. The sense of law is not strong just now. We think we can play fast and loose with the laws of life. We have forgotten that it is still true that 'what ye sow, that ye shall reap.' We have turned the doctrine of the fatherhood of God into the doctrine of the grandmotherhood of God.

The end of education is the product of a thoughtful man, one for whom great things are great. Our peril is the peril of the lesser good. Because our material achievements are so great we are tempted to rest in them."

Religious Business

There should be no other sort with the children of God, and, we might add that there is no other. A vast deal of the business transacted between church members is not of the kind here mentioned, but they are not Christ's or else they have learned the Master's spirit and way very poorly indeed. With too many who name the name of the Lord we hear too often the phrase "business is business;" meaning generally that this business is to have no relation to religion. Indeed, the terms are generally employed to express a divorcement of business entirely from all religious sentiments and rules. The thought is thoroughly atheistic and un-Christian. There is no business, or certainly should not be, that a Chris-

tian man has in hand, which should be conducted with other than a vital and strict regard to all the principles of Christian truth and principles. All business of God's people must be conducted strictly upon religious principles, and upon no other. As Christians we should deal with each other as brother with brother, and this, too, as brethren in the Lord. This must be the spirit of business pervading the ranks of the disciples of the Nazarene if we would measure up to the standard of true apostolic discipleship. We will mention the case of a brother who once had a creditor whose note was given while the conventional rate of interest was eight per cent. Before the note matured the rate was reduced by the state authority to six per cent. The debtor was amazed when he next came to pay his interest that the creditor refused to accept more than six per cent. He said: "Sir, the state has changed the rate but our contract antedates that legislation and

The Refiner's Fire

He sat by a furnace of sevenfold heat,
As He watched by the precious ore,
And closer He bent with a searching gaze
As He heated it more and more.

He knew He had ore that could stand the test,
And He wanted the finest gold
To mount as a crown for the King to wear,
Set with gems of a price untold.

So He laid our gold in the burning fire,
'Tho' we fain would have said Him "nay,"
And He watched the dross that we had not seen,
As it melted and passed away.

And the gold grew brighter and yet more bright,
But our eyes were 'so dim with tears,
We saw but the fire—not the Master's hand,
And questioned with anxious fears.

Yet our gold shone out with a richer glow,
As it mirrored a Form above
That bent o'er the fire, tho' unseen by us,
With looks of ineffable love.

Can we think that it pleases his loving heart,
To cause us a moment's pain?
Ah! no, but He saw thro' the present cross
The bliss of eternal gain.

So He waited there with a watchful eye,
With a love that is strong and sure,
And His gold did not suffer a whit more heat
Than was needed to make it pure.

—Author unknown.

the new statute expressly allows all existing contracts made at a higher rate to stand valid. I owe you eight per cent." "No, said the Christian creditor. "I will give you the benefit of the doubt; besides, you are a farmer, and I don't see how you can dig in the ground and be able to pay over six per cent." This debtor was an unbeliever but he went away with moistened eyes, and a believer in the truth in one man's religion. He could never forget this man. His note was already past maturity and yet the man indulged him and waited until he could slowly dig it out of the ground, during a long period of bad crops and very low prices.

The old farmer died finally, but he never got over the gracious and wholesome shock which this simple Christian act gave him, and doubtless it was this which chiefly was instrumental in leading him to Christ before he departed this life. Another case mentioned by an exchange:

Five successive years in western Kansas had brought matters to a crisis. The farmers had no money, and the merchants were overstocked with unsalable agricultural machinery. Richard Ford, a dealer in farm implements, came home one night, and frankly told his wife that bankruptcy was inevitable.

"I am carrying forty thousand dollars' worth of bad accounts," he said. "The farmers have not got the money. I can not settle with the Chicago house, and it is pressing me for payment."

"Perhaps the Chicago dealer will give you more time," said his wife.

"He has extended the time beyond all reason already."

"Write and tell him, as brother to brother, just how matters are."

"What do you mean? There are no 'brothers' in business."

"How do you know? You have been dealing with the farmers in the Christian spirit. You have not charged them interest on their accounts. You have let them have seed grain without payment. You have not taken advantage of their necessities. Are you the only Christian in business?"

Richard Ford was struck by this spirited reply, and the next day he wrote to the wholesale firm a frank statement of the conditions. He told of his own dealings with the farmers, of their complete inability to settle their accounts, of the universal lack of means throughout the country. Then he went on.

"As brother to brother, I can promise that if you can possibly extend my time another year, and we have the crop we may reasonably expect, I can and will make all payments with interest. The farmers in this community are honest men. They will pay just as soon as they have the money. My wife and I are living with the strictest economy; we want to pay our debts, not liquidate them in bankruptcy. It is for you to say whether you can afford to help us."

An answer came by return mail. "We appreciate your situation, and will extend your time—not simply as a business proposition, for it looks to us pretty uncertain that way, but simply as 'brother to brother.' We shall have to economize, as well as you, but we will do all we can to stand by you."

The next three years saw bumper crops in that part of the state. The farmers paid Ford every dollar they owed him, and he paid his "brother" in Chicago in full, including a small amount of interest, which he insisted on adding. The Christian spirit is not absent even from the market-place.

Thanksgiving Unceasing

With the true child of God thanksgiving should be ceaseless. There can be no condition in life in which we will not owe God gratitude for blessings by the thousand, be our state as sad or needy as it may at the moment. The command "in everything give thanks," applies to the untoward conditions of life, as well as the prosperous. Thanks must not stop every time we see opportunity, or feel desire for some better thing, or some improvements in our surroundings. It is easily seen how this principle could quickly dispense with all prayer for we can always see further good possible just ahead. Human nature is hard to satisfy, and God was too wise to limit the duty of prayer to our satisfaction with our surroundings. But the duty is not limited by personal poverty or misfortunes or sorrows. We are even in these things to give God thanks for blessings already received and being enjoyed. No state is so bad that it could not be worse. Sorrow should not be allowed to bedim the sense of gratitude for blessings already in hand. Literally "in everything" we are to give thanks—in every state, in every detail, in every sorrow, in every darkness—everywhere and in everything possible to our experience here in this world we must give thanks. An exchange tells of an incident illustrative of our meaning:

Guthrie relates an incident of a minister of the gospel passing near a door, and was attracted by the sound of a loud and earnest voice. It was a bare and lonely dwelling; the home of a man who was childless, old and poor. Drawing near the humble cabin he

at length was able to hear these words: "This, and Jesus Christ, too!" As the words were repeated over and over again in tones of deep emotion, of wonder, gratitude and praise, he drew nearer to see what cause there was to call forth such fervent and overflowing thankfulness. Looking in the patched and broken window he saw the form of a gray, bent and worn-out son of toil, at a rude table, with hands raised to God, and his eyes fixed upon some crusts, and a cup of water. There sat piety, peace, humility, contentment, exclaiming: "This and Jesus Christ, too!" How many, do you think, will sit down with their families today in a home of comfort, to a well-laden board of food and luxuries, and say: "This and Jesus Christ, too"? It is certain that if Christ had not come they would have no such luxuries. Now if Christ could be made manifest in their mortal flesh, would they not instantly recognize His gracious and beneficent hand in all that now gives them joy? There ought to be a heart praise over every table in this land today that would break out in a universal doxology of unrestrained joy and gratitude.

An Indefensible Outrage

Such we declare to be the exclusion of the Bible from the public school, anywhere in our country, or in any other country. It is an atrocity to think of excluding this book which is our solitary hope for sound morals and for spiritual impression of the young, and which has unequalled claims simply as a classic and as history and poetry. There is no book to compare with it in the entire curriculum of any school system upon these lines alone. The policy of exclusion is a concession to Bible enemies, which is unpatriotic, un-American, un-Christian, and unreasonable. Our public men who advocate its exclusion from the schools, are public enemies, and should be sent back home to learn some of the kindergarten principles of public policy, and the best interests of the government and the people governed. An inculcation of the principles of morality in this book which are found nowhere else, lies at the very basis of the development of good citizenship and a type of manhood upon which America can depend in any crisis which may befall her. Exclude the Bible from the schools, and train up a generation without its beneficial influence, and you will soon have a nation of thorough worldlings and materialists, devoid of every principle of altruism and of genuine patriotism, and without God and without hope in this world. We will then be ready for French Revolutions, and all sorts of tragedies and cataclysms, for we will have furnished the devil a congenial soil in which to sprout them. George Hamlin Fitch, in his address at San Francisco, recently, said a true thing when he declared:

The King James version of the Bible, in fact, has been the chief influence in developing English literature, as well as in laying the foundation of the British Empire. In the molding of American character it has found no rival. Hence the Bible should have a place in the public schools. It should be read every day as a vital part of education, and in every American home it should have the honored place once given it. Nothing can supply its place in religion and moral education."

"As We Have Therefore Opportunity"

The apostolic injunction is very positive and specific. He says "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith." This implies not only a willingness but also a readiness and a watchfulness for such opportunities of doing good. These opportunities are no respecters of persons or places. They come to all of us, and at almost all times. We are rarely ever without

such precious opportunities of service to somebody in some way. The point of importance is for us to be ever ready and on the lookout for them. Then only will we see them as they come, and be in position to improve them, and thus do the good possible and needed, and get the reward which the Father promises to the watchful and faithful. The heart born of the Spirit, and truly alive to this duty, will be thus alert to these invaluable chances for service, and will delight to seize every one as it comes. Thus the Christian spends and is spent in the service of others like his Lord, and is accomplishing the will of his Lord. *Zion's Herald* mentions a case which illustrates this point:

When the steamer "Kroonland" sailed to the succor of the burning "Volturno," one who least expected to be the means of saving a life was a grimy stoker in the hold of the ship. Yet, when the "Kroonland's" life-boats were transferring the rescued to the steamer's deck, some one was negligent in tying a sailor's knot, and when five-year-old Froike Grossmann swung near the side of the ship, the knot slipped from the lad's shoulders and he fell, and it caught about his ankles. There he dangled, and in a moment would have been dashed against the side of the ship and his skull crushed. But a stoker was looking from a porthole and saw the lad drop and swing in mid air, and quickly thrust a long, coal-dirty arm through the aperture and grasped the boy. Folke was safe because a humble man was ready for an opportunity!

How all-important it is that we should be ready! And being ready means keenly and lovingly alert to spend ourselves in unselfish service. That is no mean task. It demands our sturdiest effort; otherwise the opportunity will slip by or be mishandled.

Death in Order to Life

It is killing in order to life. This is the divine process in the spiritual world. There is no life of the spirit, in the highest or best form or degree, until there has been a death. Sin is killed in order that life may exist and reign in the soul. It was remarked by some one in reference to what is termed Gold Cure for drunkenness, that it would be a fine thing if there were such a cure for lying and stealing and general worthlessness. "But," it was added, "it is not likely that there is any such cure. About the only way to get such things out of one is to kill him. When such things are in the nature, killing is about the only cure." This man made a true statement but doubtless he was little aware he was uttering a scriptural truth. Killing is the only cure for such things, and it is the only cure God has proposed and provided and offered to a lost world as the remedy for these things. *Herald and Presbyterian* says on the point in question a true thing. We can not improve upon the point of the necessity of death as a cure which our confrere insists upon in his statement. He says:

No amount of mere education or culture is sufficient for the cure of sin. There must be radical treatment if one is to get rid of sin, or even sins. That treatment must go down below the surface, into the very heart and soul, it must go to the very heart of the disease and kill it there.

It is not the killing of the individual, but of his sinful nature that is called for. The old man, as the Scriptures call the sinful nature, must die. No mercy must be shown. There must be no temporizing nor compromising. There must be sincere repentance in which sin is hated, and turned away from, and cut off from the life, and put to death in the name and for the sake of Jesus Christ, and by the power of the Holy Spirit. There must be no toleration for sin. It must be war to the death.

We are taught in God's Word that the old nature, sinful or evil, must be got rid of. The carnal mind is enmity to God. It is not subject to the law of God, neither indeed can be. To be carnally minded is death. The one

who is living in sin is dead to God and holiness. There must be a change. There must be a killing of the sin so that the heart shall be alive to God. Christ will come in if He is asked and welcomed, and when He comes in, the old nature is killed and the new nature of holiness begins. While one is in sin he is dead to God, but when the new nature is welcomed it is dead to sin and alive to God.

This is not a mere figure of speech, or parable, or illustration. It is actual fact. The Christian is one with a new heart. The old, cold, stony, loveless heart is gone. The new, loving heart has come in its place. God has done it. God has made him a new creature. He is the same person, but the renewing from on high has destroyed the old sinful nature and made him over. It is as when the surgeon uses his lancet or the physician his germicide to destroy what should not be in existence. When the disease is killed there is new life for the man.

Thus death is in order to life. Sinful natures can not exist where holiness comes. Sin led to the death of Christ on the cross as atoning Savior, and the deadliness of sin was there made apparent to the universe. The entrance of Christ into a human heart is for the death of sin, and it is only by the power of Christ's atonement and the renewing of the Holy Spirit that any one is enabled to put to death the old sinful nature and to become a renewed and holy child of God.

