EDITORIAL

But give me, Lord, eyes to behold the truth;
A seeing sense that knows the eternal right;
A heart with pity filled, and gentlest truth;
A manly faith that makes all darkness light;
Give me the power to labor for mankind;
Make me the mouth of such as can not speak;
Eyes let me be to groping man and blind;
A conscience to the base; and to the weak
Let me be hands and feet; and to the foolish mind;
And lead still farther on such as Thy Kingdom seek.

SOME NEGATIVE ASPECTS

HOLINESS is not a license for any sort of exaggerations, whether of belief, or act, or department or what not. True holiness is the friend of order, propriety and runs strictly within the limits of revealed truth. It is not a release from obedience to all laws, natural, social and divine. This fosters health, courtesy, morality and spirituality. Holiness is not a presumption upon God's power to exert omnipotence for unauthorized or indiscreet claims or attempted exploits on the part of those professing it. It is not a substitute for judgment or discriminating taste and discretion in all matters of life. It is positively opposed to a spirit of recklessness. It is not a bar to just censure or condemnation for lack of the most scrupulous and exact care in meeting every kind and degree of objection. Claims to sainthood will never satisfy debts. It is not a justification of failing to be as discriminating in paying our respects as we are in paying our debts. In our eyes a vile person will be condemned but we will honor them that fear the Lord. Differences in station, influence or incidental elevations of any kind whatsoever will never rule or modify our awards of respect. Only the moral measure will sway here.

Holiness is common sense in action, conscience on the throne, influence breathing, a heart cleansed, illumined, guided, subdued, exalted, in communion with heaven, docile, hungering ever for more and more of the divine and the heavenly, and impelled by only one solitary quest and question —how, where and whence may I find more—learn more—drink deeper into the fullness of Him who filleth all who WILL with the infinite fulness of the blessing of the gospel of peace.

A PERSISTENT ERROR

ONE OF THE most fruitful sources of unhappiness is a mistaken pursuit of happiness, or its pursuit on a mistaken notion as to where it is to be found. Happiness comes from character not from condition or surroundings. Some men are miserable unless in the blaze and noise of company and its exciting surroundings. Other men are happy and contented alone, with the companionship of good books and the contents of well-stored minds, and the tastes which give an appreciation of the great minds of all the ages with whom they delight to commune through the treasures of their books.

With many nothing is a sorrier trial and greater grief than poverty and the consequent limitations imposed. Hence the mad strife and rush for money with which to supply the demands, the luxuries, the physical comforts of life considered so essential to happiness. Other people, poor as to pecuniary possessions, are yet contented in their lot because they have found the secret of happiness to be not in such possessions but in a heart and spirit of contentment and in the pleasures of mind and heart arising not only from literary resources within, but also from the greater resources of a faith which has brought in as the abiding Guest the Savior with all the wealth of His nature and work.

THE GREAT and fatal blunder of the world is the mistaken supposition that money is the great source of contentment and happiness by the diversity of comforts and pleasures it puts within our reach. This is practically the universal belief and it has fanned the fires of materialism until it is well nigh burning out and burning up our civilization. Letters, refinements, the arts and sciences and all the noble traits and powers of man are retired to the rear, to say nothing of the claim of religion, and stern, brutal mammonism is to the fore with all the coarseness and deterioration essentially resulting. The very rich are extremely sensual and offensive in their vulgar displays of indulgence and extravagance. Solomon's experience and testimony fails to warn them, and yet Solomon is corroborated by the notable of the world, similarly circumstanced in all ages.

We were impressed with the case of the greatest of the Mahometan caliphs who reigned more than fifty years in marvelous splendor. Twenty-five years and above three millions sterling were employed in erecting and adorning his city, palace and gardens. His liberal taste called for the artists of Constantineople, the most skillful sculptors and architects of the age. The buildings were adorned with twelve hundred columns of Spanish and African, of Greek and Italian marble. The hall of audience was incursed with gold and pearls in profusion, and a great central fountain was surrounded with curious and costly figures of birds and quadrupeds. His seraglio of wives, concubines and eunuchs amounted of 6,300 persons, and he was attended in the field by a guard of twelve hundred horse, whose belts and cimeters were studded with gold. Such prodigal wealth and glory back in the eighth century dazzles and staggers the mind. Yet, despite this, he had to pay the final debt due by all of us. He had to die. After his death an authentic memorial was found in one of his closets written and left by the caliph. It is a voice out from the Dark Ages to Christian (?) America warning us of the fatal error of apotheosizing wealth. Read his words:

"I have now reigned above fifty years in victory or peace; beloved of my subjects, dreaded by my enemies, and respected by my allies. Riches, honors, power and pleasure, have waited on my call, nor does any earthly blessing appear to have been wanting to my felicity. In this situation, I have diligently numbered the days of pure and genuine happiness which have fallen to my lot: they amount to FOURTEEN.—O man! place not thy confidence in this present world."

Hear this judgment, ye worshippers of Mammon, and put beside it the experience of a greater even than this Mahometan prince. Solomon gave himself to wine and mirth though blessed with greater wisdom than all other men. Let the king himself speak:
I made me great works; I builded me houses; I planted me vineyards; I made me gardens and orchards, and I planted trees in them of all kind of fruits: I made pools of water, to water therewith the wood that broughteth forth trees: I got me servants and maidens and had servants born in my house; also I had great possessions of great and small cattle above all that were in Jerusalem before me: I gathered me also siluer and gold, and the peculiar treasure of kings and provinces: I gave the men singers and women singers, and the delights of the sons of men, as musical instruments, and that of all sorts. So I was great and increased more than all that were before me in Jerusalem: also my wisdom remained with me. And whatsoever mine eyes desired I kept not from them. I withheld not my heart from any joy; for my heart rejoiced in all my labor. Then I looked on all the works that my hands had wrought, and on the labour that I had laboured to: and, behold, all was vanity and vexation of spirit, and there was no profit under the sun.

Consider this scene of magnificence, glory and bitter disappointment!! Learn that happiness, true, genuine and solid, is found alone in that peace within, the result of a trusting heart and a surrendered life.

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METHOD VERSUS SPIRIT

METHODS are now stressed as never before. Experts for this and experts for that are produced and everybody must fall into line and be taught. Even in the matter of salvation experts have suddenly sprung into being and are sent forth to teach us how to save the world in a specified time. They have even figured the thing down to a fine point and can tell you just how many years it will require to save everybody if the methods of the experts only be rigidly adhered to.

ORDER AND SYSTEM are well enough in everything, but we humbly submit that this matter of system is not something suddenly discovered within the last few years and is now held in fee simple as a monopoly by a few "expert" discoverers. No. In all ages many very many have systematized their ministerial work so as to economize time and have wrought wonderfully in the past. As much as we need to be reminded of the importance of order and system in all our ministerial and personal work, and we will always need to be reminded on this line, we certainly demur to this matter being projected now as something wholly new in the universe and as known only to an esoteric few who are needed to go abroad and enlighten the preachers of the world. We still more seriously object to its being paraded as an evangel—as a means of merit with saving power. Organization will never save anybody. Method has no intrinsic merit for saving. System can never save from sin. These are things which can, judiciously employed, be made simply helpful in economizing time and strength, but must not be heralded as efficacious. Really we think we have seen revivals organized to death. We have seen the drill-work, and the mustering and the planning carried to a point where the spirit was allowed no place or freedom or spontaneity. We must not so exalt the place and work of man as to leave God no chance. Neither must we so trammel the heart and mind of man as to cramp his individuality in mechanical molds and make of him simply one little machine of use only as directed by the guiding genius and skill of some noted "expert."

STENWALL JACkSON found that it was important to get his army across the Shenandoah river one night in his famous Virginia campaign. He gave orders to his engineers to make a way for his artillery and wagons to go over. He also instructed his wagon master who was a blacksmith to get the train over just as soon as possible. The engineers proceeded at once in their expert methods to draw plans for a bridge. The blacksmith in his artlessness and earnestness, gathered up some men and with fence rails, logs and rocks improvised a bridge. Between midnight and day he came and awakened the general and informed him: "We've got all the wagons and artillery across." Greatly astonished, Jackson asked, "How did you do it?" The blacksmith replied: "I had some men pile up rocks in the middle of the stream and we got some legs which we laid on the bank and on the rocks in the stream, and put rails across and drove over." The General asked: "Where are the engineers?" "They are up in the tents yonder making pictures."

We fear much of the "expert" talk and work is simply "making pictures" and that real gospel work is left for the Spirit-filled ministers here and there by any and all methods available and by no methods sometimes, to effectually persuade men to be reconciled to God and lead them to conscious personal salvation from all sin.