A Well of Water Springing Up

The Master has provided us something that is proof against the whirl and worry of business demands and engagements. There is in the religion of our Savior a power which is like a resistless force, asserting itself above and beyond the power of the world, in any of its movements and sweeping tides, to arrest or check. The promise is that the water which He shall give us to drink, shall be in us a well of water springing up into everlasting life, and that whosoever drinketh of this water shall never thirst. The cares and demands of the world may sweep in by day and threaten to submerge and destroy this fountain of water but it will soon assert itself and show its power to overcome and refresh us and strengthen us for the duties and the dangers and the strain of life. This is a hidden fountain. Our life is hid with Christ in God. This is the secret of the Lord which is with them that fear Him, and to whom He shows His covenant. This is the closet wherein He delights to meet His own, and where He shows them things strange but wondrously sweet. Of this hidden fountain H. L. Hastings says beautifully:

One summer day, a traveler, strolling for rest and pleasure near the mouth of the Columbia River, where there is a large rise and fall of the tide, came, at low tide, upon a splendid spring of pure, fresh water, clear as crystal gushing up from the rocks that two hours before had formed the river's bed. Twice a day the salt tide rises above that beautiful fountain and covers it over; but there it is, down deep under the salt tide, and when the tide has spent its force and gone back again to the ocean's depths it sends out its pure waters fresh and clear as before. So if the human heart be really a fountain of love to Christ it will send out its streams of fresh, sweet waters even into the midst of the salt tides of politics or business. And the man who carries such a fountain into the day's worry and struggle will come out again at night, when the world's tide has spent its force, with clean hands, sweet spirit, and conscience void of offense toward God and man.

"Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life."

"God might overlook every other defect but lack of love."

"The very thing that the world puts on top, God puts underneath. He says we shall walk upon gold."



HERE are many things in the world to oppose the work of the church, but her greatest, and most effectual enemies are those on the inside. Jesus taught that a man's greatest foes are they of his own household. It was one who ate bread with Jesus, who lifted up his heel against Him. A Benedict Arnold in the camp is more dangerous than a Cornwallis on the outside. One Achan in the army of Israel, means more than a walled city of the Canaanites. So a little sin in the church, is more effectual for harm than a great deal of sin on the outside. Among the devices Satan is using against the church, and which he has succeeded in bringing on the inside, we will notice the following:

A DISREGARD FOR THE SACREDNESS OF THE LORD'S DAY

The only command in the Decalogue that begins with "Remember," is the fourth: "Remember the Sabbath day to keep it holy." It seems that God saw there would be more danger of our forgetting this command, or yielding to the subtle temptation to change it for convenience, or to excuse ourselves for violating it, than any other one, so this word "remember" was placed like a sentinel before this solemn command.

Jesus taught us that the Sabbath was made for man. Not for him to commercialize it, but for him to observe in the interest of his higher, his spiritual nature; a day in which secular things should be laid aside, and the soul refreshed in meditation, and communion with its Maker. As a people, we are drifting farther, and farther away from the sacredness of this day. The slaves of antebellum days rested on Sunday, but now the slaves to the spirit of greed and graft, as operated by organized capital, are driven to their work seven days in the week. Traffic used to tie up on Sunday, but now the railroad train thunders across the country, screaming out disregard for God's holy day. Preachers ride to and from their appointments on Sunday trains, while their members go on cheap excursions, and the pastors preach to empty pews; while the ball parks and bathing resorts are crowded with church members. These conditions are sad, but true, and there is a cause for them. It is today as it ever has been, "the little foxes spoil the vines." A little postoffice going, a little buying of ice, milk, etc., and patronizing Sunday newspapers, will soon develop that degree of "growth in grace" (?) in which one can do most everything without trouble to their conscience.

It is the duty of the preacher to teach his people by example as well as by precept the careful observance of this holy day.

WORLDLINESS

This is one of the greatest enemies of the church. Sam Jones uttered a great truth when he said, "It is not lying and stealing and drunkenness that is ruining the church. If a man lies or steals or gets drunk nobody will respect him. It is worldly amusement that is paralyzing the church."

Under the head of "Worldly Amusement" we might incorporate every thing from the parlor games to the pool halls, and from the "home-talent" plays, on down through circus, opera, theater and vaudeville, for they are all in the same class—not all on the same level, of course—but the tendency is in the same direction. Among those named, I would especially emphasize the theater; and that we may better appreciate the real spirit and tendency of this institution, I call your attention

Foes Within!

Written by P. L. Pierce

to some, statements made by leading play writers and stage managers.

Mr. A. M. Palmer (stage manager), says: "The chief themes of the theater are now, as they ever have been, the passions of men—ambition and jealousy leading to murder, lust leading to adultery and death, anger leading to madness."

Mr. Clement Scott (stage critic), says:

The Elect's Portion

G. W. PLOWMAN

Rejoice, O; thou chosen, elected of God,
Withheld from destruction, redeemed by the blood;
Let gratitude's tear freely flow from thine eye,
And joyfully sing of thy portion on high.

Aroused from a sleep that would waken in fire,
Arrested in paths that submerge thee in mire,
Thy destiny changed from the lodge of the lost,
To reign with thy Lord, with His glory engrossed

Long, long ere the song of Creation was sung,
When Ages were new and Eternity young,
He purposed to make a companion of thee,
And yearns for the fruit of that cherished decree.

More precious to Him is thy half-hearted prayer
Than the chant of the multiplied millions up there;
The cherubs that wait at His bidding to start,
These please Him, but thou, thou has ravished His heart.

When the anguish of Calvary threatened His path,
With Jehovah to meet Him in infinite wrath,
What nerved Him to part with His Father so free?

Aye, what but undying devotion to thee!

When the sepulchred dead shall respond to their names,
When the bounds of creation are surging in flames,

When the heavens convulse at the judgment severe,
Thy tranquilized heart shall have nothing to fear.

No demon, no human, no seraphim mind,
In all His tremendous dominions can find
A single account showing aught against thee—
'Twas balanced forever on Calvary's tree!

And though thou are eagerly waiting that day,
From all of thy foes to be taken away,
Yet know that no matter how eager thou be,
There's One up in glory more eager than thee.

The loftiest heights that defied thee down here,
Far under thy feet thou wilt view from up there;
While leagues upon leagues of a fathomless love
Will fill thee and thrill thee when thou art above.

Of all of the angels that bow at His shrine,
Not one can e'er drink of the joy that is thine;
The harpers that harp in the heavenly throng
Would silence their chords at the voice of thy song.

No sickness, no sadness, no parting, no tomb,
No morning of weeping, no twilight of gloom:
These live but in memory, thy joy to increase,
But never can ruffle thy heavenly peace.

And thus while the Ages roll ceaselessly by,
Fresh scenes shall as ceaselessly ravish thine eye,
While ever thy jubilant heart shall expand,
To bear the delights of Immanuel's Land.

Los, Angeles, Cal.

"Stage life, according to my experience, has a tendency to disorder the finer feelings, to crush out the inner nature of men and women, and substitute that that is artificial and hollow. And let me add," says he, "that the stage is the only profession where a black spot against a woman's character, adds to her popularity."

M. Dumas (play writer), wrote to a friend: "You do not take your daughter to see my play; you are right. Let me say once for all, you must not take your daughter to the theater. It is not mainly the work that is immoral, it is the place."

We will all admit that there are some good plays, but they are the exception, and not the rule. Rev. A. C. Dixon observes: "Now and

then a pure play is placed before the people with great parade, the preachers are invited to come and see, then you may look out for more filth; the pure play has been used as a sort of opiate for the consciences of the guardians of public morals; the preacher is not expected to denounce what appears in the same building where he sat and enjoyed the moral play. Theatrical managers know how to manage the public so as to fill their coffers."

The fearful tide of worldliness that is drowning out the old time songs of praise, and shouts of victory is rising higher, and is threatening the very foundation of our holy religion. We will never improve conditions in this respect by conforming to the world. The church that adopts operatic features in her services, will in time empty her own pews and fill the opera house. If we ever check this deadly enemy to spirituality, we must have a ministry with convictions that are born of a consecrated life, and the courage of a Daniel to stand by them.

Mr. Moody put it this way: "I look on this old world as a wrecked vessel. God has given me a life boat and said, 'Moody, save all you can.' They are being destroyed in the storm of sin, on the sea of worldliness; and as the mariner's greatest danger is not his opposition to water, but conformity to it, so our greatest danger is not opposition to worldliness, but conforming to the world." This is not only true respecting worldly amusement, but will apply with equal force to some of the prevailing fads, and fashions in the style of dress. Many of the costumes imposed on our women by the harlot of Fashion, are so suggestive of evil and so destructive to that fine sense of modesty that demands the highest degree of respect, and often so unnatural as to jeopardize health, as well as virtue, that continued silence on the part of Christian workers would be little less than criminal. I know that this is a delicate subject to deal with, and will require an unusual degree of tact, as well as grace, to instruct, without unnecessarily offending those we seek to help, but we must help them, for it is a fact obvious to all that where fashion prevails, devotion dies. Some of our people are so harnessed, that they could not kneel in prayer if they wanted to, and if they would give expression to their feelings it would spoil their toilet. So they smother their emotions, quench the Spirit till emotions fail to respond, and they become cold and hard.

FAILURE TO OBSERVE GOD'S PLAN IN SUPPORTING THE INSTITUTIONS OF THE CHURCH

The church of God, through all ages, has been the most complete system the world has ever known. With outlines clear and well defined, God has planned and provided for all the needs of the soul and body. So in clearly stating the ceremonies, sacraments, ministers and officers of the church, He did not fail to provide for her financial support. For this purpose He has given us the system of "tithes and offerings", and has pronounced great blessings on those who observe them; but those who do not, he charges with robbery.

Many a church today is suffering spiritual depression because of financial burdens, when if they would obey God by "bringing all the tithes and offerings into his storehouse," the debt would be cleared, the windows of heaven opened, and the overflowing blessing poured out.

In olden times the priest was supported with offerings of the first fruits, and tithes of the whole income. When David provided for the building of a house for God, he did not tax the people, nor start any festivals, fairs or

rummage sales, but just called for a freewill offering, and he succeeded, because his people had been taught these things.

THE PREACHER'S RESPONSIBILITY

The preacher of the gospel is entrusted with the highest calling in the world. This places him under tremendous responsibility. He is not a hireling; he is not a professional man nor a politician. He is a man called from God, commissioned from heaven, anointed for service, and sent with a message from God to His people. It is not so much a question with him how the message is received, as how delivered, for the command from heaven is, "Thou shalt speak my words unto them, whether they will hear, or whether they will forebear." Again God says, "I have set thee a watchman to the house of Israel; if the watchman see the sword come, and blow not the trumpet, and the people be not warned; if the sword come and take any person from among them, he is taken away in his iniquity, but his blood will I require at the watchman's hands."

And now may we "study to show ourselves approved of God," workmen "that needeth not to be ashamed" and may we go before our people with the boldness of a lion, as wise as a serpent, and with the tenderness of a dove.

LUFKIN, TEXAS.

Missions: The Foreign Field

Written by A. R. HODGES

WHAT is their condition, and what are we doing for them?

First, let me say that there are 200,000,000 more heathen and Mohammedans in the world today than there were one hundred years ago.

China has 1,500 walled cities without a missionary.

South America has several states without a single missionary.

Some of earth's lands have never been touched by the gospel of Jesus Christ.

To make the picture clear suppose we divide the world into 1,500,000 congregations of 1,000 each; just ten individuals out of each congregation would be saved. When we add to this, the fact that for fifty generations this has been going on, ever since the time of Christ, the awful fact comes to us that perhaps 50,000,000 of such companies of 1,000 have perished, with the exception of the ten persons in each.

The world in which we live contains a population of perhaps one billion five hundred million. Of these, 30,000,000 are communicants in Protestant churches. It would be a liberal estimate to say that one-half of these are converted persons. This would give us, perhaps, 15,000,000 true Christians in the world, or one in every one hundred of the human race. What an awful fact that ninety-nine out of every one hundred beings are still out of Christ.

WHAT IS THE CHURCH DOING TO MEET THIS NEED

Twelve millions of American Christians are giving the sum of six millions to save a lost world. Fifty cents a year, one cent a week, and one-seventh part of a cent a day, is the magnificent measure of our loyalty to Jesus, our love for the heathen, and our value to an immortal soul.

The salt in our porridge, the egg-shell in our coffee, the polishing of our shoes, the matches with which the American men light their cigars cost a great deal more.

One million and a half Methodist communicants, of the most evangelical of the old

churches, never give one cent to missions, probably if we knew the facts as well of the others it would be seen that two or three million more of Baptists, Episcopalians, and Presbyterians are just as bad. Is this working, or playing, at missions? Does it deserve the name of a decent play? Is it not rather trifling with a great trust while innumerable souls are the victims of our faithlessness?

Again, we have 80,000 ministers in the United States, or one to every 750 people. There are 7,000 missionaries abroad, or one to every 200,000 people. That is, three hundred times as many in proportion in this land as in the foreign land.

While the women of America pay more for artificial flowers for their bonnets and hats than the whole church of God gives to missions, the men of America spend more for tobacco in one year than the whole church of God has spent in eighteen centuries to spread the gospel. The devil's people spend as much in forty-eight hours for whiskey as the whole church spends for missions in one year.

There are several Christian men in America, who could from their own private fortunes, send out and sustain enough missionaries to evangelize the world at once. There is no great need of sacrifice to carry the gospel to every dark corner of earth; all that is needed is a little honesty. Oh, it will be a very awful thing some day for the trustees of God's money, to look in the face of millions they might have saved.

WHAT A FEW HAVE DONE TO HELP OTHERS

One loving heart has given \$50,000 and has felt a thousand fold more repaid for the privilege of placing 159 missionaries in the field. But multitudes of the poor have given no less liberally of their penury. One man in New England, out of a salary of \$700.00 a year, is giving \$400.00 to sustain missionaries. Another man in a New England state subscribed \$10.00, and knew not how to pay it until it occurred to him that he could save five cents per day by doing without coffee with his lunch, and thus, in the course of the winter he made it up as well as enjoyed his lunches. Another, a working girl, a laundress, brought \$100.00 of her wages, and soon after subscribed \$250.00 more for the cause of missions. A single Bible class of working girls, gave \$1,500 last year for missions out of their hard earnings through self-denial.