This whole "expert" business has too much of a commercial odor about it. It is something foreign to the Christ spirit and the apostolic method to figure up exactly the dollars and cents it will cost to save a soul and the amount it will require to evangelize heathendom and to see a class of modern ecclesiastical "modistes" rigging up some up-to-date uniforms in which we can all effectually be men. Christ on the most approved methods and in platoons. The trouble is, we see none of these platoons being brought to Christ nor even individuals by these "experts." Really upon the teachings of these "experts" we see no special need for salvation at all, as one of the first things they do is to inform us their work is not to tell people about hell or to frighten them about such things. In the same breath with which they slur this truth of hell they discard and deny instantaneous conversion. Their whole work so far as we have observed, is of a semi-religious-economic sort. They talk of labor and capital, of improved economic conditions and such things which earnest and intelligent preachers in all the past have done at judicious times. We have never, however, held up righteous economic conditions or right views and practices respecting them as salvation. We have always insisted on a personal experience of conscious salvation from sin as a prerequisite and a producer of right views and practices on this and all other matters of practical godliness.

The kingdom of Christ is not to be brought about by figuring and scheming and organizing and ecclesiastical statesmanship. It is not to come with observation. It is not earthly or the result of the planning or plotting of men. It is not in word, but in power. It is "righteousness, and peace, and joy in the Holy Ghost."

At the preacher's meeting on Monday a brother rises with dignity and reads a carefully prepared paper on "How to reach the masses." The precious brother never had reached them and knows nothing under heaven about it; but while he was preparing his paper, a Sam Hadley or a William Booth was reaching them right down where they are. It is the spirit we need more than method. It is the spirit of earnestness and sacrifice which comes of the Spirit of cleansing and power within, which will usually carve its own methods. Nothing is so inventive as love, and a heart filled with love divinewith a passion for souls—will find a quick and a direct way to the souls needing salvation. The young man in love will find the way to the home and heart of the girl of his choice if it be possible for him to win her, and he will need no "experts" to teach him the best methods of winning and wooing the object of his affections.

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THE GERMAN sculptor Dannecker, finishing a statue of Christ, called in a little child and asked her "Who is that?" She replied that it was a great man. The artist turned away disheartened at his failure. Two years more he spent on the statue and then calling in the little girl asked her the same question. Deeply studying it for some time she burst into tears, and said: "Suffer little children to come unto me." The heart of the artist bounded with joy for he had succeeded. He said himself that he had during these two years had a vision of the Christ in his vigils and this accounted for the difference.
The Daily Life

I asked the Lord to let me do
Some mighty work for Him;
To fight amid His battle host,
Then sing the victor's hymn.
I learned from any artist who can show,
But Jesus would not have it so.
He placed me in a quiet home
Whose life was calm and still.
And gave me little things to do,
My daily round to fill.
I could not think it good to be
Just put aside so silently.

Small duties gathered round my way
That seemed of earth alone;
I, who had longed for conquest bright,
To lay before His throne.
I had common things to do and bear,
Or to which my heart and will were.
Let fit their homes with song and hope or with wars and despair;
Enslave millions or emancipate them;
Let loose the bloody hounds of war
Or fill the land with the dulcet notes of peace.
Which will he do?
Well might such a one fall prone before Christ and plead for political wisdom and virtue.
That he might be as the kind of Jesus, as far as possible, penning decrees and shaping national policies.
Is the matter changed where not one king, but many perform those tasks?
Or that each citizen king to rule justly and in the fear of the Lord?
When King Demos, like Napoleon, puts the crown on his own head, he holds that crown subject to the King of kings.
As Dr. Fairbairn says, "The sovereign people must not be sovereignless.
But their only sovereign is God, the Lord of the conscience."
Or, in the words of John Milton, "A nation ought to be as one huge Christian person, one mighty growth or stature of an honest man, and compact in virtue as in body."
This ideal of the Christian State it is the business of the church, and, therefore, emphatically of the preacher, to help embody in the actual
tin-horning the Gospel

The above is a striking characterization of the delusion of the modern pulpit, which is so much descended under the pastorate of many preachers. We take the term from an article from the pen of Brother George Ward, of New Philadelphia, Ohio, which appeared in a paper. It is sad to think of this pulpit delusion of today, and the Sunday school in the house of His friends—at least of His professing friends. Below we give Brother Ward's words:

What's the matter with the church—to paraphrase the famous cry of William Allen White, the Kansan—that it adopts such strange and flamboyant methods. Is there not potency in the old ways and the old type of ministers? Not long ago, a clergyman at Atlantic City touched, perhaps, by the outlaw spirit of the place, had services on Sunday afternoon which were practically religious smoking concerts. His congregation sat in easy chairs on the lawn and then were told to bring their cigars and pipes and "smoke up." That was the only way, he said, that he could get the men to church. And now comes a New York di-

American Monarchs

Two weeks ago we gave our readers a message on "Crownless Sovereigns." There can scarcely be a word of more im-
portance uttered for Americans than such a warning. We would emphasize it as much as possible, for we have the privilege of this subject. We believe that this is the country and we Anglo-Saxons are the people through whom God is allowing the final experiment for free religion and free government to be made. We confess we are not being held with exuberantly sanguine expectations as to the outcome. We are waiting to see if Americans care enough for America to try to carry out God's divine programme for America. Our country stands unique among the nations of history and of the world as to origin, governmental genius and provident destiny. A nation of monarchs we stand with a possible colossal wreck and tragedy transcending the sickening recitals of the fall and ruin of the mightiest nations of history. Our individual dignity and exaltation under our peculiar form of government is it difficult to get men to grasp. We are monarchs in our own rights, and the lineal succession is in our every family. Think of it and tremble, ye Americans, and then arise and shake off this lethargy which threatens our crowns and those of your children.

The very line of the message of two weeks ago we quote the following paragraph from the Christian Advocate:

A great monarch sits in his cabinet. He is the autocrat of millions. His head and his

The Methodist Recorder says that "no church which carries with it the odors of a musty past can meet the requirements of the living church of today." We suppose that this is true. We want no musty odors, either of the past or present; but let us not assume that things are musty because some one says they are. The theology of the Ten Commandments and the Sermon on the Mount, and atonement and martyrdom, and the Messiah, the Saviour and Bethany, is not musty, but as fresh and true as it always has been, while a good deal of what some call new theology is as musty as an Egyptian mummy or the pantheon of ancient India.

Strong Testimony

We are most profoundly concerned for the question of our church literature. We believe that upon this solitary point we are to dominate and vindicate our right to be an ecclesiasticism. We believe the Pentecostal Church of the Nazarene a necessity—here to do a work the old churches have failed or refused to do. We believe we have a signal opportunity unparalleled in human history save in the rise of Methodism under Wesley. That church has failed. Shall we do the work now assigned? Our church publications is of primary and original importance. If God can safely trust us with this He will trust us further. If not, then we believe He will not. That is the whole matter. The matter of the religious press was one of the first and most important of Mr. Wesley's concerns which he strove patiently and perseveringly to get on the hearts of his preachers and people, and he never stopped until he had aroused them. This, too, became the right arm of the great Wesleyan

stimulation. An internal remedy is needed. The pulpit is the seat of the ill. There is no need for speaking in glowing terms as for things clamorous and unseemly: no need to turn the place of preaching into a political platform or one of social propaganda. The eternal truths of the Bible are, today, in a sense, more imperiously needed than ever before. As a Churchman, a Spurgeon, or a Phillips Brooks will not need to go outside of the Bible for his themes. If he prachesch the goodness of God, the value of prayer, the wisdom of thinking, in the right way—and that is with eloquence and conviction—he will succeed.

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movement that enswathed the globe with its beneficent power. Shall we as a young church show our loyalty to God by fidelity to this publishing trust? Has this great work been placed within our hands? This is the question of the hour.

Dr. Parkhurst, editor of Zion's Herald, a strong Methodist paper, says:

We can not at this writing discuss the ominous and fateful prophecy for Methodism in the decrease of the circulation of our weekly paper; but it is a fact and fact in the history of the denomination, the deepest fall from grace. It was not always so. Indeed, we have ever been noted for a strenuous and loyal effort to circulate our papers. When the editor entered the pastorate, it was laid upon him by the bishop and presiding elder that it was as much his duty to circulate Zion's Herald as to preach the gos- pel, and just this he did. This was Wesley's peremptory injunction to his preachers. No great religious founder ever insisted upon this obligation for his ministers so imperative- ly. He said: "It is impossible for a people to grow in grace unless they give themselves to reading. A reading people will always be a knowing people. So was it with the preachers who said in conference assembled: "Press this upon them (their people) with your whole might." This is the only way to create normal, adhering, true churches. The minister, in the last analysis, must be held respon- sible in the matter; for there is not a man of God in our entire connection but can, if he will, increase their circulation. The present circulation of his church paper at least two-fold, and nothing that he can do will so greatly aid him in his own ministry or becom- ing so potent and far-reaching into the future.

A Good Witness

It is scarcely necessary for us to re- peat that what John Wesley believed, taught or professed as to holiness as a sec- ond work of grace can settle only one thing authoritatively on the subject, and that is what John Wesley believed, taught or professed as to holiness. It has no authority in settling the real authority of the matter. Scripture alone can settle that. It yet remains quite proper that we respect the facts of history on the matter of, with what effect, and in what preformed. It is often denied that Mr. Wesley professed the blessing of entire sanctification. We wish to introduce a witness who can speak from the most disinterested stand- point— one who has never made a pro- fession of this truth than he professed. Scripture is the force of Scripture testimony. We refer to Dr. Buckley, so long the editor of the New York Christian Advocate, the leading paper of the Methodist Church. Dr. Daniel Steele furnishes this testimony for us:

This question reappears from time to time as though of great importance. We know of no record of his explicitly professing or saying in so many words, "I am entirely sanctified"; no record of uttering words to that effect. But he was professedly taught and permitted to lead the Christian Life. It is often denied that he professed entire sanctification. The rela- tion John Wesley sustained to his followers and to this doctrine makes it certain that he professed. Of this I am assured that he would be no special record of it. 1. All Wes- ley’s followers assumed him to be what he urged them to be. Before they were in a situation to know, the practice was per- fectly fixed that to record his descriptions of his state would have been unthong of 2. He preached entire sanctification, and urged it upon his followers. 3. It is, grace, but believes itself in many public controversies. 4. He urged and defended the possession of it, under certain conditions and safeguards; made lists of professors; told them they had lost it if not professed it; and said and did so many things only to be explained upon the assumption that he professed to enjoy the blessing that no other opinion can explain support. 5. He will add that a voluminous jour- nal is a record, not only of his inward life, like that of David Brainard, but of his outward activities. Hence no valid argument against Wesley's profession can hold on its omission from "Our Journal." We think that Dr. Buckley's argument is a piece of unanswerable moral reasoning.

Mother Love

The very strongest and most beautiful type of all earthly love is that of the mother for her child. Amid all imaginable undeserving, despite disputation and mistake, it must be recognized its most hideous physical or moral deformity, the mother-love flows on ever and ever in a smooth, unruffled, unceasing stream for the child. The boy never grows unworthy of her love to the mother. Others wonder and criticize and strongly advise against such infinite patience and omnipotence of love. They may chide with the charge that it is a waste of love and the wrong way to bring the bad boy to his senses, but you had as well talk to the moon. This mother just can't help loving her own. It is engraven deep in her nature and she will love on and on until death. She is right, too, and you are wrong with your philosophies. Love is the stoutest force in bringing back the erring. God knows this and this is why He loves the unloved and the unloving as He does. It is written "God so loved the world that He gave." Among the many gems we have heard Sam Jones often, this is one of the sweetest which he used in the peroration to one of his sermons: An angel was sent down from heaven one day to bring back the most beautiful thing on earth. He hunted long and carefully, saw a bed of full-blown American Beauty roses, loved beyond compare, and gathered an armful and started to return to his home above. As he soared into the air he saw a baby's smile and filled with rapturous admir-ation, he too, flew on. He took it to its side he discovered a mother's love, and with all three in his arms, he mounted to the place beyond the skies. Just outside the pearly gates of heaven, when he came to a moment, and the roses had withered and were dead, and the baby's smile had vanished, but, strong as ever, the mother's love remained; and he cast the others aside and took it at the Master's feet as the most lovely and last- ing thing on earth.

The Divine Paradox

Suffering and joy—persecution and shouts—such is the New Testament presen- tation of the schedule of the saints. Truly it is a paradox. Just herein is the peculiar glory of our religion. Any- body can shout in the sunshine when crops are fine and prices high, and health is strong and all is going along prosper-ously. There would be no credit due religion for shouts and rejoicings under such conditions. But when the shout comes and the rejoicing is heard under- when health is gone and sorrow becomes our lot, then it is recognized as a triumph in a religion which can bring this result about. Dr. Jowett in the Congregationalist thus touches this point:

Well, in the presence of all these antagon- isms what were these early saints to do? "Re- joice and be exceeding glad." They were to turn their meek faces to the side of suffering and joy to be of the dancing kind, buoyant and irre- pressible. "Skip," says old Trapp in his paraphrase, "skip, leap for joy as wanton ing the cattle in the field." What did they rejoice? Because theirs is the inheritance of blessedness, "theirs is the Kingdom of heaven." They are related to a glorious citi- zenship. The Father of all mercies has made the friendship of the King, kingly character will be theirs. They are destined by His grace to wear the habits of dignity, buoyancy and se- retory. A godly Christian will not be accu­ secd they the prophets which were before you. They are linked with the heroic and blessed souls of all time. We do not recount our spiritual relationships as we ought in the time of combat and crises. David Hill, of blessed memory in the missions of China, was struck upon the head with a club, and he came to his pastor in this matter and asked if finding it wet with blood. He gloried in his fellowship with those who had been count- worthy to suffer for Christ. He numbered himself among those who were "prophets of God." Having no sympathy with this, he was held unworthy of grace. The memory now furnishes him with numerous illustrations of the truth of what is here written. One case in point we find in the Presbyterian Banner:

When a man had become a Christian and joined the church, a steward came to him and told him that the board of stewards had assessed him $12.50.

"For how long a time?" he asked.

"For three years." He was greatly surprised. "Why, I often spent more than that in a single night when I was out serving the devil." He talked the matter over with his wife. They began to read the Bible, their new guide, to try to learn what the steward had in mind. They marked all passages bearing on the question.

"But this is what settled it," he said to his family. "I have been given two years, eight to ten. That is so plain there is no mistaking its meaning." So they began paying a tenth of what they made. During the first six months of last year, said the man to whom he had told his experience, "this man gave $23.50—more than twenty-five times as much as the steward wanted, for he was looking to have a man's share in the laborious work.
God's law of spiritual fruit-bearing is reasonable also because of the satisfaction it brings to all concerned. Let us trace its operation, using the figure of the vineyard as in Isaiah 3:1-5: “My well-beloved hath a vineyard in a very fruitful hill; and he hallowed it, and gathered it again; wild animals have entered and consumed it. Further, more, they were in a very fruitful hill. Sinners are not on high ground, not in a hill; least of all a fruitful one. No, the fruitful hill represents the grace of God, rich and full. This an excellent picture of the spiritually justified soul; but God did something more for this vineyard. He already had a title to it but had not taken full possession of it. Justification, (through repentance and faith) gives God a title to your heart but does not put Him into full possession of it. It is the enemy, the "old man," must first be cast out.

And he fenced it, and gathered out the stones thereof, etc. He now gets full possession, he "fences it." All the animals, which hitherto had been wild and burned and bred there, were now shut out. Then all the stones were thrown out. Then the choicest vine was planted. Then a watch-tower was built for the watchman. Then a tower was built for the watchman.

In the engagement the woman restricts her love, as in a marriage, to her husband; and the sanctified soul is strong in her bridegroom. In the wedding day, she is engaged to God. She says that she may devote herself to preparations for the wedding day. In marriage she passes into possession of her lover, becomes one with him. She merges her identity into his. She loses even her name and takes his. Engagement is a preparation for marriage, marriage is a union, a unity with the one.

When the wedding hour arrives some solemn things must be done. The master of ceremonies asks some searching questions; questions that probe hearts and discover thoughts and intentions involving a lifetime. For the woman, everything centers in the lover. It is to him, not to his house or meals or clothes, she gives herself. Her consecration is definitely and completely made to him. When the marriage is a genuine thing, the ceremony is performed, the certificate signed, the blessing pronounced, and the twain now made one are left to each other and to a lifetime of joy and peace and fruitfulness.

S驚milarly is the spiritual engagement and marriage. In conversion we pledge ourselves to Jesus and separate ourselves from other suitors. How happily the days pass in preparation as Jesus comes and goes (He does not yet abide). How we plan and anticipate and prepare. How we study the wishes of Christ to conform to His standard. No one expects to stop in the justified state, that is, no one who is enlightened as to his privilege of being married to Christ. As great a blessing as life in Christ and especially the properly instructed child of God looks forward with joy and of purpose to a better experience and that better name that Isaiah and Hosea tell about. “Even unto them will I give a place and an inheritance among all the people of the nations. And they shall possess the pipe and the daughters. Thou shalt call me my husband” (margin) (Isa. 55:5 and Hos. 2:16).

Then when the wedding day rolls round some solemn things must be done. The Holy Ghost asks the sanctified questions that pierce and probe to the bottom of things; that discern the thoughts and intents of the heart, involving issues of time and eternity. Consecuting to the demands of God as revealed by the Holy Ghost is consecrating oneself to Jesus, the waiting Bridegroom. This consecration must be complete and definite and to him, for all new centers in Jesus the lover of the soul. No earthly lover would marry a new bride come to him with reluctance or reserve. Neither will our Lover from the skies. An indefinite consecration simply delays the marriage ceremony. “Wilt thou have this man to be thy wedded husband, to love him, and to serve him in the holy estate of matrimony?” Wilt thou love, honor, and keep him, in sickness and in health, and forsaking all others, keep thee only unto him, so long as ye both shall live?” “How definite that is! This is the question of the sanctified questions. How exclusive and restrictive! “Keep thee only unto him.” Not a single soul in this but you two. If you hesitate here in your consecration the marriage cannot take place. This is the crisis. Consecrate to Jesus, not your husband, not your wife. His, only. His forever! Say yes, and let the marriage proceed.