A workman gave \$400.00 to support a missionary, several months ago, because he feared the Master might come and find it in his pocketbook unused for Jesus.

We can do wonders if we will try. All God wants is for us to be faithful, and if we will do what we can, it will suffice. If we can not do the great things, let us begin to give what we can. Beloved, let us draw so close to Jesus until we can hear the great, loving heart of God throb in love for a lost world. Stay with Him until you are baptized with His Spirit, until your entire being is flooded with Divine Love. Tarry until the life of God permeates every avenue of your nature, then you will get a vision of a lost world, and your heart will begin to go out and yearn for the salvation of every son and daughter of Adam's race. John 3:16 will burn into your very being; those words will be words of fire shut up in your bones, causing you to act as God did when He gave His only begotten Son that whosoever believeth in Him should not perish, but have everlasting life. As He so loved us we ought also to love one another. He that hath this world's good and seeth his brother have need, and shutteth up his bowels of compassion against him, how dwelleth the love of God in him?

For by this shall all men know that ye are my disciples. (John 13:35.)

Our Inheritance

Written by J. E. REDMON

IN EGYPT the people partook; in the wilderness they lusted; and in Canaan they defeated the enemy, took the land, and "spread scriptural holiness." This is our inheritance; are we possessing it?

2 Kings 4:9: "And she said unto her husband, Behold, now, I perceive that this is an holy man of God which passeth by us continually." Is this the experience which we are presenting to others, or does our life convince those we live near and deal with that we have not the blessing. What would be the testimony of our home folks, neighbors and community with whom we dwell and do business?

The newly invented salt and pepper shakers present a good illustration of a good case of holiness—they refuse to stand any way but straight up and down.

The thirteenth chapter of First Corinthians is the perfect measure of the fulness of the second work of grace. Without it we are sounding brass and tinkling cymbal in preaching, praying, testifying, exhorting, and singing. Without holiness we may prophesy, explain mysteries, and display knowledge, even exercise a measure of faith, but we are nothing in the sight of God. I may sacrifice my goods and even give my body, but without the perfect love, or holiness, it shall profit me nothing when I stand in judgment.

When we reach our Kadesh Barnea or Jordan, but one of two things is possible: we will either stop and go back, or else by faith cross over into the land, and thereby divine love be shed abroad in our hearts.

Acts 2:4: "And they were all filled with the Holy Ghost." A careful study of the Word will convince every honest heart that the mission of Christ, the disciples, and all God-called and tarried and sent gospel workers was and is to lead folks into the experience of holiness, sanctification. How can it be that we have so many mixed congregations among us; so many who have claimed and do claim to be justified, and yet have not witnessed this wonderful experience of perfect love? Since without holiness no man shall see the Lord, there should be a great stirring among us.

The apostle Peter says, "Make your calling and election sure" (Heb. 13:12).

"Wherefore, Jesus also, that he might sanctify the people with His own blood, suffered without the gate." Reader, ask yourself this question, "What have I received from the suffering of Jesus?"

A Joyous Religion

Written by A. G. BURLINGAME

ONE of the most prominent elements of genuine religion is the spirit of joyousness. Those who have been truly converted will never cease to remember the flood-tide of peace and joy that swept over their souls the moment they exercised a saving faith in Jesus, and realized that the burden of sin was taken away. Old things passed away, and all things became new. To the rapturous vision of the new-born soul, not only are the glories of the spiritual world made real, but everything in nature appears radiantly beautiful. Never before did sun shine so brightly, or flowers yield such fragrance and richness of coloring, or birds sing with such sweetness and harmony.

It seems to be in accord with the loving purpose of our heavenly Father that the soul

should be introduced to the new life in Christ Jesus—with a heaven-born experience so rich, so sweet, and satisfying, which so permeates and thrills the entire being, that words are entirely inadequate to describe it. We would not assume that this ecstasy should abide continually in the soul. Human nature could not endure it; and besides, there must come the periods of testings, when the Christian must gird on the whole armor of God and engage in the most desperate conflict with the enemy of souls. But thank God! through every experience of life, whether in sunshine or shadow, whether in seasons of praise and rejoicing or heroic struggling with the powers of darkness, we may have a calm and undisturbed peace, which nothing can destroy.

The magnetic power of religion—its persuasive, drawing force, lies in its joyous element. The great mass of people are not won to God so much by logical appeals to their understanding, important as they are. Those of intelligence already know the theory of salvation, and give an intellectual assent to the truths of the gospel; yet they often remain unmoved, no matter how clearly and forcibly these truths are presented from the pulpit.

But when truth is incarnate in the individual; when it becomes a living, breathing, vital force, and especially when it is manifest in a joyous, hearty, victorious experience, immediately there springs up in the breast of the one observing it, a hungering and thirsting for the same blessing. Alas! for the world that so little of this spirit—the spirit of Christ—is manifested in the churches! Of what avail are our magnificent churches, with their luxurious furnishings, trained choirs, eloquent divines and ecclesiastical machinery, if the spirit of Christ be not there?

We are not suffering for more up-to-date equipment, more sensational methods, more eloquence in the pulpit, better music, or for more wealth or greater social prestige. But we are famishing for the old-time religion, with its unction and power, its joyous service, its clear, ringing testimony to the saving and sanctifying power of God, its fearless, uncompromising denunciation of sin, its noble sacrifice and its whole-hearted devotion to the interests of God's kingdom.

DRIFTWOOD, TEXAS.

Fellowship

Written by J. F. GIBSON

WE ARE told in the first Psalm that the folks that do not keep company with the ungodly world, and who do not stand in the way of sinners, and the folks who are not sitting in the back seats in the meeting house but in the front seats are *blessed*.

This word *blessed* we find means happy, and also means prosperous, but we all know there are very many people in this world who go to meeting and are good people, church members, yes, and prosperous with good positions, money, automobiles, dress, society, and from a worldly standpoint prosperous, yet are not happy.

To be *blest*, or to be called *blessed*, is to be found in the company of people who have been delivered from this world and worldly companions. Proverbs 13:20.

He that walketh with the wise men are wise. You may ask who are the wise folks. The books tells us that the wisdom of this world is foolishness with God (1 Cor. 3:19), but the wisdom that cometh from above is first pure, peaceable, easy to be entreated, full of mercy and good fruits, without partiality, and hypocrisy. Now the folks that seem to

have this wisdom, are the ones who have come to Jesus and been converted, and afterwards been sanctified. While the sanctified folks have not been blest by being called wise folks in this world, yet by the Bible definition of this wisdom that comes from above, I think the holy people come the nearest to it by their looks, and actions and words of any people on the earth.

First it is pure in relating to the pure truths of the Bible, and tends to holiness of heart and language. What a difference in the language when we have the pure wisdom; how sickening to hear the foolish talk that is going around. God help us more and more to keep plenty of this pure wisdom on hand.

Peaceable; that is we will give up everything and everybody for peace, and do it in a peaceable and holy manner. This wisdom will lead us to be gentle; that is we will not be provoked, but on the other hand will be meek, humble and courteous. How much we sanctified folks need in the line of being polite, which is the other word for courteous. How different to this is the conduct of some of the young people and children in our meetings at our different places of worship. I could not help but notice in one of our revivals, not many days ago, the difference in the way some of our boys and girls behaved when the sermon was being preached. One family all sitting together listening to the preacher, while another family, separated all over the house, one here, and another there, doing as they pleased and disturbing the people sitting around them.

Holiness will and does enable us to show to the strangers within our gates that we are

polite people as well as a lively people. We are easy to be entreated. If we have on hand this heavenly wisdom, we don't have to be coaxed to go to meeting, nor do we fear to hear the truth, but just like it, even if it comes from one inferior to ourselves.

Blessed is the man or woman that shuns the counsel of the ungodly, and also their way; and the best way to avoid both, is to shun their company. By keeping out of the sinners' way, we will be kept out of the scorner's seat. A *blessed* life to live here and one which will be *blessed forever*.

"It is fear at the Red Sea, but faith at Jordan that makes the crossing. How beautifully the two crossings illustrate the two works of grace. The pains of hell gat hold upon me, said David, and so is the awful fear of the enemy behind when the awakened soul realizes his hopeless condition in the Egyptian bondage of sin. And to the sinner, with his face set toward the promised land, the bitter taskmaster pressing hard, and the flood of death rolling before, God parts the waves, and leads him through. How different the Jordan crossing—the entering of the Canaan of perfect love. Now, a believing child, self-cleansed for the new life, ready to meet and conquer the enemies of the land in the name of Jehovah, confident of His power to open the way, even though the harvest floods cover the low lands from hill to hill. Weary of the wilderness wandering, anxious to enter and possess the highlands; no cry of fear now, but instead a shout and song of victory, as, in faith, the feet touch the brink, and the hand of the Almighty piles the waters back upon Ai."

THINGS THAT COUNT. III.

L. E. TROWBRIDGE

7. It is not what men think; it is God's estimate of us that counts.

(a) The rugged kind of religion typified by Abel's sacrifice of blood was not as pleasing in men's sight as Cain's sacrifice of grain; but God approved Abel's kind and despised Cain's. Gen. 4:3-8; Heb. 11:4.

(b) Joseph's dreams and his conduct were not pleasing to his brethren or understood by his parents, but God was with him and prospered whatever he did. Gen. 39:2-6, 21-23.

(c) David was not the kind that men would select as king, but God who looks upon the heart chose him before all others. 1 Sam. 16:7-13.

(d) Jesus Christ was despised and rejected of men, but in spite of all opposition God placed Him at the head of the corner. Isa. 53:1-12; Matt. 21:42; 1 Pet. 2:4-7.

Real happiness and true success come from always enjoying God's smile of approval and this comes to those who obey His voice and who honor Him in all their words and ways.

8. It is not the amount of money we give; it is giving from a heart of love and so as to help permanently that counts.

(a) Before any giving is acceptable to God we must repent (Ps. 51:16, 17), yield obediently to His will (Ps. 40:6-8; Jer. 7:22, 23), and learn to love Him with all the heart, mind, soul and strength. Mk. 12:19-31.

(b) It is far more important to give spiritual comfort and to deliver someone from the power of sin than any amount of money or temporal supply we can give. Isa. 61:1-3; Acts 10:38.

(c) Peter and John gave the lame beggar at the beautiful gate of the temple something far more valuable than money; they said, "In the name of Jesus Christ of Nazareth rise up and walk" (Acts 3:1-3).

The truest giving is that which helps people to help themselves, which changes their condition so that they need no longer be subjects of charity.

9. It is not the amount of Christian work

we do; it is work done in the Spirit and empowered by much prayer that counts.

(a) Jehu was proud, wicked and disobedient toward God, and yet was full of zeal in destroying the worshippers of Baal. 2 Kl. 10:15-31.

(b) It was only through much prayer, through watchfulness to God that Nehemiah was able to build the walls of Jerusalem in the face of those who opposed the work. Neh. 6:9-16.

(c) Jesus made five barley loaves and two small fishes feed five thousand people by simply looking up to heaven, blessing and telling the disciples to distribute to the multitude. Matt. 14:15-21.

(d) Paul taught that much so-called Christian work is in God's sight only wood, hay and stubble. 1 Cor. 3:10-15.

Those who would truly succeed in Christian work must first obtain the necessary spiritual equipment. Acts 1:8; 2 Tim. 2:21. The weapons of their warfare must not be carnal but mighty through God to the tearing down of strongholds. 2 Cor. 10:3-5.

10. It is not how long or how eloquently we pray; it is getting answers to prayer that counts.

(a) In response to Elijah's prayer of only two sentences God sent down fire from heaven; while the worshippers of Baal who had been praying and cutting themselves all day could get no answer. 1 Kl. 18:26-38.

(b) Hezekiah's prayer of only one sentence brought such an answer that he was marvelously healed and his lifetime was lengthened fifteen years. 2 Kl. 20:1-7.

(c) Jesus simply lifted up His eyes and said, "Father, I thank thee that thou hast heard me," and a dead man walked out of his grave. John 11:41-44.

(d) Jesus taught that we are not heard for our much speaking and that the truest prayer is in secret. Matt. 6:5-8.

Most of the men whom the world honors years and centuries after their death have won their fame through being mighty men of prayer. They prayed and things came to pass because they trusted God, walked humbly in His ways, and constantly gave Him the glory for all that was done.

Mother and Little Ones

"DEAR SWEETHEART MINE"

"This doll has got a broken nose—
One foot is gone and she is lame,
She hasn't any pretty clothes,
But then I love her just the same.

"My other dolls are smart and fine—
And one is twenty inches tall,
But this old ragged one of mine
I seem to love the best of all."

Dear child—how well you have expressed—
The feelings of a mother's heart—
She "seems to love the afflicted best,
And seems" to set the strong apart.
Love on, love on, dear sweetheart mine—
Nor wonder why you love her more,
It's a little spark of the divine
To love the lowly and the poor.

—H. E. Loveless.

BEING ABOVE ONE'S WORK

"I certainly can not understand Mrs. Warren," the girl said, her pretty brows lifted half in perplexity, half in disdain, as she watched the neighbor going home "across lots." "She is so quick-witted. You'd think she'd care for the best things, books and culture and all that; but she really seems to enjoy her housework and cooking more than anything else in the world. You saw how she was just now, as delighted over that new salad recipe you gave her as I should have been over a new thought."