The determined, loving soul says yes, an eternal yes, and the consecration is completed. The Holy Ghost then pronounces the twain one, delivering the certificate (the witness of the Spirit) to the bride, pours out the overflowing second blessing, and the sanctified soul is launched upon a life of unity with Christ, of joy and peace and fruitfulness which abounds evermore. The day of conversion is now swallowed up, overshadowed, outshone and overturned by this day of entire sanctification.

The bride on her wedding becomes strong as her husband. All his strength is hers. She becomes as rich as he. All his wealth is hers. So the wholly sanctified soul is strong in her bridal gown and in the power of his might. She can do all things through who loved her and lived for her, and she will even "breathe in his name," and she might present her to himself a glorious bride, not having spot or wrinkle or any such thing. Oh, the satisfaction of being strong and rich and clean! But this is only preparatory to fruit-bearing. This is the last step of preparation for fruitfulness as laid down by God. This is the beginning.
of real, full, supernatural, Bible salvation. This is the state to which, and to which only, the biggest, richest, sweetest, bot­ tlest, and most glorious revelations of God apply. This is God’s purpose, provision, calling, command and reasonable expectation.

Now think of the satisfaction of actual fruit-bearing. The bride presenting her husband with a fruitful child. "A woman, when she is in travail hath sorrow, because her hour is come; but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world" (John 16:21). We can see from this verse with our text (John 1:16) and you will see that both contain the same truth, the Father’s willingness to give to His fruit-bearing bride every desire of her heart.

So our text begins with God choosing and ordaining, and ends with God giving us our heart’s desire. Fruit-bearing fits in between as the condition of God blessing us that we may bless the world by passing on what we receive from Him. The bride of Christ a fountain of blessing distributing heavenly bounties according to her riches in glory by Christ Jesus. This is the true law and philo­sophy of fruit-bearing. Amen!

"We Have Found the Messiah!" F. M. Lehman

The world has made many friends, but none so rich as Jesus. The wise men poured their treasures of gold, frankincense and myrrh at the Babe’s feet and went home "another way." Folk who meet Jesus always do. The old ways have their charm and their truth, but they have not the way which marries with heavenly attractiveness.

Spain hung garlands and crosses on Columbus when he saw his savages bedecked with glittering gold from the new world. Greed beared lecherously across the waves washed their rebel ships. "A woman, when she is in travail hath sorrow, because her hour is come; but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world" (John 16:21). We can see from this verse with our text (John 1:16) and you will see that both contain the same truth, the Father’s willingness to give to His fruit-bearing bride every desire of her heart.

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The Eternal Word E. M. Isaac

I. "In the beginning was the word." That is John’s starting point—if there be such a point. At least, he went as far as he could and became lost in the infinitude of the theme and the Person. He is un­sure of the other writers, for whom he are thankful. This is no reflection on the others, but it is much in John’s favor. He wrote last, and it would have been an easy matter for him to plagiarize as he in­ doubt had read the other gospels. But there was no temptation for him to do so. He came last, like a great, new revelation or dispensation which eclipsed all that had gone before. The others are full of living truth, and essential, just as time is essential for probation and redemption, but this last writer ushers us into eternity itself to behold the unknown known, and that siting on the House Word in the chambers of the Infinite.

The other writers had told the little details concerning the birth of Jesus, the story of the wise men from the east, the shepherds who heard the angels sing, the mother, the old sheik, things which are of eternal interest to us, had been told by them. But this writer pushed back beyond the visitation of the angel with Joseph, beyond the voices of the singing prophets, robed priests, and bleeding lambs; beyond the cold and distant annals of ancient time, and on, back of any being in the early morning of creation, and far back beyond the memory of any archangel that stands before the burning Throne of His glory, ya, still back, beyond all the silent centuries which have suckled into the unknown eternity from whence they came, there in the presence of the infinite Three-In-One this Apostle of love and life leads us until we are be­ wildered and dazed as we endeavor to think.

There is evidence that John had dwelt long and thoughtfully upon the first chapter of Genesis. It had moved him. He saw there a loftiness that the average thinker does not see. That first verse is colossal. In the beginning God. That is enough to destroy all the unbelievers of the ages. That accounts for all we see and do not see. In the beginning God created the heavens and the earth. What more was there to create? Where can we go to find anything outside of heaven and earth? The whole universe is all inclusive, it sweeps all time and space, nothing is left out. John had a mind that could ponder just such a verse as that. It had enough of eternity in it to suit him, enough of God to mystify him, enough of everything to satisfy the most skeptical person upon him. The very language had fixed itself upon his mind and heart. But John did not try to define God. What a presumption for any one to undertake such a task! How can the thing be definitively defined? No, John will not do that, but he will not fail to notice that the term as written in the Hebrew (Elohim) is plural rather than singular. The mystery may be beyond him, but nevertheless it is there. It had never been the case in his life, but now in a lofty mountain whose summit had never been scaled. Yet there had been some marvelous manifestations to the fathers. The angel of the Lord had appeared more than once and declared the Word of God. The heavenly revelation was mysterious but accompanied with the supernatural. There had been no attempt at explanation, but it was known that God had spoken.

But the time came when John was to make an announcement to the world that it had never heard before. The Mystery was to be cleared through One who came to reveal God to a lost world. This Person had come, had spoken as never man spake, had worked as never man worked, loved as never man loved, and yet He was rejected, despised, killed. He had not been understood for one moment while here. His words but angered them, his miracles only astonished them, and at times so filled them with envy that they would kill Him if possible. The
very work He came to do met with bitter opposition from the very first. Every claim He made concerning Himself was disbelieved, and He was looked upon as an imposter and malefactor.

But strange to say His death but increased the number of His followers, and more and more to establish His life work than He had been able to do while living among His fellows. He intended, said He, to commemorate His work and mission, but after His death men seemed to be aghast with a desire to speak and write, and His disciples multiplied by the thousand. Such a thing could not fail to attract attention among those who made any pretensions at being religious. But the most astonished of all were those who had been the means of slaying Him. They little dreamed that His crucifixion was going to defeat the very cause they were supporting, and eventually wipe out their nation and city, and open the door for all the Gentiles of the world to come in and sit at the gospel table until at last all heathen shrines would crumble to dust before the onward march of His triumphal armies. In all this Qenea, whom they rejected and killed John saw ultimate triumph and complete victory.

Bread of the Face

The table for the sower bread, the process of making, the time of planting and appropriate, and the time for its renewal, were all given in explicit direction by God to Moses. It was an everlasting covenant with the children of Israel.

The table itself, was of desert wood, araca, symbol of our common humanity; overlaid with pure gold, symbolic of the glory of God.

The bread was to be of fine flour, ground, beaten, sifted to proper fineness. An equal portion was to be measured into the making of each of the twelve loaves. It must then be anointed with frankincense that must be burned when the week-old bread was removed to be replaced by a fresh baking, each Sabbath day.

In the simple and rather meager accounts of the sower bread, we find a beautiful, deep, spiritual lesson. All phases of spiritual life may be found in type and symbol in the tabernacle, and its equipment: outer life, inner life, and secret heart life, as well.

Shew bread was also called, and means, “Bread of the Face,” indicating the outer-life—that which others look upon. Remembering the construction of the table, we know that our life foundations must be both human and divine, nor are they fitted for a place in the temple until so covered with the glory of God that the human is hidden. Wheat grown in the field of human experience, threshed with the flail of tribulation, mayhap by the merciful feet of encouragement, ground between the stones of affliction, beaten in the mortar of circumstances, with the pestle of humiliation, broken, crushed, sifted over and over, no semblance now remains of wheat kernels, this is the fine flour to be used in the making of sower bread, and this alone is the kind God puts upon exhibition before the people.

The shine of the face, the dignity of our poise, the gentleness of our tones, the strength of our purposes, the firmness of our conviction, the flexibility of our wills, are all wrought out in God’s “fining” process. Twelve loaves, of equal size, consistency in the personal attributes. The testimony of the experiment of the life; the high sounding notes of praise must not detract from the sweet chords of humility; works must not overbalance faith, nor must the scale show a preponderance of egotism. There must be delicately-adjusted equality which produces the admired, and much-to-be-coveted sympathy of “the perfect man.”

The Hour of Death

Leaves have their time to fail.
And flowers to wither at the north wind’s breath.
And stars to set—but all,
Thou hast all seasons for thine own, oh! Death.

Day is for mortal care.
Eve for glad meetings round the joyous hearth.
Night for the dreams of sleep, the voice of the stirrer.
But all for thee, thou mightiest of earth.