The older woman, the girl's hostess, laughed as if something amused her, but tenderly, too, for she loved the girl. "Why shouldn't she enjoy her work first and most?" she asked. "It was what she was put into the world to do."

"But the kind of work!" the girl protested. "Just common cooking and dish-washing. She might have thoughts above it."

"What would you think of a lighthouse-keeper who had 'thoughts above' cleaning lamps?"

"O, but that's different!" the girl said quickly. "That's a matter of life and death to others."—Exchange.

YOUR NEIGHBOR'S BIBLE

The professed Christian is the only Bible the average American sinner will read; and the question is, What sort of doctrine or precept is he learning from your life? That unconverted neighbor of yours is reading a chapter from your thoughts every day; for "as a man thinketh so is he." What is your neighbor's conclusion as to your thoughts by what he sees of you practically? That person under your own roof, whether a close relative or friendly visitor, is judging your life scripture by the spirit you show and the words you speak. What is his verdict likely to be of yourself as a walking Bible?—American Church Sunday School Magazine.

How Wuzzy Became a Hero

"O! what are you going to do with those dear little puppies?" asked Helen Barbour of her brother John.

"Drown 'em, I guess, Sis. Any objections?" he asked.

Helen vanished into the house, but soon appeared, looking very much pleased.

"Johnnie," she said, "what do you think? You remember that mother told me I could have two pets. Well, I'll have these puppies, and I shall call them Fuzzy and Wuzzy."

Helen took the rescued puppies into an outhouse, where she made them a comfortable bed in a soap box. Here she put the

puppies to sleep after they had drunk warm milk to their hearts' content.

Under her gentle care Fuzzy and Wuzzy grew larger day by day. Two years have passed since their rescue, and they are now full-grown dogs, the pets of all the Barbour household.

During the awful overflow last year of the Mississippi River Fuzzy and Wuzzy distinguished themselves. Mr. Barbour, Helen's father, was watching the levee in front of his home one night, accompanied by Wuzzy. The good gentleman was very much fatigued during his long vigil and was dozing a bit when Wuzzy heard a peculiar sound. The dog's instinct guided him into a part of the levee where he saw the water pouring through a muskrat hole in what seemed to be the strongest portion of the levee. He ran to Mr. Barbour, caught him by his trouser leg, and tugged with all his might and main in an effort to awaken him.

Helen's father woke up and was about to pat the dog on his head and tell him to lie down and go to sleep when Wuzzy barked loudly and ran to the muskrat hole, where he stood and continued to bark. Mr. Barbour, not thinking anything serious the matter, did not follow him. When the dog saw that his master did not move, he ran to him, barked beseechingly at him, and ran back to the hole.

"That dog is certainly acting peculiarly," said Mr. Barbour. "I think that I will see what ails him." So he picked up his gun and walked to the spot where Wuzzy stood. His experienced ear caught the sound of running water, and he looked anxiously to see where it came from. He saw the muskrat hole and discharged his gun as a signal to his sons in the house. They hastily appeared, carrying spades, hoes, and sacks of earth.

The break was quickly mended, so that it did not do any damage. Thanks to Wuzzy, no lives or property were lost. The whole Barbour family praised the dog for having saved their lives; but doubtless when he did this brave act he was thinking of Fuzzy and the four dear little puppies she had at home.

Owing to this humane act of Helen, a large portion of Louisiana was saved from inundation, which would have caused a great loss of life and property. Kindness is always doubly repaid.—The Child's Gem.

Joy Finds a Home

Not long ago there was a touching story in one of the Chicago daily papers about a little boy who was without any home. His name was Joy. He had lost both his parents, and then his guardian had died; so that at five years old he was left homeless for the second time. He had no living relatives.

Immediately telephone calls, telegrams, and personal inquiries poured in on the newspaper. Hundreds of homes were open to Joy, not in charity, but because those who asked for him really wanted to make him their son. The editors of the newspaper were deeply touched by the eager, spontaneous cry that came to them—the call of the childless homes.

Some of the people who wanted to adopt Joy were rich, some were well-to-do, others were in moderate circumstances, and some were poor. The paper made a careful investigation and selected a few of the most suitable families. From among these it asked Joy to choose his home.

Joy started out with a representative of the newspaper and visited one home after another. For two days the little fellow was undecided. The whole city became eager to know what his choice would be, and the suspense of the childless families who hoped for him was touching. On the third day Joy visited a home he had not previously seen. It was a home of a very modest sort—comfortable enough, but with no sign of

wealth and no offer of luxury. The woman came down the hall as the little boy came in at the front door. She spoke one word: "Joy!" Instantly the little fellow ran to her; and as she caught him up he threw his arms about her neck.

"Joy had found a mother, and the woman's hungry heart had found a son. And all the city who had watched the drama said how fortunate was this woman, who had no great wealth to offer and who had yet won the little fellow's heart.

But it was not luck, or childish caprice that settled the question. The woman had loved children all her life and had given her time and thought and such means as she had to making them happy and good. She had loved children and had worked for them, and the sign of it was upon her face and in her voice. The little boy knew as soon as he saw her that she was the best mother of them all for him.

In that way, so indirectly that it often seems accidental, we get our richest compensation for love and service and right living. Upon what we have been depends what we are to get.—Youth's Companion.

The Motherhood of God

How shall one fitly describe this winsome and attractive unfolding of the divine nature! Here we are in the presence of something more than a skillful manipulator of plastic matter; we are in the presence of something more than the decorative Artist of the vast azure dome above us; we are in the presence of something more than the Framer of worlds; we are in the presence of something more than the Mechanical Engineer of the universe; we are in the presence of something more than the relentless Punisher of disobedient men; we are in the presence of something more than the stern Victor of abstract moral order; we are in the presence of a Heart, an ocean-like Heart, that sends out the tides of its love everywhither, a Heart that feels, a Heart that throbs with love, a patient Heart, a rescuing Heart, a cleansing Heart, a soothing, a solacing Heart. As a fountain of water in a waste and arid desert to the traveler whose lips are burning with thirst, so are these words to countless thousands of fainting and famishing souls. They are like the gentle caress of the divine mother in the holy hush of the summer's eventide, when her child is weary, impatient and fretful. They are like peace after strife, they are like rest after weariness, they are like love and hope after trouble and doubt. Have you ever, after a day of harassing care and wearing toll, your hands and feet chill, limp, lifeless, your brain quick, hot, feverish, your sleep uneasy, fitful, restless disturbed by frightful dreams—have you ever at such a time at midnight, floating on the sweet air, heard now and then, as if from far soft strains of delicious music, and you were soothed and tranquilized, and fell off into a deep, untroubled sleep? O, to how many lonely, anguished, smitten troubled, careworn restless souls have these come as though they were a part of the song that angels sing in heaven! "Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort, who comforteth us in our tribulation that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God."—Exchange.

Dont's for Young Men

Don't call your father the "old man," nor your mother the "old woman." The world has no respect for a man who does not respect his parents.

Don't forget that smoking cigarettes and drinking liquor never made men out of boys, but it has made fools out of men.

Don't try to see how quickly you can get a thing done, but work well. Keep your eye on your work, and not on the clock. We are here to do things right.

Don't forget that it is better to chase a baseball than a highball, and in college

keep after the sheepskin as well as the pigskin.

Don't fail to treat the other fellow's sister as well as you want him to treat yours. When getting married, your wife has as much right to expect a good past from you as you have to expect it from her.

Don't fall in love with a girl simply because she is a good looker, a good dresser or a good dancer. Temperament is the thing you live with after the first year of married life. Nothing can take the place of a cheerful disposition and a good character.

Don't forget that honesty is better than shrewdness. Character is the capital on which a man does business, and is the same in heaven or on earth.

Don't think that you can drop a nickel in the slot and take out an education, a position or a fortune. Hard work is the price men pay for success in everything. Remember that a lazy man is worse than a dead one, because he takes up more room.

Don't live for self or sin. Selfish living is the quickest dying. The world does not owe you a living as much as you owe it a life. It has a right to your best. Nothing less than your best is good enough for God and your fellow men.

Don't forsake your mother's church nor your father's God. The Christian religion was good enough for them; it is good enough for you. They lived in its faith and died in its strength. If you want to meet them again, you must do the same thing.—Dr. W. W. Bustard, in Herald and Presbyterian.

Three Boys

Here is a story about the splendiddness of work that has a thrill in it:

"Let me tell you," said Miss Frances Willard once, in the Young Crusader, "about three splendid boys I knew once on a time. Their father died, and thir dear mother was left to bring them up and to earn the money with which to do it. So the boys set in to help her. By taking a few boarders, doing the work herself, and practicing strict economy, this blessed woman kept out of debt and gave each of her sons a thorough college education. But if they hadn't worked like beavers to help her, she never could have done it. Her oldest boy, only fourteen, treated his mother as if she were the girl he loved best. He took the heavy jobs of house-work off her hands, put on his big apron, and went to work with a will washed the potatoes, pounded the clothes, ground the coffee, waited on the table—did everything and anything that he could coax her to let him do; and the two younger ones followed his example right along. Those boys never wasted their mother's money on tobacco, beer or cards. They kept at work, and found any amount of pleasure in it. They were happy, jolly boys too, full of fun, and everybody not only liked but respected them. All the girls in town praised them; and I don't know any better fortune for a boy than to be praised by good girls, nor anything that boys like better. They all married noble and true women, and today one of these boys is president of a college, goes to Europe every year, almost, and is in demand for every good word and work; another lives in one of the most elegant houses in Evanston and is my own beloved physician; while the third is a well-to-do wholesale grocer in Pueblo, and a member of the city council."—The Children's Friend.

Animals' Ears

If you ever see a rabbit running, notice its ears, and you will see that they are laid back flat on its neck. That is not a chance position, nor is it due to the weight of the ears; it is a provision of nature for the little animal's protection. It is one of the hunted, you see, and not one of the hunters.

It is different with the fox and the wolf; their ears as they run are thrust sharply forward, for they are of the hunters. As the rabbit must run away to escape danger, its enemies are always behind it, and therefore nature has given it large ears to catch

every sound and the habit of throwing them back, because its danger comes from that direction. As the fox and the wolf must run after their prey, nature has given them the habit of thrusting their ears forward.

Just how careful nature is in these matters and how she suits conditions to surroundings may be seen in the jackrabbit of western prairies. It is the natural prey of the wolf, and, as it is in more danger than our rabbits are, its ears have been made a good deal larger and longer, the better to hear the sounds made by its enemy.

You have seen a horse thrust his ears forward quickly when anything startles him; that is his instinctive movement to catch every sound of a threatening nature. A dog raises his ears in a similar way.—Exchange.

God in the Nation's Life

When President Wilson delivered his inaugural address he made an impassioned appeal in words which will long be remembered and often quoted. Said he: "I summon all honest men, all patriotic, all forward-looking men to my side. God helping me, I will not fail them, if they will but counsel and sustain me." A poem, suggested by these words, soon appeared in the Baltimore Sun, on "God in the Nation's Life," which read:

"Putting God in the Nation's life,
Bringing us back to the ideal thing—
There's something fine in a creed like that,
Something true in those words that ring.
Sneer as you will at the 'preacher air,'
Scoff as you will at the Bible tang,
It's putting God in the Nation's life
That will keep it clear of the crooked
'gang.'

"We've kept Him out of its life too long,
We've been afraid—to our utter shame—
To put Him into our speech and song,
To stand on the hustings and speak His
name.
We've put all things in that life but Him,
We've put our selfishness, pride and show,
It is time for the true ideal to come,
And time for the low desire to go.

"Putting God in the Nation's life,
Helping us think of the higher thing;
That is the kind of speech to make,
That is the kind of song to sing.
Upward and forward and let us try,
The new ideal in the forthright way—
Putting God in the Nation's life,
And putting it here in a style to stay.
—W. G. Hatt, D. D., in Michigan Christian
Advocate.

A Queer Army

The water in the vicinity of the East Indies is so clear that fish can be seen many fathoms below the surface. So many enemies abound to disturb the fish that they have a very odd way of protecting themselves. The mullet, for example, swim in schools of several hundred, and one would think that it was a miniature army by the way they go about. In front of the main school are scouts, usually not over a half dozen in number, which seem to be doing nothing but watching out for any danger from the front. At each side or flank are similar watchers, while below and above the school is fully protected. If a sea bird plunges, the moment it strikes the water the scouts dive into the school, and they all scatter to still lower depths. If a dolphin or other larger fish attacks from in front, the vanguard retreats and gives warning of the danger. If danger lurks in the coral beds below, one of the under skirmishers is sure to see it, and the entire fish army rises to the surface to swim along until the under fish, testingly swimming deeper, find that all danger has passed.

They come to a pond formed by the coral; but no matter how good it looks as a feeding ground, the main body of fish does not enter until the scouts ahead have gone forward and made a thorough investigation and returned to guide the army inside. Fur-

thermore, a guard is always left picketed at the entrance to warn of any impending danger.

The guards at all points seem to have a certain length of time on duty, for at regular intervals they are relieved and new fish take their places while they eat. Never does the number of flankers change; it is always the same while the fish remain at a certain place.—Beatrice M. Parker, in Western Christian Advocate.

Tommy Remembered the Text

Tommy didn't always remember the text, though it was up to him to do so, for his pa, who often absented himself from church, was sure to ask him on his coming home what it was.

One day Rev. Mr. Queerman, who had lately come to Blankville, said: "My hearers, and especially my beloved brethren, I will not take for the foundation of my remarks this morning a passage from the sacred Book, but a text from the Pefferburg Post: 'The religion that can't live in business has no business to live.'"