The banquet hath its hour.
Its fervent hour of mirth, and song, and wine.
There comes a day of grief’s overwhelming power.
A time for softer tears—but all are thine.

Youth and the opening rose
May look like things too glorious for decay.
And smile at thee—but thou art not of those
That wait the ripened bloom to seize their prey.

Leaves have their time to fall,
And flowers to waver at the north wind’s breath.
And stars to set—but all,
Thou hast all seasons for thine own, oh! Death.

We know when moons shall wane,
When summer birds from far shall cross the sea.
When autumn’s hue shall time the golden grain—
But who shall watch when we look for thee?

Is it when spring’s first violets lift their heads above the violets lie?
Is it when roses in their paths grow pale?
They have one season—all are ours to die!

Thou art where billows foam,
Thou art where music melts upon the air.
Thou art around us in our peaceful home,
And the world calls us forth—and thou art there.

Thou art where friend meets friend,
Beneath the shadow of the elm to rest—
Thou art where foe meets foe, and trumpets sound.
The skies, and swords beat down the princely crest.

Leaves have their time to fall,
And flowers to waver at the north wind’s breath.
And stars to set—but all,
Thou hast all seasons for thine own, oh! Death.

Why anointed with frankincense? Why not myrrh or olive oil? Frankincense is a resinous gum obtained by an incision into a tree, which when burned produces a clear, bright light. Are there not things that cut deeply into the very heart of our lives? From this hurt there must exude that precious ointment which when lighted by the fires of God’s altar, will arise in fragrant incense unto Him. The “sweet smelling savour” of our lives must come from the very things that cut and hurt us worst. Shew bread must be kept fresh. Each Sabbath day the old must be replaced by the fresh. This would certainly seem to teach us that God intends us to have renewed, refreshed experiences not less frequently than once a week. Our week old experiences must be passed on to be food for other’s, “the communication of our faith becomes effectual.”

Now over to Mal. 1:7: “Ye offer polluted bread upon mine altars.” A charge against the children of Israel. Musty, old, testimonies, stale lives, rusty old pocket-books, discoloured Bibles, hackneyed phrases, time worn platitudes, stereotyped, worn-out expressions. Do you not suppose that God Almighty is as tired of them as folks are? When our friends visit us and we wish to exhibit what a good baker we patronise, a real sower bread? No! That sells seventeen loaves for a quarter for chicken feed. It isn’t supposed to be fit for human consumption. God means for us to be as wise, as just in spiritual things as temporal. To have leaves not burnt, things not on display before a hungry world. A living, glowing, “musty” testimony that shall ring with invitation to the unsatisfied hearts about us, to partake of the riches of God’s grace, this is our privilege.

Let us never again “offer polluted bread” upon His altars.

“The Situation”

F. J. THOMAS

We are confronted with a situation that challenges our faith and that calls for heroism like unto that of our fathers—when Jesus tabernacled in the flesh and dwelt among men, He said, “Say not there are three months and then cometh the harvest, but lift up your eyes upon the fields, they are white unto harvest.” The seed of the centuries had been sown. The Hebrew was indoctrinated in all the things of God; the fields were ripe; laborers are still needed—not to reap—the fields are not white unto harvest; there was not been a season (week) of good seed for many years. “Higher Criticism,” “Millennial Dawnism,” “Edysiam,” “Tongues,” etc., the weeds of the twentieth century have choked out the good grain. Laborers are needed to plow up these experiences of the past, and plant. God is calling. What is needed is not so much men who feel or who want to preach, as men who have such a passion for souls as will set them to work, preaching, crying, groaning, working, filling the fields, the Gospel fields, to the needs of the hour that the “Here am I, Lord, send me!” sign is always on the door; the “Please state your terms,” or Peter’s cry, “What shall we receive, therefore,” have been removed. The vision is clear: the fulfillment is made not for eighty-nine days, but for during the war. We are able to possess the land, and we must do it. As we go, “Preach”—sow the seeds of truth by scattering holiness tracts, papers and books; they will be the Aaron’s rod to slay the serpents of the Pharaoh’s magicians. There is no time to be lost. Let there be a regular advance along the line. Every preacher, every member, every friend do more than has ever been done hitherto!

MARIETTOWN, IOWA.
Sometime, Somewhere

Unanswered yet, the prayers your lips have pleaded.
In agony of heart these many years?
Does faith in God help to find the answer today?
And think you all in vain these falling tears?
Say not, the Father has not heard your prayer;
You seek to have your desire, sometime, somewhere.

Unanswered yet, though when you first presented
This one petition at the Father's throne,
It seemed you could not wait the time of asking,
So urgent was your heart to make it known.
Though years have passed since then, do not despair:
The Lord will answer you, sometime, somewhere.

Unanswered yet? Nay, do not say ungranted.
Perhaps your part is not yet wholly done.
The world can go on when first your prayer was uttered.
And God will finish what He has begun.
If you cannot keep your incense burning there,
His glory you shall see, sometime somewhere.

Unanswered yet? Faith can not be unanswered.
Her feet were firmly planted on the rock;
Amid the wildest storms she stands undaunted.
Thewettestzealbeforethe loudest thunder shocked.
"He knows Omnipotence hath heard her prayers."
Had eras, "It shall be done," sometime, somewhere.

—Robert Browning

More Abundant

A good many people have life, but that is all; they haven't this living water in abundance. They are satisfied with their present attainments, water deficient. But I find out there are not fruit-bearing Christians at all; they have very little power. The poor Samaritan woman drank deeper than Nicodemus of the water of life. She turned her whole town upside down—a right side up. Nicodemus got a pitcher of living water, but this woman got a whole well full. But in the seventh chapter of John's gospel we have the highest type. If the Church of God in America lived in this seventh chapter it would be revolutionized.

When I was a boy I used to carry water up the hill when the old well at mother's use was get dry. When I went back there to live, I remember how I used to have to tug the two pails of water, so I found on a spring on the mountain side and laid pipes. Now I didn't have to carry water to my house; I sit there and let it run. The first few years in my Christian life I was all the time tugging and carrying water, but now I have a river that carries me. Christ came that we might have life more abundantly; and He wants to give us this living water, that it may flow in upon us and through us. God isn't stingy. He doesn't want us to live, as we say, "at this poor, dying rate." Living rate is what we want! If this water is so free and abundant, you can have it if you will—Moody.

A Song in the Night

Seven men were buried beneath thousands of tons of rock which fell without a moment's warning in a Cornish tin mine. Willing hands soon began the work of rescue, though all de­spaired of finding any one alive. Their worst fears were not quite realized.

After two days the men who were at work, having been greatly encouraged by finding one man alive, called very loudly to be certain whether others were alive and could speak. One man answered. He was an active Christian, a Sunday-school superintendent.
"Are you alone?" asked some one.
"No. Christ is with me as the answer.
"Are you injured?" was the next question.
"Yes," replied the imprisoned man; "my legs are broken by something." Then in a feeble voice: "Abide with me! Fast falls the eventide. The darkness deepens—Lord, with me abide! When other helpers fail, and comforts flee, His help is all that I need—abide with me." They heard no more from him. Two days later they found him with his legs crushed by a huge rock which rested on them, but it was known from his life and last words that he had gone to be "forever with the Lord." When he was buried his funeral was attended by hundreds of people. According to a local custom, they carried the casket through the streets with their hands; and on the way to the cemetery and also at the graveside his favorite hymns were sung. All were weeping. Poor little man, whom it was known was to be buried upon his lips, "Abide with me;" and many felt the desire of their hearts expressed in the words, "In life, in death, O Lord, abide with me."—Selected.

My Heart Needs Thee

My heart needs thee, O Lord, my heart needs thee! Such words are more precious to me than gold or jewels. "Thy word is a lamp unto my feet, and a light into my path." I walk and know not where I go, but when I have a friend who can see farther than I, then I am safe. "The scepter of the weak shall be the scepter of the strong." With this my heart is satisfied.

Prayers and Pains

"Don't you think, John, the time has come to resound the call of Jesus Christ? Go, my old schoolmaster, looking into the bright, expectant face of your favorite pupil, asked the question earnestly, and then wisely left the lad to think it over himself. What was thought was debated, battle lines were drawn, the final yielding to the call of God's Spirit—so story has ever been written telling of these, but a few years later the lad, John Eliot, went out from the school-room to his mission to the American Indian. After his death, upon the flyleaf of the Indian grammar which he had made, was found written; "Prayer and pains through faith in Jesus Christ, can do anything." The years passed—his work seemingly left unfinished.
"I do not see to have found any corner," said David Brainerd. "—I do not believe God can use me!" And the fine, sensitive face of the young man was marked with pain as he spoke to his friend, Jonathan Edwards. "I don't know about that, David," replied his friend. "Have you ever seen this little book?"—coming from a shelf John Eliot's grammar in which was written, "Prayer and pains through faith in Jesus Christ can do anything," and handing it to him. "Look it over, together with a copy of the Life of John Eliot, and let it alone a few days;" was the answer. And after looking it over David said to his friend: "Oh! I know what I shall do; I'll take up John Eliot's work where he left it." And David Brainerd became the successor of John Eliot. Two years he worked and then fell sick and died.