And then he went on to say that since coming to their parish and acquainting himself with its constituency, he had learned that many were trying to carry their religion into questionable methods of trade, while some were dealing hardly with their employees or oppressing the poor, and still others were actually receiving revenues from rents paid by saloon men.

After speaking in no uncertain manner against these evils, and especially against the religious character of those who endorsed them, he said in conclusion:

"Now, beloved, I can't take tainted money for my hire. My calling is too holy for that, and if by these remarks I fail in casting the money-changers out of this temple, I will take my traveling bag and get out. Possibly some one with a more elastic conscience can be found to serve you."

As usual on reaching home, Tommy's pa asked him for the text. "Well, daddy," said he, "it was the easiest one to remember that I ever heard. And the preacher said a lot of things that I could understand. I wish all could have heard it clean through, but you know the grippe is in town and quite a few men were taken with coughing spells and had to leave. The text was this: 'The religion that can't live in business has no business to live.'"

Tommy's pa had no grippe, but for some reason he was obliged to take to the woods.—Exchange.

Evil Company

Sophrionus, a wise teacher, would not let even his grown-up sons and daughters associate with those whose conduct was not pure and upright.

"Dear father," said the gentle Eulalia to him one day when he forbade her and her brother to visit the ill-behaved Lucinda—"dear father, you must think us very childish if you imagine that we should be in any danger."

The father took a dead coal from the hearth and handed it to his daughter. "It will not burn you, child; take it."

Eulalia did so, and her hand was soiled; and, as it chanced, her white dress also was blackened.

"We can not be too careful in handling coals," said Eulalia in vexation.

"Yes, truly," said the father. "You see, my child, that coals, even if they do not burn, blacken; so it is with the company of the wicked."—From the German.

It is work that keeps faith sweet and strong. And though we leave the Mount of Vision we do not leave the Lord. He is with us in the shop, the office and the place of toil. The only way to lose the Lord would be to refuse to leave the holy Mount. If Peter had stayed on the hill he would have found himself alone.—J. D. Jones.

The Work and the Workers

Announcements

SOUTHERN INDIANA HOLINESS ASSOCIATION—The fifth annual convention will be held in the First Nazarene church, Seventh and Walnut Sts., Evansville, Ind., June 12th to 21st. The workers will be Rev. J. Wesley Lee, evangelist, and Prof. W. B. Yates, leader of song, and Mrs. J. E. Browning, pianist. Address for further information, FRANK MEGUIRE, Sec., 170 Franklin St., Pasadena, Cal.

SUPERINTENDENT CHICAGO CENTRAL DISTRICT—Rev. E. P. Ellyson, D. D., vice president of the Illinois Holiness University, has been appointed to the superintendency of the Chicago Central District, to continue in such office until the Assembly in October. Please, all ministers and members of the district, so recognize Dr. Ellyson, and communicate with him on matters pertaining to the office of the superintendency—REV. E. F. WALKER, D. D., Gen. Supt. N. B.—This appointment will in no wise affect adversely the work of Dr. Ellyson in the University at Oliver, but we hope will rather advance its interests.

NOTICE TO DELEGATES TO SAN FRANCISCO DISTRICT ASSEMBLY—Time: May 20th to 24th. First service Tuesday evening, the 19th. On arrival in Oakland at any station, take car and ask for transfer that will take you nearest to Thirteenth and Jefferson Sts., where the Assembly meets in Hamilton auditorium. Or, from S. P. Sixteenth St. station the S. P. electric will take you without transfer. Report at once from each charge, to Rev. J. W. Goodwin, 2332 Ransome Ave., Oakland, the number who will come.—H. H. MILLER, Dist. Supt.

RESIGNATION—Advice received from Calcutta, India, states the resignation of Mrs. S. Banarjee, as co-superintendent, has been accepted by General Missionary Secretary, Rev. H. F. Reynolds, in behalf of the General Missionary Board—HERBERT HUNT, Rec. Sec.

DISTRICT PREACHERS' MEETING—The District Preachers' Meeting of the San Antonio District will be held at Red Rock, Texas, May 27th to 31st, inclusive. Free entertainment for preachers and regular workers. Don't miss it! A great feast awaits you. If you are going, send your name and address to Rev. R. B. Golithly, Red Rock, Texas.—Yours in Him, WM. E. FISHER, Dist. Supt.

CHANGE OF ADDRESS—We have left our work in Davenport, Fla., and are for the present laboring in the Holiness University, at Greensboro, N. C. Our address is in care of A. H. University.—C. C. BEATTY AND WIFE.

EASTERN KANSAS HOLINESS ASSOCIATION CAMP—Topeka, Kan., June 25th to July 5th. The annual camp of the Eastern Kansas Holiness Association. Workers: Andrew Johnson, of Wilmore, Ky., and Earnest B. Cole, of Guthrie, Okla. Address E. H. COOK, Sec., 505 East Third St., Topeka, Kan.

NORTHWEST DISTRICT—The Northwest District Assembly will be held at Seattle, May 26th to 31st. The Examining Board wishes to meet all who are to be examined, on Tuesday, the 26th. Tuesday evening will be the General Rally and Introductory Service, when the new members of the Assembly will be introduced, and it is hoped all may be there at that time, so the Wednesday morning service may not be retarded by preparatory work. All who are entitled to entertainment should see to it that full information is sent to Rev. L. I. Hadley, 3210 Aurora, Ave., Seattle, at once. The names of all delegates and other members of the Assembly should be sent to D. L. Rice, District Secretary, Big Eddy, Ore., not later than May 15, that he may have roll prepared, and be able to furnish list to the General Superintendent before the opening of the Assembly. This is important, in order that the necessary business may be taken care of in the time allotted. The church at Seattle is located at corner Aurora Ave. and Blewett St. Take any car running to Fremont, getting off at Blewett St., and go one block east.—DELANCE WALLACE, Dist. Supt.

GOSPEL TENT FOR SALE—Practically new, 12-oz. duck top, 3 center poles, ropes, pulleys, wall poles, etc. Only used thirty or forty days; cost \$212; will sell for \$110 cash, f. o. b. Plainview, Texas.—O. C. FLUKE, Box 174, Plainview, Texas.

District News

PITTSBURGH

We organized a church near Vanlue, Ohio, May 6th, with fifteen charter members. These folk are thrifty farmers, and are a fine little nucleus to start a church with. They own their farms and are all heads of families except three. This church was made possible by the faithful preaching of one Andrew Johnson, a brother-in-law to the Pente-

costal Church of the Nazarene. Come again, Andrew. This Assembly year closes with seven new churches added to our roll. The Lord has blessed our District with good revivals. We have appreciated the faithful work of our evangelists, Brothers Bud Robinson, Cain, Kell, Stroup, Jones, Kennedy; also the elect ladies, Sister Sloan and Sister Wines, whose labors have helped make our victories greater. Their rewards are sure. Our pastors and people have worked hard and sacrificed, but not without reward. Souls have been saved and believers sanctified wholly.

N. B. HERBELL, Dist. Supt.

NEBRASKA

Since my last report to the HERALD OF HOLINESS, besides visiting several of our churches, I have assisted the evangelists, C. P. and Edna Ellis, in a three weeks' campaign in Kearney, Neb., and with the assistance of the pastor, Brother H. C. Williams, have conducted a revival at Spannum, twenty-two miles northwest of Gothenburg. The Kearney meeting was held in the Swedish Mission church, was very well attended and accomplished much good. Our evangelists showed their ability in not only drawing the crowds, but also in holding them, and getting them under Holy Ghost conviction. "Stick to your old mother church" was the advice to the few scattered holiness people by several evangelists which preceded us only six months before, and the effect is that a number of people who might have influence and power in soul-saving and sanctifying are hugging church corpses. A number of spiritual people want a Nazarene church in Kearney, but to make it a success, we must have a few aggressive leaders who can manage affairs until a pastor can be supported on the field.

At Spannum, following the revival which resulted in the conversion of some excellent young people, we received eleven persons into the Nazarene church. This appointment is attached to the New Hope charge, in Custer County. Brother Williams, the pastor, is well liked on the field and will make a success, I am confident.

I spent one Sunday with the Hastings church, and with the saints had a blessed season of refreshing. The Hastings church is going through the troubled waters of persecution to an unusual extent at this time, but the church moves onward with good attendance and interest, and the spirit of unity and enthusiasm is amazing. Pastor Silverbrand, who at the Assembly was only engaged to serve during my absence, was called for the rest of the year, which gives me freedom to put in more time on the District. The Third Annual Nazarene State Campmeeting meets here June 10th to 23rd, and there never has been so much

campmeeting enthusiasm in our Nebraska history as there is this year.

Last Sunday I worshipped with our church at York, and preached for them twice with delight. Brother Ludwig, a tireless worker, with several of the brethren, just completed the work of painting their new church, and before I left began the arduous job of putting in a cement sidewalk, fronting the church, and for the complete length of the lot.

Upon my arrival at York a long-distance call awaited me from Lincoln, to make an appointment for the incorporation of the Lincoln church. Our people there recently purchased the United Evangelical church, a large structure in fairly good condition, with a parsonage and district house, for the consideration of \$8,500. As this purchase involves considerable legal transaction, it was thought best to incorporate at once. That our loyal people will come to the front and meet this obligation, I do not doubt. The first payment has been made, and the Lincoln Nazarenes will have a commodious place of worship for considerable time. The Lord bless and prosper them in this undertaking.

Q. A. DECK, Dist. Supt.

SAN ANTONIO

Rev. C. C. Cluck and band recently gave us a blessed meeting at San Antonio. The meeting was hindered much by rain, mud, and carnival, but the Lord was with us and souls found victory. Cluck is a strong, safe man, and a splendid revivalist. He will not disappoint you if you need an evangelist.

I have two other good workers with gospel tents who have open dates for the month of June. If you can use them write me at once.

Our last trip on the District was owned and blessed of the Lord on many lines. At three places they were about to decide they were "unable" to keep their pastor, on account of "lack of finance," but prayer and effort solved the problem and they are now marching on to greater victories.

At Miles, with Sister Lulu Bowman as pastor, we found a blessed company of saints. This is one of the new churches on the District, as a result of Brother and Sister Cagle's meeting.

Glen Cove and Coleman are two faithful little bands under the leadership of Rev. I. W. McDonald, pastor. They are planning and praying on broader planes. Each church has a good field and a good pastor, and the outlook is encouraging.

Ballinger church, with a membership of one hundred, is fortunate in having as their pastor, Rev. E. W. Wells. He has the hearts of his people and the respect of the community. He is doing a great work. I am told that the Nazarene mid-week prayer meeting has a larger attendance than all other nine churches combined. This information came from a reliable source outside our denomination, from one who feeds at our stall. The best yet for the new district was our Preachers' Meeting at Ballinger last fifth Sunday. About

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seventeen preachers were present, beside other workers. We had fine papers, lively discussions, great sermons, red-hot prayers and testimonies, with the glory on from start to finish. Sunday afternoon we dedicated the beautiful new church building. Those who were present "never shall forget how the fire fell." After the former pastors had related their experiences of "tears and triumphs" at their monthly appointments with little Raby chapel, then only a small building several miles in the country, and only a mere handful of worshippers, and the present pastor told of how God had brought them on from victory to victory to the present beautiful structure in the heart of the city, with good congregations and property out of debt, and souls in the altar at nearly every regular service, a very Vesuvius of praise and hallelujahs burst forth from the congregation. "Bringing in the Sheaves" was sung and a great cloud of white pocket-handkerchiefs waved in accompaniment to the billows of divine glory that swayed the great congregation. The mayor of the town, a staunch old Presbyterian, stood in the audience with streaming eyes and joined in the wave-offering to our blessed Nazarene. It was certainly a wonderful meeting. That night, when the smoke of the battle had cleared away, we found that in the three days, thirteen souls had found their way to God and twelve had united with the church.

Our next Preachers' Meeting will be held at Red Rock, Texas, May 27th to 31st, which is the fifth Sunday in May, beginning Wednesday night before.

WM. E. FISHER.

WISCONSIN

Rev. W. J. Bennett will take the pastorate at Montford and Livingston, commencing Sunday, May 10th. The Lord has laid on our heart Kenosha, and steps will be taken this month to open up there. Plans are in process for Milwaukee and Marinette. The district superintendent will visit these places, not to hold meetings, but to plan for the future. We will commence our tent meetings for the campaign at Montford, June 4th. I start out with enough carfare to take me to my first place only. We are going to plant this work in Wisconsin or have a funeral. I plead for money to help, not me, but the work. Every dollar I had has gone into this work. Now for fear some one may think we are looking "down in the mouth," because we are not getting much money ourselves. I want to tell you we are having a real old shouting time, and spiritually just as happy as when we drew our \$1,000 in the pastorate, because we are in divine order.

F. J. THOMAS, Dist. Supt.

Livingston, Wis.

General Church News

SHERMAN, TEXAS

We closed the meeting here Sunday night with great victory. Fifty-nine professions, of whom a number were, bed rock sanctifications. We expect a church will be organized right away. Rev. H. R. Lee and wife, with the writer, were in charge of the meeting and were assisted some of the time by Rev. B. F. Pritchett. He is thinking of moving here and taking charge of the church after it shall be organized. Our next meeting will be at Denison, where we are expecting a great time.—W. F. CLEHORN.

BARLOW, ORE.

This month our Sunday school has had an average attendance of officers, six; teachers, four; scholars, 157. Total collections, \$3.26.—J. W. ANDREWS, Sec.

SANTA ANA, CAL.

I spent a year and a half as pastor of our Mexican Nazarene church in Deming, New Mexico, and have a great sympathy for the work there. There are four or five thousand Mexican members of Protestant churches in that state, with fully forty Protestant preachers who preach in Spanish, besides several colporters who speak Spanish, and hundreds of people distributing Spanish tracts. However, the vital doctrines of regeneration and entire sanctification are greatly neglected. These people are of the most liberal sort. Wife and I went there strangers, and expected to have to work on a farm or ranch for a month or two, but instead, God opened the way for us to preach to the Mexican people, who support us liberally. Later we organized a church, bought lots, and built a small church and parsonage, and when we left there they were almost out of debt. The Mexicans raised most of the money for the building themselves, giving us an abund-

Our Publishing House

H. D. Brown

At Ashland, Ore., we spent four days very pleasantly. The pastor, Rev. R. L. Wisler, is a careful, faithful worker, and much loved by his people. They took a lively interest in the Publishing House, and gave a good contribution to help it forward.

Albany, Ore. This is a new, but heroic, little church. A few devout souls felt that something must be done to maintain the work of holiness and bravely started into this organized effort. God is with them, and they are moving forward. They freely gave what they could. Brother Albright, of Salem, is supplying this work.

In this Northwest District, Rev. De Lance Wallace has requested us to meet a number of the church boards and assist him in the work of district superintendent. So we are combining this with our work for the Publishing House. Rev. J. T. Little, our pastor at Salem, met us at Albany and rendered valuable assistance. With him we went to Salem and held a service in their new tabernacle.

With a brief stop in Portland, we hastened on our way to Walla Walla, Wash. Sister Wallace and her church received us cordially. We had a delightful home with Brother and Sister J. M. Reser, and for the second time in one year this church gave a good contribution to our Publishing House.

At Diamond, Wash., we found a vigorous new church. Brother Fowler had been the pastor for a time and left a church and parsonage out of debt. We had a large audience on Monday night, and a good contribution. Dr. Mason, of Colfax, is supplying this church in a very successful way. In the absence of the pastor, our young Brother Hite did excellent service.

At Colfax, Wash., we found another heroic band of Nazarenes. We were very kindly entertained at the home of Brother and Sister Green Cornelius. Dr. Mason introduced us to a good audience, and they freely gave us a contribution for the Publishing House.

At Garfield, Wash., we found a cordial welcome in the home of Colonel Duling. Brother C. U. Fowler is in charge, and Brother Matthews, of the Matthews and Lewis revivalist band, was helping in a glorious work of grace. Mrs. Brown took the afternoon service with a message and songs, which were greatly blessed of the Lord. Brother Fowler is evidently a skillful worker, and has the work well in hand. The church board unanimously requested that he continue as their pastor.

In Coeur d'Alene, Idaho, we found Brother Clyde T. Dilley and his faithful wife, with a fine new church building and a good work being done. We had a very blessed service with this church, and they were much interested in the Publishing House.

Chelan, Wash., is situated amidst the grand and picturesque hills which surround Lake Chelan, the Switzerland of North America. Here we found a new church, a band of devout, heroic people of God, worshipping in a small hall, and facing the future with determination and faith in God. Rev. O. Ogle is the faithful and earnest pastor. The Lord has blessed his work, and this new church is going on to greater things. We were very kindly and cordially entertained in the beautiful and hospitable home of Brother and Sister Highland, who are greatly used of God in this great and growing work.

Brethren of the ministry, let us all rally to the help of the Publishing House. In many Districts the Assembly assumed a definite amount which they would undertake to raise. Will the district superintendents, the pastors, and the advisory boards, devise and work out their own plans for raising this money and remit to the Publishing House? The help is needed.

ant support in the meantime. We were always able to pay cash for our groceries and clothing, never had to miss a meal, received no help from the missionary board, and did not have to work on the outside to make a living. Surely the holiness folks of New Mexico are just the kind of people

who will come up to the help of the Missionary Board and the Publishing House at this time.—ROGER S. WINANS.

YOUNG PEOPLE'S LEAGUE

NEW YORK DISTRICT

At the New York Assembly of 1913 a committee was appointed to agitate the organization of Young People's Leagues in the different churches. The committee reported at the Assembly held this year, April 21st to 26th. Although this is a new work, with small churches and few young people, there were leagues reported in five churches, with prospects for more in the near future. With kindness and interest shown by the Assembly in sympathy with this work, the young people were given an afternoon during the Assembly in order to bring the work before the people. After the report of the committee was heard, the pastor of each church on the District gave responsive talks on the work of the young people, which were very encouraging. At the close of the session a District League was organized, as The Young People's Nazarene League of the District of New York. The following officers were elected: Mrs. G. H. Rowe, president; Miss Staub, vice president; Miss Hazel Swain, secretary; Miss B. Higgins, corresponding secretary; Miss Sebury, treasurer. The committee on Constitution and By-Laws: Mrs. Neal, Mr. R. Kirby, Rev. Edward Williams. Program committee: Miss G. McMurn, Miss Van Desauer, Mrs. Keeler. The object in forming the league is to push the work of the young people on the District, to keep them together for their soul's salvation, and their spiritual uplift, and to get them to work in the Master's service. May God add His rich blessing to the work and make it fruitful to His glory.—REPORTER.

SHELBYVILLE, TENN.

The Lord is wonderfully blessing in the work here. Our Nazarene church is on fire and is growing. We are doing a good deal of praying and waiting on God, and He is answering. We are also greatly interested in helping the poor heathen. There have been over sixty saved and sanctified here in the work in about seven weeks. Thank God for the Nazarene movement. I have started out to win souls for Jesus. I would like to be in the work this summer with some good evangelist, to do personal and altar work and to preach some.—DEE B. COOPER.

MAILDEN, MASS.

Well, we are beginning another year, and it ought to be the best. The first Sunday evening found a goodly number seeking God. We are planning a revival meeting with Rev. W. E. Shepard, beginning about the middle of May. Brother Borders is pushing hard for a great campaign. New England needs old-fashioned revivals, and God is able!—L. D. FEAVEY.

FROM JAPAN

Yesterday was a blessed day. Brother Humphrey came up from Kyoto and was with us in our services. Six of our Christians were baptized. These are our first converts in Fukuchiyama. They are only "babes" in Christ, and we covet your prayers for them. Remember these dear people are weak, and it takes time and patience to lead them out into the "fulness of the blessing." But that is our business. We are here to plant holiness in this wicked city. God is sufficient to break up these old superstitions and idolatries so firmly rooted in heathen soil. He alone is able. The battle is His, and a tremendous battle will have to be fought; but victory, blood-bought victory, is on the banner of every true Nazarene.—LULU A. WILLIAMS.

OAKLAND, CAL.

We have just closed a gracious meeting with Rev. Andrew Johnson, which has been epochal in the history of our work in Oakland. Our crowds have been good throughout, many people have been greatly blessed, and the church much strengthened. The meeting was well advertised and Hamilton Hall, seating about eight hundred people, near the center of the city, secured. The congregation every Sunday evening doubled the seating capacity of our church, and the last Sunday evening the hall was nearly filled. And last night when he gave his lecture there was a good house of intelligent people who came early to get seats. We have had a good number of seekers, and the last Sunday we had about forty at the altar, many praying through to victory. It is said to be the best meeting ever held in the city of Oakland along holiness lines. Brother Johnson is a great preacher of righteousness, fearless in his preaching against sin, full of compassion in preaching on hell and the awful punishments for sin; with an extended vocabulary which sweeps the highest

The Pentecostal Assembly at Glasgow

Written by
E. F. Walker

The annual assembly of the Pentecostal Church of Scotland has just been held in the Parkhead church of Glasgow.

All the ministers connected with the denomination were present and a fair representation of the laity as delegates.

The business was dispatched with neatness and harmony, and all interests of the work received careful and prayerful attention.

The work for the year in general shows some advancement.

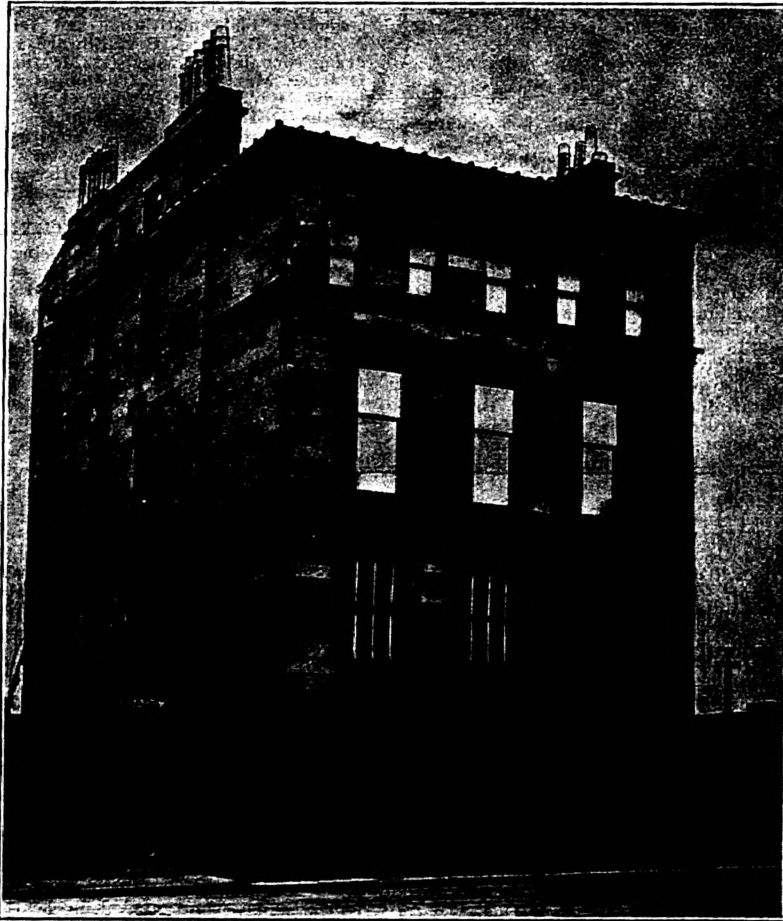
Last year the assembly voted unanimously to operate on the line of foreign missions through the General Board of

the Pentecostal Church of the Nazarene, and it was unanimously at this assembly voted to turn over all moneys raised by the churches during the past year into our missionary treasury.

It was also voted unanimously that our missionary publication, *THE OTHER SHEEP*, be recognized and recommended, and some pledged subscriptions for that paper.

The question of Sunday school literature came up, and was discussed. One difficulty is that the churches in Scotland, generally, do not use the international series of lessons, but those pre-

pared by the Sabbath School Union of Scotland. Yet it was voted, requesting that samples of all the Sunday school literature of the Pentecostal Church of the Nazarene be sent to the various



Pentecostal Bible College, Glasgow, Scotland



Rev. G. Sharpe

churches of this denomination, and recommending that the churches consider well the advisability of using this holiness literature in their schools. There was special interest shown in our catechism which the Publishing House is about printing. The Scottish people want a catechism always.

There was much interest shown at the assembly in the question of organic union with the Pentecostal Church of the Nazarene. A committee was appointed, consisting of all the pastors and one delegate from each congregation, to consider the whole question of denominational affiliation. This committee, after careful consideration, brought in the following report, which was unanimously and very heartily adopted:

1. That the question of affiliation or organic relationship with the Pentecostal Church of the Nazarene be properly discussed in the *Holiness Herald*.
2. That the President of the Assembly visit the churches and present the question, pro and con, and that the law of the church be put in operation so that the church can consider and decide this question of organic union, before June 30, 1914.
3. Should the churches decide in favor of such union, according to the law of our church, that a provisional committee be appointed by the assembly Executive Committee, to confer with the authorities of the Pentecostal Church of the Nazarene for the mutual adjustment of all matters in-

heaven and reaches the lowest parts of earth's domains, and swings around through the milky way until star-dust falls in every direction. He so pictures the glories of heaven, and reasons concerning righteousness, temperance, and judgment to come, that sinners tremble and saints take flights to regions beyond in holy delight. We all thank God for such men as Andrew Johnson, and ask God to give us multiplied hundreds who will be fearless to spread this glorious gospel over the earth. We took four into the church Sunday morning. We hope to build a great center of holy fire here, which shall be an honor to the cause of holiness and a blessing to this great city.—J. W. GOODWIN, *Pastor*.

INDIANAPOLIS, IND.

We have purchased a large church building from

the Presbyterian people, on East Washington St., the best street in the city, where thousands pass our door every day. It is a good piece of property, growing in value. We have sold our church, which we had outgrown in every way. May 17th is set for the day of dedication of the new church home. We will meet at the old church, and, led by a full salvation brass-band, march to our new quarters. The Roberts Trio, of Pilot Point, Texas, have been secured to be with us on this day, and will continue the meeting ten days or two weeks. A great day is expected with a great revival to follow. Pray that God will make this a light-house on this busy street.—U. E. HARDING, *Pastor*.

COPPERHOLM, CAL.

In answer to a call we are engaged in a cam-

paign in Calaveras County, Cal. We are told that there are only four regularly paid or stationed pastors in the whole county. Millions in gold and copper are being taken out of the mines each year; and livestock raising makes many wealthy ranchers. It is said the largest town in the county, with several thousand population, has one church, and many other small towns are without a church or Sunday school. We began with our young Pastor Dutton and his flock at Milton, and thence moved on to Jenny Lind. At present we are at Copperopolis. This is a mining camp some sixty years old. At one time there was a church here, but which was broken up some twenty-five years ago. All the years since the people have been without a pastor. We find some four or five saints that are standing true to God.

involved in the said union, and make their final report concerning such adjustments at the next Assembly.