Jonathan Edwards, with tender, sympathetic teaching, had warned David Brainerd and Letters of David Brainerd, and one day a copy fell into the hands of a schoolmaster cobbler in England. The cobbler became possessed with the desire of doing David Brainerd's work over; he interested his neighbors; he became a preacher; and at last he, William Carey, became the founder of the modern missionary movement.

But the mission of the Life and Letters of David Brainerd did not end there. Another copy found its way into the hands of a godly young woman. Finding the letter and notes of David Brainerd and Letters of David Brainerd, and one day a copy fell into the hands of a schoolmaster cobbler in England. The cobbler became possessed with the desire of doing David Brainerd's work over; he interested his neighbors; he became a preacher; and at last he, William Carey, became the founder of the modern missionary movement.

Sanctified Tongue

My tongue must be sanctified, I shall not talk too much if I am sanctified. I shall weigh the words I utter. I shall be backward in speaking poorly, and I shall not be rash. But if I sanctify myself I shall not be harsh in my criticism of others. I shall be more ready to commend the good than to find fault with the evil in the people around me. I shall not be so ready to censure, but shall be more ready to pull the bands of the world and sanitize it. I shall be more ready to make an impression. I shall never promise what I do not intend fully to perform. I shall guard against an irritating tone of voice; an angry word, and I shall recognize my tongue as being deceitful, insipid, and even irrevocable words will never drop from my lips.—Selected.

Lesson in Humility

"As long as I was po," said Brother William, at a revival. "I wuz humble enough to be thankful for what I wuz huntin' to receive. I wuz in a dry spell, and it wuzn't nothin'." But the next day I rose, and the whole world was in a state of astonishment. After that day I went about holdin' my head so high that I couldn't see what wuz before me, an' I fell in a dry well, an' staid dar three days, bollertin' for folks ter pull me out. Satan himself was once an angel in heaven, but he couldn't stand prosperity, an' look what he is now!"—Sel.
Mother and Little Ones

Little Miss Smile and Master Prawn Went off for a ramble out of town. The sky was blue and the blossoms gay. And the birds were singing along the way.

"How clear and sweet they sing," said she. "But it makes me ache," grumbled he. "Oh, look," she cried, "at those roses red!" "But they prick my fingers so," he said.

"See the bees in clover!—But bees have stings, And these dandelions are common things!" The scolding and sobbing of Master Prawn Empty-handed went back to town.

But little Miss Smile, along the way, Had gathered a bunch of the blossoms gay, And she laughed and jumped and sang for glee.

Now, which of the two would you rather be?—Children's Magazine.

Generous Sacrifice

GRAACE CRAD

Faire sat in her room on the eventful morning, counting out the Italian coins which her mother had given her the night before.

"For the necklace, dear," Mrs. Atherton had said, "and the keepsakes for the home people." "One hundred and twenty-five francs! Twenty-five dollars!" the little girl chanted softly.

"Dearie me! What gorgeous things I can buy!" Just then the door, which Faire had left unbarred, opened, and a small chamber-maid appeared with broom and dusters to arrange the room for the day. She was about to withdraw hastily when the American girl called her. She had been weeping again; in fact, she seemed to be always sorrowful, and kind little Faire felt that she must fathom these depths of woe.

"What is the matter, Teresa?" she asked gently. "You have been crying, I know. Won't you tell me what troubles you?"

Teresa spoke very fair English, but for a moment she did not answer. Then she said with a little catch in her voice: "I am unhappy, very unhappy!"

"I am so sorry," and Faire clasped her hands before her in a way she had seen her father do when she felt deeply. "I gave her the necklace before the first day you were here. What is the trouble? Can I help you?"

Then the story all came out. Teresa was the eldest of seven children and her widowed mother was very poor. The girl had been in school in all about six weeks, and had stayed on until the end of the term would have received what she called a "certificate," and then might easily have obtained a good position in a shop. But the mother had been ill for several weeks in the winter and unable to do her regular work for the hotel, and the household funds were consequently so low that when Teresa's gown and shoes became too badly worn to appear at school, new ones were not forthcoming.

"And so," the little maid finished, "I did go to town and up came here. The hotel furnishes the clothes, but I shall never get enough wage to help the money while I might have had a position in a shop I should have earned as much as twenty francs a week. I was so disappointed.

Faire looked at pretty, sorrowful Teresa, and then looked at her silver purse for a moment.

"Don't cry!" she said softly at last. "How much would a new gown and new shoes and the other things you need cost?"

"Fifty francs," Teresa said sadly. "And I shall never earn here so much until I am too old for school.

Faire rose and walked around the chair when the little Italian had dropped down, and suddenly something glittered on Teresa's white apron.

"Oh, but you must not!" the girl cried. "Fifty francs! Madame, the mother, will not like it." "It is mine," Faire said. "Mother gave it to me for a coral necklace, but I far rather have you use it, Teresa"

For a moment Faire's straight little American figure in its Peter Thompson suit stood opposite Teresa's little roundened, already strong face in a uniform of service, and then the two girls suddenly put their arms about each other and Faire felt a soft kiss on her cheek. —St. Nicholas.

How Eddie Preached

"When I get big enough I'm going to be a preacher," said Eddie, one day.

"What is a preacher?" asked grandma.

Eddie looked surprised.

"Don't you know what a preacher is? A preacher is a man that tells the people what the Bible means. And he says, 'Firstly, my brethren,' and everybody listens to him. It's nice to have people listen to you."

Grandma smiled. "I think you are big enough to tell the people, old way," she said.

"Really and truly, grandmama?" asked the little boy.

"Yes; really and truly." "Then don't you, Eddie?" said Eddie, after a few minutes of thought, "or I'd know how, and I don't.

"What does the preacher do first?" asked grandma.

"He takes a text, and then he 'splains it. I can't do that."

"Oh, yes, you can!" said grandma. "Here is a good text for you to explain: 'Be ye kind one to another.'"

"A good text, though, for my little preacher's first sermon. I should like to hear him preach from it for a week."

"Preach a week? Why, grandma, I can't! "Can't you be kind to everybody you meet for a week?"

Eddie looked thoughtful.

"Would that be preaching?" he asked.

"It would—the very best kind. A good preacher has to preach in just that way, or people will not listen to what he says in the pulpit."

"Well," said Eddie, with a sigh, "I suppose I can try; but I wasn't thinking about that preaching."

"You'll be showing everybody what that verse in the Bible means, you know," said grandma.

"It's not kind to the teacher to whisper in school," said Eddie, the next day; and he did not whisper once.

"It's not kind to Bridget to play along the road and keep my dinner waiting, either; and he hurried home from school.

"It's not kind to mamma, when I don't do errands promptly," he said; and he did quietly and well whatever he was bid.

Every day he thought about what was kind, and tried to do it. The end of the week came.

"How do you like preaching?" asked grandma.

"Why, I like it; but, grandma, I guess everybody must have been preaching 'bout that text, for everybody has been so kind to me." —Mayflower.

A Pause in the Prayer

"If I should die 'fore I wake," said Donny, kneeling at his grandmother's knee; "If I should die 'fore I wake"

"I pray," prompted a gentle voice. "Go on, Donny."

"Wait a minute," interpolated the small boy, scrambled to his feet and hurrying away downstairs. In a little space he was back again, and dropping down in his place, took up his petition where he had left off. But when the little white-gown form was safely tucked away in her grandmother's bosom, her mind and her imagination tormented with loving flattery concerning the interruption.

"But I did think what I was sayin', grandma: that's why I had to stop. You see, I'd 'pect to be preachin' and stoopin' this way amongst those wooden soldiers on their heads, just to see how 'deed tear around in the mornin'. 'I should die 'fore I wake,' why—I didn't want him to feel that as I was to go down and fix 'em right. There's lots of things that seem funny if you're goin' to keep on livin', but you don't want 'em that way if you should die 'fore you wake.

"That was right, dear; it was right," commended the voice with its tender quaver. "A good many of our prayers would not be hurt by stopping in the middle of them to undo a wrong."—Wesleying.

Get the Habit of Succeeding

A girl in a high school class in geometry was sent to the board to demonstrate an original proposition. Several members of the class had tried it, and their instructor had promptly echoed, "Nothing really wrong." This girl gave a neat, correct demonstration, and was cordially commended.

The effect was unexpected. The student in question was far from brilliant, and her instructor had never chanced on that demonstration was a mystery no one could fathom. She walked to her seat tingling with a sensation novel in her experience. She felt that she had succeeded. That night she applied herself to her work as she had never done before in the course of her school life. By the end of the year she was acknowledged the most promising student in her class, and her record more than fulfilled the promise of those early days.