The assembly showed great regard to this writer as the fraternal delegate from



Capt. John Smith,

Glasgow, Scotland, a Congregational holiness preacher, 90 years old

the General Assembly of the Pentecostal Church of the Nazarene, and passed very kind and appreciative resolutions. I was accorded the honors of the floor, and was invited to preach every day, besides delivering several addresses.

Should the churches decide upon union with our denomination, it is probable that a special meeting of the assembly will be called for a time when General Superintendent Reynolds may pass this way, so that he may attend and preside at the formal organization of the new district, which would probably be known as the British Isles District of the Pentecostal Church of the Nazarene. This would include Scotland, England, Ireland, and Wales.

The constitution makes it the prerogative of the churches to decide such questions.

Certainly these brethren are exactly one with us in doctrine and experience, and already essentially one with us in government; so that the principal concern will be as to the general advisability of such union.

As fraternal delegate, I have not urged union with us; but the people generally have recognized the oneness in doctrine and spirit and work; and it has been my part to speak encouragingly to them in their work of faith and labor of love and patience of hope, with my hand held out in loving greetings and readiness to help all that can be.

Yesterday I spent a blessed Easter Sab-

bath with the Parkhead church, preaching twice to large congregations. Today I tarry here for the "Easter Monday" conventions, preaching afternoon and night, which will be my final ministry with this dear church, at least for the present.

Tomorrow I go to the Pentecostal church of Edinburgh, where I am to be for six days before going to London for a couple of days, prior to my final departure for America.

Glasgow, Scotland, April 13, 1914.

The Pentecostal Church

The sixth annual Assembly and Easter Convention of the Pentecostal Church of Scotland was held last week in Parkhead Pentecostal Church, Burgher St., Glasgow, the Rev. George Sharpe presiding. The roll call showed representatives from the churches in Edinburgh, Perth, Uddington, Paisley, Parkhead, Morley, and Gldersome, and Dr. E. F. Walker, the fraternal delegate from the Pentecostal Church of the Nazarene, America, who at the close of the Assembly conveyed the greetings to the Pentecostal churches in Scotland from the American churches which he represented. The report of the Executive Committee dealt with the question of the desire for a closer union between the Pentecostal Church of the Nazarene, and the Scottish Pentecostal churches, and it was ultimately resolved to delegate the question to a vote of the churches. The report of the Educational and Publication Committee showed progress made in the Bible School, recently purchased for the ministerial students; and the recent venture, the issue of the new paper, *The Holiness Herald*, which is edited by Rev. George Sharpe, and printed entirely on the premises by the students attending the Bible School. The statistical report revealed

continuous progress, for the most part, numerically and financially, in the various churches. The Home Mission Committee report showed that through the instrumentality of the tent which is moved about from place to place during the summer, new ground is being broken up and prejudice is being broken down. The foreign mission reported that the penny-a-week system adopted by many of the churches was working well.

The preacher during the Assembly was Dr. Walker, who gave powerful and deeply spiritual addresses, stimulating, helpful and inspiring to all who had the privilege of being present.

The Annual Assembly of the Pentecostal Church of Scotland, convened in Glasgow, April 9, 1914, wish to express to their brethren of the Pentecostal Church of the Nazarene their sense of appreciation regarding the many excellent features in the foreign missionary magazine, *THE OTHER SHEEP*. The Assembly think the magazine well suited to further the interests of the work of the foreign field, and they will be glad to encourage the various churches of their connection to subscribe for same.

W. TURNBULL, Secretary Pentecostal Church of Scotland.



Parkhead Pentecostal Church

one of whom is our Nazarene Sister Corum, who is doing a good work in a little Sunday school, and much in other ways for the salvation of the people. There are three saloons, dancehalls, etc. The saloon-keeper, and those said to be the very worst, are coming to our meetings, and an unsaved girl sings and plays the organ as we have no other help to do it. Perhaps as bad, or the worst, man in town, gave us the free use of a large and well-located storeroom and fifty chairs. Others are helping in many ways to make the meeting a success. We have been here one week; conducted the funeral of a man who was instantly killed; preached every night; worked in arranging things for meetings; helped to fight a big fire, which consumed several buildings and threatened the town with greater damage; prayed for and witnessed

excitement over a child which strayed from home, and of course rejoiced at its return. Then, the best of all, we know there was rejoicing in heaven over the return of the souls who knelt at the altar of prayer. Conviction is on the people; God is working, and we are looking for things to come.—T. S. MASHURN, *Evangelist*.

OWENSBORO, KY.

We came to this place and met with the saints, January 11th. We have here a little band of folks who know how to pray the fire down. Since we came there have been twenty-seven converted, seventeen sanctified, and nine additions to the church. Brother S. P. Fulkerson has gone to his reward. It was a real inspiration to stand by his bed and note his glorious victory.—C. W. DUGINS, *Pastor*.

SANTA MONICA, CAL.

FAIRVIEW HEIGHTS

Just closed a two weeks' meeting with Rev. Howard Eckel in charge. Truly this is a man of God, with God-given messages. Things were stirred in this neck of the woods as never before to our knowledge. A general digging up was apparent, and some plowed through to God. The upward march went steadily on until the last Sunday and had the meeting been continued there is no doubt in our minds that a much greater victory would have been accomplished. Only the old gospel in the demonstration of the Holy Ghost was given. Mouths were closed and consciences well stirred. We regret much Brother Eckel could not remain, but having a tabernacle meeting immediately following, he had to leave. If you

Oklahoma Holiness College

Our hearts are filled with praise and gratitude for the marked way the smile and rich blessings of God have rested upon this institution for the past school year. I wish our Nazarene family could have been at our monthly missionary prayer meeting Thursday night, and heard our prospective missionaries relate how God had called them, some to India, China, Africa, Mexico, and South America. What a sight to see these young men and women saved from sin, separated from the world, with the real shine of the Holy Ghost on their faces, and with streaming eyes, to hear them tell about their God-given calls, until many in the congregation were melted to tears. Thank God! In a short time there will be a small army of blood-washed and fire-baptized boys and girls going out from the Oklahoma College to spread full salvation to the ends of the earth. Praise God! for the holiness schools and colleges that are springing up over this nation. I want to say that the Oklahoma Holiness College has the real missionary spirit, and with this kind of a spirit, the spirit of revival has been with us throughout the year. Also, I feel to thank God for the spirit of harmony and real heart unity that has been so manifest during the year, both among teachers and students. Behold how pleasant it is for a holiness college to abide in the unity of the spirit. Then again we feel to rejoice that there has been so little sickness among us. Bethany is one of the healthiest places I was ever in; the climate is ideal, and the location is fine for a holiness college. With a good climate and a good location, and a spiritual atmosphere that is just heavenly, what better place could you desire to send your boy or girl? Our school is to have a preacher's meeting in connection with its closing exercises, May 22d to 26th. All are cordially invited to come, whether you are a preacher or not, and you will have your entertainment free. We are expecting to close in a blaze of divine glory. We have bright prospects for another year. We are getting together a strong faculty, and God is sending the rain to give Oklahoma a good crop, so the boys and girls can come another year. Let us all get under the burden with our field-agent, C. B. Jernigan, who is doing all he can to raise the indebtedness. E. J. LORD, Pres.

PROGRAM FOR THE MINISTERIAL ASSOCIATION AND COMMENCEMENT EXERCISES OF OKLAHOMA HOLINESS COLLEGE, MAY 22d TO 26th.

FRIDAY, May 22d, 8 p. m.—Literary program.

SATURDAY, May 23d—9:30 a. m., Devotional Service, led by J. A. Ludlam; 10 a. m., paper on the Necessity and Benefits of the Ministerial Association, by J. I. Hill; 11 a. m., preaching by J. W. Oliver; 2:30 p. m., Devotional Service, led by L. A. Bolerjack; 3 p. m., paper on the Young Preacher and the Course of Study, by L. F. Cassler; 4 p. m., Question Drawer, or Round Table Discussion; 8 p. m., Musical program.

SUNDAY, May 24th—9:45 a. m., Sunday school; 11 a. m., Baccalaureate sermon, by Pres. E. J. Lord; 6 p. m., Young People's Meeting, led by Misses Lula Dilbeck and Verdie Salee; 7:45 p. m., Preaching by superintendent of the Eastern District, D. H. Humphries.

MONDAY, May 25th—9:30 a. m., paper on "What Can be Done to Strengthen Our Work at Home?" by Dr. G. W. Sawyer; 11 a. m., Preaching, by J. H. Vance; 2:30 p. m., Devotional Service, led by J. A. Oradoff; 3:00 p. m., Preaching, by W. I. Deboard; 4:00 p. m., Missionary Service, (Short talks on missions); 8:00 p. m., Eighth Grade graduation exercises.

TUESDAY, May 26th—9:30 a. m., Devotional Service, led by S. C. Pritchett; 10:00 a. m., paper on the Relation and Obligation of District Superintendents and Pastors, by Ex-Dist. Supt. C. B. Jernigan; 11:00 a. m., Preaching by A. F. Daniels; 2:30 p. m., Devotional Service, led by Vergie McCaules; 3:00 p. m., Preaching by V. P. Drake; 8:00 p. m., Graduation Exercises.

want the gospel shadowed or dressed up in modernist attire, don't send for Eckel; but, if you are honest and desire the breaking-plow, kindly but determinedly put in to the beam, in the fear of God, and the church confirmed in the faith, I feel confident you can not do better than plan for a meeting and call Brother Eckel as the human agent. There is no wonder that when district superintendent of the Kentucky District, that work was kept ablaze and hundreds of souls found the Lord. Any district must be blessed of God in having such an agile, able, uncompromising, congenial, spirit-filled general at its head. We are praising God for such a gracious dispensation and are expecting this plowing and sowing will be followed by a great spiritual harvest. Sister Love, deaconess of First Church, Los Angeles, did us much good with her tender Christlike visitation and help in the meeting. Surely God knows how to name some folks. Rev. Howard Eckel lives at 601 West Vernon Ave., Los Angeles, and is pastor of Grand Avenue P. C. of N.—FRED B. GREEN, Pastor.

ATWOOD, OKLA.

We closed a great meeting in the Methodist Episcopal church, South, near Olney, Okla., last night. Many souls prayed through. This is a church in which every adult member prays in public, and as one result, at least half of them got the blessing of holiness.—L. H. RITTER.

OKLAHOMA CITY, OKLA.

Our all-day holiness meeting is just this thing. Yesterday, the 6th, was our first, and it was most wonderfully blessed of God. The pastor of the Nazarene church brought the message of the morning, after a good testimony meeting from the first chapter of 1 John. In the afternoon the message was brought by Sister Murray, of Bethany. This was a fruitful service, two obtaining the blessing of entire sanctification. At night the message was again brought by the pastor of the Nazarene church, from the text in 1 John 2:1. God set His seal on this service, as on all the services of the day. Let everybody take notice that we are to have one such meeting on the first Wednesday in each month. Note this, and in passing through give us a call. The meetings will be held in the Nazarene church. Our next treat will be a Holiness Rally, beginning Friday night, before the fifth Sunday, continuing over till Sunday night. Then for the revival which begins the 14th of June. Pray much for us that God will establish a great holiness work in Oklahoma City.—J. W. OLIVER, Pastor.

LOS ANGELES, CAL.

HIGHLAND PARK CHURCH

Easter Sunday was a blessed day with us. Six young people were added to the church during the evening service, four being baptized by the pastor. The regular preaching services are blessed of God from week to week, and our two regular mid-week prayer meetings are seasons of blessing and victory. On May 3, Brother Nease, of the Pasadena University, preached for us in the evening, one of the University female quartets also being with us to preach the gospel in song. Three sought the infilling of the Holy Spirit, one a converted Catholic. When she left the altar she was rejoicing in the presence of the Com-

forter. The Sunday school is in a very good condition, and we now have a Young People's Society of sixteen members, some of whom are young converts whose lives surely glorify God.

We feel that we have much to praise God for now, and we are looking for greater things to come.—CLERK.

CAMBRIDGE CHURCH CORNERSTONE LAYING

The laying of the cornerstone of the Pentecostal Church of the Nazarene, on Franklin St., between Magazine and Pearl, will take place Saturday, May 16th, at 3 o'clock p. m. First, singing, "All Hail the Power of Jesus' Name;" second, reading Scripture; third, prayer; fourth, statement by the pastor, J. N. Short; fifth, address by Rev. N. H. Washburn, district superintendent, also by Rev. C. J. Fowler, D. D., president of the National Association for the Promotion of Holiness; sixth, placing the box in the stone and laying the stone by Albert Fisk; seventh, singing, "How Firm a Foundation;" eighth, benediction.—J. W. SHORT, Pastor.

LOS ANGELES, CAL.

FIRST CHURCH

Last Sabbath, May 3d, was epochal. While the pastor, Brother Cornell, was preaching on "The Effectual, Fervent Prayer," a wave of divine glory swept in upon us that was remarkable. The great audience was transformed into a laughing, shouting throng that lasted for several minutes. Some walked the floor, some exhorted, while others shouted "with loud voices on high." Our prayer meetings are growing in attendance and spirit. The Sabbath school is near the 500 mark in average attendance. The young people are on fire, and meetings excellent. The choir, the orchestra, the "dry" Military band are all flourishing. We begin a ten days' Nazarene Home Indoor Camp-meeting May 15th. We are anticipating a time of refreshing and ingathering. The pastor will do the preaching and the great choir furnish the music, E. F. Wilde leading.—CHURCH REPORTER.