It is hard work to get up ambition enough to carry on through a humdrum routine, but as soon as you have done anything splendidly, your pride and satisfaction will supply the energy you need for duplicating your achievement. Get the habit of succeeding. Make your work easy by making it good—Selected.

Nothing Really Wrong

If today is gloomy and cheerless, remember the past days that were glorious in their brightness! Let their splendor strike through your brightness! Let their splendor strike through your brightness!—J. R.
The people that walked in darkness have seen a great light; those that dwelt in the land of the shadow of death, upon them hath the light shined.

Cheering Reports From Some of Our Workers in the "Regions Beyond"

India

"Ask of me and I will give thee the hea.

No doubt you will be much surprised when you learn the decision of the mission.

It is imperative to the work at Calcutta, in the building up of "Hallelujah Village," that our precious Brother Jacques have help, and since my husband is somewhat of a builder and I myself have had a vision of the plan the Father hath willed for the "Little Widows," and He hath rolled this great burden upon our soul, until for their sakes, I can not rest until He himself will make Hallelujah Village a glorious reality and a praise in the earth.

With joyful hearts we expect to sail on the "Chinese Lady," leaving San Francisco, Saturday, Nov. 1st. A very short time to prepare for so long a journey, but true soldiers are ready for marching orders at any time.

During my absence, Mrs. E. M. Tanner, of 574 Spokane Street, Portland, Orv., has been chosen by the missionary board as the "American Mother." So take the liberty of writing all friends of this great work, and especially supporters of our cause in and near Hallelujah School, to see if that your contributions and support reach her, either through your dollar bag or through the "Chinese Lady," making it to her direct.

She will see that your loving gifts reach us safely and we ourselves will carefully select the best for widows, orphans, Bible women, teachers and preachers.

We shall endeavor to write you periodic letters and send you literature and pictures of interest, according as we shall have time and means.

Now for our own home. We do not fail us. If we are willing to go to the battle's front and blaze out the way for future missionaries, by the grace of God we will do the same.

For the sake of the establishment of homes and schools in Hallelujah Village, where hundreds can be sheltered and educated, we must have your prayers and hearty support. Bishop Thoburn says, "The greatest discrimination in the mission field is to be forgotten by the home-land." Do not "forget" us, friends. Call upon God often in prayer, and do not despair. We will attend to every request of you.

Japan

KYOTO

Last Sunday was a busy but a victorious day. In addition to the two regular preaching services, both of which were fruitful. Five Sunday schools were conducted here in Kyoto. Two new classes were organized, with a membership of fifty-two, the other with a membership of thirty. The Bible was brought home to many of the people, larger than ever and keen interest shown.

Saturday evening at the Old Testament school class session, there were those present, among the number were five young Buddhist priests. The Japanese are a very studious people, and the local newspapers very systematically study a source of blessing to them; at nearly every service there are earnest seekers, an encouraging number give clear testimony to full salvation, and are really bearing fruit.

In this the home land, remember that this is the work of our beloved Nazarene Church, and though far away, is easily and powerfully reached by the closed ears, and to them we will say, for example, what He would have you do, is with dollars will run a Sunday school for a year, thus instilling into the young hearts the eternal truths of God that will bear fruit bountifully.

Yours in His service,

COR. G. SNIDER.

NEWSPRINT FROM JAPAN

"Not unto us, O Lord, not unto us, but unto thy name give glory, for from thy city, Jerusalem. We cannot tell how much any gift you may care to send. Thanking you in anticipation of having your gift promptly received in the great work of rescuing those most degraded and distressed ones, the little widows and orphans of dark India, I am yours, all for Jesus.

MRS. E. G. EATON.

Africa

PEINIEL MISSION STATION, SWAZI-
LAND SOUTH AFRICA

The past week has been one of much business and pleasure. The work is going on in God's midst. Last Sunday we had a good congregation at the church, and several expressed their desire to become Christians. One crippled boy crawled five miles upon his hands and knees to be with us two days. Dear kindly people, this boy that he may be a shining light for Jesus.

I am still going from hut to hut and preaching the Word, and God is surely blessing His Word.

At present the heat is intense and everything is dying to the want of rain; it seems that we are on the verge of a famine; corn, which is the staple cereal here, is $6.25 a sack, which is extremely high priced.

I visit Grace Mission Station almost every week, to take classes; the work there is going forward splendidly, praise the Lord.

We get the new paper, the Herald of Holiness, every week; and truly it is a feast of good things. Upon its arrival we can not stop reading until we have read it through.

Kindly remember us in prayer at Famine Station.

H. F. SCHMELZENBACH.

F. S. Christmas is near at hand and we feel it is the time that we call the attention of those who know so well what the day means to a child, to make it a day long to remember. We have a~number of songs for children at the Sunday school, and Sunday school cards will be thankfully received.

C. S.
ABILENE DISTRICT ASSEMBLY

Saturday, Nov. 10, 1912.

The fourth assembly of the Abilene District is now in session at Hamlin, Texas, Nov. 10-17, 1912, with Rev. H. F. Reynolds, general superintendent of the district. The blessed amens are refreshing to the battle-scared pilgrims that have gathered in from the fields.

The assembly opened with a blaze of glory, with the blessing of God shining in the eyes of the members. The first service held at the C. N. U. Tuesday night, conduct by our dear old father in the faith, Rev. Marvin Brown, left a real form in the soul. We very much appreciated the address of welcome delivered by the mayor of the city, Mr. A. D. McGlynn; also his expression of the interest taken by the people of Hamlin in the C. N. U. The response was given by Rev. Allie Iric; his words of encouragement made us feel like going on.

Wednesday morning Brother Stanford gave us a stirring message of encouragement that made us feel that we had pulled out from the coal station with a fresh supply of grace. At night Brother Uphurch made us want to dig deeper in the great sympathizing heart of our Master, by his message on consecration. God grant that our consecration may grow deeper as we come in contact with sin and the enemy of souls. These happy Nazarenes are being fed with sweet music from time to time conducted by Prof. Marvin Paylor, master of music at the C. N. U. As the sea of glory swept over the congregation as the Beracha singers and Roberts choir rendered their blessed gospel music.

Thursday morning the session opened with a rousing devotional service and a fine report of work. Preaches at 11 o'clock by Prof. S. H. Owens, district superintendent of the Oklahoma District. He reminded the people of the God being co-workers together in the great business in the world, that of soul-saving, was greeted by the congregation with loud applause. He brings to us greetings from Rest levon from Brother Dallas, with a special song from Brother Dallas, and pledges, and promises, is permeated with the spirit of our Master.

As soon as God-conquered preachers knead at the altar a halo of glory encircled pulpits and new and new inspiration to do God's will was expressed in every face.

The memorial service followed. God is so good to preserve His children from the world of sin and sorrow and transplant them in the celestial city, Sister Cagle, Rev. Allie Irick, and Rev. J. P. Roberts gave us words of encouragement from the life of our dear Brother Guy, whom God has called away. And hid himself in the eastern gate. His life is an inspiration to our young preachers. We trust his mantle will rest in our hands so that as we are promoted our lives may live and bless the God. Our God give us more such mothers as Sister J. D. Scott—who have translated to the celestial city—will teach the dear ones about Jesus, and sacrifice their lives for others. The consecration manifested in the life and death of Sister Edna (Green) Rector was something wonderful. God, inspire us with the same sacrificing spirit. Sister L. E. Elta (Rogers) Lewis has done lasting service in the interest of rescue and mission work in this district. We all regret her loss, but rest is better than gain. Quite a number of others have slipped away to be with Jesus—Rev. E. P. Ferguson, of Colorado, Ill.; Sister O. M. Edna, Mrs. S. Cleo Franklin; two sons of Brother Tyler, Brother Miloy Wayland, and Grandma Lagrone. Let us be true.

Rev. L. M. Ellis was elected district superintendent for 1913. May God's richest blessings rest upon him and his family.

This has been the most spiritual assembly held in the Abilene District. Approximately $7,000 was raised for all purposes. The people seemed to have their pockets conscripted, and could truly sing, "I surrender all." The delegation was about two hundred and fifty strong. Praise God! Our last session was favored with a very beneficent lecture from Dr. H. F. Reynolds about the perilous state of our duty fields. Our hearts are encouraged. We feel like going on. Praise the great Head of our church for His every kindness and our glorious blessings the last year. Let us keep under the shadow of the Almighty in the secret place of the Most High. We say, Glory!

REV. ALLIE IRICK

ETTA MULANAX

ARRANGEMENTS

District Superintendent: I. M. Ellis
Hamlin, Boby and Mount

Vice-District Superintendent: J. B. Roberts


The greatest portion of the morning was taken up in an offering for the Central Nazarene University, which amounted to $4,924 in cash and pledges, $690 worth of property and a piano, two cows and some quilts.