ELLINGTON, MO.

Uncensing victory abides over the work at Ellington, Mo. Though this charge is without pastoral oversight, the fire is burning on our altars; God is our Shepherd, and is marvelously answering prayer. Souls are finding God right along in the regular prayer services. One young man was blessedly saved in our Wednesday night prayer meeting, followed by three more conversions Sunday night, and one again last night. We have no compromise to make with the devil or his followers, nor do we wish to grieve the Spirit by letting down on the standard of holiness in these parts.—FRED GETTZ, JR., AND WIFE.

CHELAN, WASH.

Two years ago Rev. J. C. Harvey came among us and planted some holiness seed. The tree appeared last December, 1913, and a Nazarene church was organized. Some of the fruitage has come to perfection under the leadership of Rev. Ora Ogle. Sister Ogle is a sweet-faced deaconess. She and her husband sing together with the spirit. Our meetings are blessed with a golden glow from the glory land. By faith we see a great camp-meeting ground and a holiness school established here. We are asking God for workmen that can

"Only A Mask"

By Rev. J. A. Schaad

The above is the title of a booklet on Christian Science, which is a telling argument against this subtle delusion. We are preparing to publish an edition of it, and have secured a quantity of a former edition to supply the demand until our edition is ready. The first order we received was for FIVE HUNDRED copies. If you are looking for the best thing on Christian Science, order

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Central Nazarene University

HAMLIN, TEXAS

Commencement, May 22d to 28th. Program: Friday, May 22d, 8 p. m., literary program; Saturday, May 23d, 11 a. m., sermon, Rev. C. E. Roberts; 8 p. m., students' expression recital; Sunday, May 24th, 9:30 a. m., love feast, Pastor I. M. Ellis; 11 a. m., baccalaureate sermon, Pres. J. E. L. Moore; 3 p. m., missionary program; 8 p. m., sermon, Rev. Wm. E. Fisher, D.S.; Monday, May 25th, 11 a. m., sermon, Rev. E. W. Wells; 3 p. m., sermon, Rev. W. E. Ellis; 8 p. m., expression recital, Vergie E. Slemmons; Tuesday, May 26th, 11 a. m., sermon, Rev. Allie Irick; 3 p. m., sermon, Rev. J. C. Henson; 8 p. m., expression recital, Paul C. Overstreet; Wednesday, May 27th, 11 a. m., sermon, Rev. J. T. Upchurch; 3 p. m., sermon, Rev. B. M. Kilgore, D.S.; 8 p. m., expression recital, Mary A. Hayhurst; Thursday, May 28th, 11 a. m., sermon, Rev. Oscar Hudson; 3 p. m., sermon, Rev. J. W. Manney; 4 p. m., awarding of diplomas by president; 8 p. m., musical recital. Special music, male quartette and C. N. U. band.—J. E. L. MOORE, Pres.

endure hardness as good soldiers of Jesus Christ. Brother and Sister Ogle faced poverty, prejudice, and persecution when they came to us last winter, but they go forward without a murmur, and God our heavenly Father provides as He said He would.—MRS. J. HIGHLAND.

SEATTLE, WASH.

Our little band of thirty members are pressing

on to the mark of the high calling. Brother J. C. Scott, our pastor, is truly a man of God. He and his wife have this work on their hearts. Souls are finding the real way of salvation. Every service is a time of victory and conviction. People feel their need of more of God, and holiness. Our prayer meetings are times of refreshing, victory, and outpouring of the Holy Ghost. We have a fine Sunday school, and God is blessing His work.—REPORTER.

CAROLINA STATE CAMPMEETING APOSTOLIC HOLINESS UNIVERSITY

For about ten years these meetings have been held yearly, and have increased so in interest and blessing that a campmeeting was established and now a large wooden tabernacle is being erected under which the camp will be held from year to year. Workers expected: George B. Kulp, L. B. Compton, Chas. B. Doule, Jas. W. Short, F. DeWeerd and wife, and Chas. Slater and wife from Africa, M. A. Baldwin, W. R. Baldwin, W. R. Cox, Mrs. A. D. Luke, and many others. Old time gospel singing—This feature of the camp will be in charge of the University choir, which will render gospel service in song. Board and lodging—Arrangements are made so that board and lodging may be had at very reasonable rates at the Holiness University Compound. For further particulars address, W. R. Cox, Greensboro, N. C.

MISSIONARY ANNIVERSARY

The Missionary Anniversary at the New England District Assembly, at Providence, R. I., was a great meeting. Sister Cora G. Snyder's talk on her work, which is also our work, in Japan, was beautiful, and our hearts burned as she told of the marvellous leadings of the Holy Ghost, the wonderful victories granted, and the glorious prospects ahead of the Pentecostal Nazarene Mission in the island kingdom, and the great need of consecrated men and women in the homeland faithfully standing back of the work with their sympathetic interest, their money and their prayers.

Illinois Holiness University

I am glad for the privilege of being with my dear school at Olivet for a few days. I notice on all sides signs of improvement—materially, intellectually, and spiritually.

In my absence as president, Dr. Ellyson has made good in the administration of the school, and I am pleased to find that he with his wife are to remain here.

There is much correspondence from prospective students for the coming year; considerable building is going on; everything seems beautiful; and the prospect is lovely.

E. F. WALKER.

Nazarene University

GRADED SCHOOL DEPARTMENT

With the many interesting and instructive things that have come to us, there is one that is worthy of mention. I refer to the Bible drill given recently by the graded school, under the direction of Mrs. Bowers, who, during the past year, had charge of the school in connection with our church in San Diego, but now is one of the successful teachers in the University.

This elect lady seems eminently fitted by nature, as well as by grace, for her calling. Quiet, unassuming, yet possessing forces that are made effective when occasion requires. In a comparatively brief time she had so trained the scholars that beginning with the first grade and on up to the eighth, there was given a complete harmony of the Scriptures, both of the Old and New Testaments. In her peculiar, quiet way, without effort or display, she began with the first grade, having them give Scripture quotations, with chapter and verse, the little tots performing their part with a precision and exactness that was a marvel to older people. Then with the second, and on to the eighth grade. The number of books of the Bible, with their contents; the number of chapters and verses, names of the antediluvians, the patriarchs, prophets, kings, and many noted personages of the Bible were given, without a break. The marvel of it was that each grade, without the least hesitancy, would bring out new and startling features of the Scriptures. We doubt if such a scene could be reproduced in any other school throughout the state. From this remarkable and unique entertainment, lasting impressions of the sacredness of the Bible as the Word of God will be made upon the minds of young and old.

Of course Mrs. Bowers was ably assisted by a corps of faithful and efficient teachers, but it was plainly evident that she was the guiding spirit in it all. The large audience sat spellbound with wonder throughout the exercises. And well they might. It simply showed what tireless energy and genius can accomplish under the blessing of God.

With such training in their biblical knowledge, enforced by the example of sanctified teachers, these scholars will have something on which to build character that will stand the test in the years to come. The utter ignorance of the Bible in the schools and colleges throughout the land is something to be deplored, and no doubt the fruit of it will be reaped in tarnished names and blasted hopes.

True patriotism is founded on the holy Scriptures. Without this there can be no stable government. The nation that ignores the Word of God will inevitably go down. It is a bulwark and strength to any people. With the Bible enthroned in the hearts and homes, in schools and colleges, in business and trade, in legislative halls, and everywhere, this nation will become a beacon light to all the world.

J. P. COLEMAN.

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Jehoiakim's evil reign.

II. KINGS, 24.

Jehoiachin succeedeth him.

25 And Jê-hôî-â-kim gave the silver and the gold to Phâr-âoh; but he taxed the land to give the money according to the commandment of Phâr-âoh: he exacted the silver and the gold of the people of

B.C. 610.
* ver. 25.
* Called
Jehoiachin.
1 Chr. 3, 14.
Jer. 52, 1.
and
Coniah,
Jer. 22, 24.
26.

8 T Jê-hôî-â-chin was eighteen years old when he began to reign, and he reigned in Jê-rû-sâ-lêm three months. And his mother's name was Nê-hûsh-tâ, the daughter of El-nâ-thân of Jê-rû-sâ-lêm.

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generations; they call their lands after their own names.
12 Nevertheless man being in honour abideth not: he is like the

Gen. 4, 17.
* ver. 12.
* Eccles. 3, 19.
* Ps. 90, 13.
* Heb.

20 For every beast of the forest is mine, and the cattle upon a thousand hills.

11 I know all the fowls of the

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Then Dr. Walker, in his inimitable and convincing way showed conclusively from the last saying of Jesus that the main business of the truly Pentecostal Church is missions; and that the burden of proof lies with every Christian to show why he stays at home when the command is

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Peniel University

Peniel University is drawing near to the close of a very successful year of school. Commencement exercises will be held May 23d to 27th. The following is the general program for the occasion:

SATURDAY, night, oratorical contest.

SUNDAY—11 a. m., Baccalaureate sermon, by Pres. Jas. B. Chapman; 8 p. m., great evangelistic meeting, preaching by Rev. Allie Irick.

MONDAY—10:30 a. m., Preaching, by Rev. Oscar Hudson; 3 p. m., Junior musical program; 8 p. m., Academy graduation.

TUESDAY—10:30 a. m., Preaching, by Mrs. Emma Irick; 3 p. m., Junior musical program; 8 p. m., Conservatory graduation.

WEDNESDAY—10:30 a. m., Preaching, by Rev. W. E. Dallas; 3 p. m., annual meeting of Alumni Association; 8 p. m., College graduation.

Those who have attended Commencements at Peniel University know that the pleasure and profit derived are sufficient to pay one for the trouble and expense necessary to such attendance.

We hereby extend a special invitation to all our friends to visit us and attend Commencement exercises this year. All will receive a hearty welcome and will be well cared for without cost to themselves. Please drop us a card saying that you are coming.

The new catalogues of Peniel University will be out within a few days and we shall be glad to send copies to all our friends. Please send your address and you will receive a copy of the catalogue.

In perfect love,

J. B. CHAPMAN, President.

written, "Go ye." How can they go except they be sent? We must, every one, either go or send, and the obligation to sacrifice is as positive on those who send as it is on the ones that go. Over 45,000,000 in Japan alone yet untouched by the gospel, and, brother, sister, how much are you and I sacrificing in our obligation to send them the good news that the blood of Jesus alone cleanseth from all sin? The Assembly voted that our new district missionary apportionment ought to be \$4,500, the equivalent of one nickel a week from every member. Let's forget what we have been doing and go in to make this year the biggest ever for missions.—T. M. BROWN.

PENIEL, TEXAS

Since our last report from Peniel, God has been very gracious unto us. One week ago last Sabbath, Brother Chapman, the president of the University, preached both morning and evening. One or two souls prayed through to victory. The following week God visited us with an unusual floodtide of glory and power. On Thursday night, the pastor, Rev. Gaar, with a few of the workers, went to the girls' dormitory for prayer service. God broke through and such praying and crying to God for mercy! Four girls prayed through that night and others were deeply convicted. The same workers went again on Friday night and six girls were saved. Such manifestations of God's mighty power are seldom seen these days. It was marvellous and only shows what God can do when He has some open channels through which to work. Last Sabbath, Rev. Givens, "The Happy Doctor,"

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Northwest District Assembly, Seattle, Wash. May 27-31

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San Francisco District Assembly, Oakland, Cal. May 20-24
British Columbia District Assembly, Victoria, B. C. June 25-28
Alberta District Assembly, Red Deer, Alta., Can. July 1-5
Edmonton, Alta., (Camp) July 10-19
Dakotas-Montana District Assembly, Surrey, N. D. July 23-28

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Madison, Wis. May 23-24
Evanville, Wis. May 25-26
Janesville, Wis. May 26
Chicago, Ill., 7035 Prairie Ave. May 28-31

preached in the morning and Rev. Jeffries at night. One soul was sanctified and another reclaimed. Yesterday, at a prayer meeting in our pastor's home, one young man was reclaimed and last night some of the boys prayed through to victory at the boys' home; so we are encouraged to press on. God is with us! Sister De Jernett, wife of the founder of the school, quietly passed away to her reward last Sabbath. Funeral services were conducted from the chapel on Tuesday by the pastor. She will be greatly missed in this community, but her influence will still live on. Many in the great day of rewards will rise up and call her blessed, for many have been her labors of love for others. We bow in humble submission to the divine will and ask Him for His glory to keep His hand of love upon us and do for us what seemeth good to Him. In His service, MAUDE BRILHART.

ONTARIO, CAL.

We have just closed a most blessed four days' convention with our district superintendent, W. C. Wilson, beginning Thursday evening and continuing over the Sabbath. Sabbath morning at 11 o'clock, Brother Wilson preached on faith, to a full house, with great unction and power. At the close of the service the congregation marched around and laid nearly five hundred dollars on the table. The service at 2:30 was another blessed time. Brother Goettel and his people, Brother Leaman and a number of his people from

Upland, a number of Brother Ramsey's people from Cucamonga, were with us. This was a wonderful service. Souls were at the altar to be saved and sanctified, and to be healed. They were at the Wednesday evening prayer meeting and testified that the work was done, both in soul and body. At the 7:30 service Brother Wilson preached again to a full house. And again the good people gladly responded with another liberal offering, and enough money was raised at this service to make it possible to pay off \$1,000 on our parsonage, for which we are very thankful to the Lord and the people. These are great days for the Ontario church; the Lord is with us, leading us on in victory.—REPORTER.

The Manual

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