Sunday, the last day of the assembly, was indeed a Feast of Tabernacles to our hearts. At 11 o'clock Dr. H. F. Reynolds delivered a general sermon on the great grace: "I will sit and shall be given you," stressing the point YOU. Give first, and God will give back in the same measure. The last service was a special missionary rally. The songs were soul inspiring, waves of glory rolled and people shouted. Allie Irick gave us his vision of the field while passing around the world. Sister Lila Williams, our former student. Sister Edna fringe us some of her experiences on the field; the difficulties and blessings. She said altar was easy in the foreign field. When they hear of Jesus they want His person, which brings peace to the soul. Central Union University pledged her support for 1913. J. A. Cogings donated to her one organ, for which we humbly praise God. A box of clothing was also donated.

The mission collection war: cash $63,380, pledges $43,070.

The ordination service Sunday afternoon was the most moving of the assembly. As sins God-conquered preachers kneaded at the altar a halo of glory encircled pulpits and new and new inspiration to do God's will was expressed in every face.

The memorial service followed. God is so good to preserve His children from the world of sin and sorrow and transplant them in the celestial city. Sister Cagle, Rev. Allie Irick, and Rev. J. P. Roberts gave us words of encouragement from the life of our dear Brother Guy, whom God has called away. And hid himself in the eastern gate. His life is an inspiration to our young preachers. We trust his mantle will rest in our hands so that as we are promoted our lives may live and bless the God. Our God give us more such mothers as Sister J. D. Scott—who have translated to the celestial city—will teach the dear ones about Jesus, and sacrifice their lives for others. The consecration manifested in the life and death of Sister Edna (Green) Rector was something wonderful. God, inspire us with the same sacrificing spirit. Sister L. E. Elta (Rogers) Lewis has done lasting service in the interest of rescue and mission work in this district. We all regret her loss, but rest is better than gain. Quite a number of others have slipped away to be with Jesus—Rev. E. P. Ferguson, of Colorado, Ill.; Sister O. M. Edna, Mrs. S. Cleo Franklin; two sons of Brother Tyler, Brother Miloy Wayland, and Grandma Lagrone. Let us be true.

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REV. ALLIE IRICK

ETTA MULANAX

Oklahoma Assembly

The district assembly of this large and populous and busy state was recently held at Bethany, near Oklahoma City. There was a large company of licensed preachers I have seen nowhere else. Besides, there were a large number of the district superintendent and delegates at attendance from all over the state—the largest attendance on the whole that I have seen at any assembly. Generally the reports were interesting, though I was pained to hear of a number of Slovak door revivals. Occasionally there may be an extreme zeal for discipline in rigging the church of members who do not belong. Certainly the door of entrance should be carefully guarded, and so should the way out. It is sad to hear of churches who have gone away from truth and holiness and God; but the Bible speaks something about those who have been cast out and "restoring those who have been taken in faith." We do well to consider such teachings. If we keep the "door revivals" on we may not have so much occasion for "back door revivals." The Lord has given us "great numbers" and we must not be in the "costal condition" that "those that are being saved.

We were, as usual, some difficulties to be adjusted, and some things not so pleasant to consider; but on the whole the spirit of the assembly was Christly and loving. Good door services followed each preaching service.

At Bethany is the Oklahoma Holiness College. At present Dr. A. M. Hills is acting as president. He, with other members of the faculty and students, helped much in the interest of the assembly meetings. One night, in a few minutes, $6,500 were raised to help on the college work in whatever way the money may be needed.

The assembly shows good missionary spirit, and is loyal to the denomination. Contributions to the church in Pentecostal condition that "those that are being saved.

There were, as usual, some difficulties to be adjusted, and some things not so pleasant to consider; but on the whole the spirit of the assembly was Christly and loving. Good door services followed each preaching service.

These Oklahomans have real energy and go in them, and will surely make things move for holiness and piety.

E. F. WALKER

A RESOLUTION BY OKLAHOMA ASSEMBLY

We feel like expressing through the papers, our appreciation of the work of faith and labors of love of Rev. C. E. Berlewe, who has been a great help to the cause since he came to the Oklahoma district four years ago, found only small churches, and yet has done a wonderful work. In the last year, our efforts, we have sixty-four churches, a Rescue Home, a college, and one of the largest assemblies in the connection. The first year he held revival meetings and established churches and paid his expenses
by taking photographs. The many hardships that came into his life as he went over the district work were only a blessing in disguise. It reminds us of the experience of Paul as found in 2 Cor. 26. Surely we as a district we shall have a day of coming of our brother and sister into the state of Oklahoma, and we thank them for their zeal and life of consecration which has inspired us. So Rev. Rice had a chance to show that he knelt down in prayer when he came about, then the windows of heaven were opened, as it were, and the whole house became so bright that he was unable to seclude himself in his sermon. Rev. J. E. Gaar preached at night on omen; two came to the altar to profess salvation. On Friday, a special order of the day was the election of district superintendent. Rev. W. M. Nelson was elected by a large majority, and a vote taken by the secretary his election was made unanimous, and after which he and wife made speeches in which they both expressed their gratitude for the hearty co-operation of the members of the church during the past year. During the sermon they expressed their love and fellowship and their purpose to fight harder this coming year for God and the cause of holiness. J. E. LEWIS, Assembly Press Reporter

KANSAS DISTRICT

It has been a long time since I have reported anything in regard to the Kansas District through your paper. The lack of interest has not been the cause, but just not doing it. At the close of the district assembly I went home to rest up for a time as I was at the point of a breakdown, but the pressure of work crowded me out in a few days. The first place visited was St. Joseph, Mo., in hopes of gathering together the scattered forces. I found a good number and loyal people who intend to stand for the oldtime gospel, and pull together. They want good past and goodwill, and from what I could see they have it. I think the right man has been found for the place.

Kansas City was the next looked after, as I had not spent much time with this church since early in the last year, and my mind was thinking of some changes so time as well as the district. Rev. F. M. Lehman is doing a splendid work in that city in his building a new church. While at home I ran over into Kansas City, Kan., and organized a small church where my former effort had been making some meetings, and preparing the way. He was selected as pastor. The prospects look very bright, and he is doing a splendid work there.

At Lawrence and Knowledg Hill we found Rev. Ira Stevens doing well. There seemed to be quite an improvement since my last visit, especially since the last harvest time. On my way to Bentley I stopped off to see Rev. I. K. Mayberry about the work in there, and he was very helpful. In fact, I found a strong church can be built up in that capital city. It is a difficult proposition, but if a team of workmen will get together with a heart for God, they will work wonders. Where is the man who will undertake great things for God? Brother and Sister King are taking hold of the work at Salina. The prospects are brightening at that point.

Rev. W. F. Mendell and family were well settled in the parsonage at Newton with the best prospect they have ever had. New people are coming in and filling the church so much that they are in need of more room to accommodate the congregations.

Monday night I met the advisory board at Hutchinson to take plans for the year. Among other things we prepared a good program for the holiday convention. From there we went to the district board and took the executive board and look after the interests of the home. The home is a Christly work, as are all church work. We also had some interest shown by the churches in the district. Five of the girls were at the altar, and seemed to pray through while we were praying. We seem to have our work for us, and an excellent wife, are taking hold of the situation and expect a blessed work to be done in that district. Our work religion is greatly needed in that wicked city this fall or early winter.

A. S. COCHRAN, Dist. Sup't.

IOWA DISTRICT

I have visited some of the churches since last I wrote to your column, and God has visited us in some being converted, reclaimed or sanctified, for which we praise God and take fresh courages. One of the most encouraging scenes going into the battle here in Ottumwa, Iowa, with Brother O. A. Overholser in an oldtime battle for God and souls. Then, at the request of the people, we organized a Pentecostal Church of the Nazarene.

I have had several letters of late asking where to send the foreign mission money. To all of these and to all others in the district, I will say that Rev. W. H. Mendell and family w ere well and comfortable in Ottumwa, Iowa, is our district missionary treasurer, and all missionary money is to be sent direct to his house in Ottumwa.

Will every pastor take note of this and use your envelopes for your offerings every first Sunday in the month and send the money at once to Bro. Overholser and he will send it to the general treasurer and it will go on to the workers in the fields—i.e., the foreign missionary money.

Every pastor will soon receive his minute of the previous month and be expected to raise for home and foreign missions, so let us go to work now to raise every dollar in full. And when we are finished, we will build a new church, and the revival fires burning all the year with the people getting salvation at our altars, in the schools, in the homes, and in the fields.

Now places are opening up and God is working and we are on the go with everything. There is expected to be a big revival in our place, and we hope to plant a Pentecostal Church of the Nazarene in every place where God opens the way.

D. T. FLANAGAN, Dist. Sup't.

PENIEL UNIVERSITY

Since our last report to the Herald of Holiness our work has made steady and satisfactory progress along all lines. We are growing continually and our religious services have been a blessing to both the pupils and the citizens of our place. A week ago last Sunday President Williams preached at 11 o'clock on missions, this being our regular morning service. "Peace." In the evening Brother Gaar preached to backsliders. It was a time of good spiritual power or reclamation. Last Sunday was also a good day. Prof. J. W. Stokes preached at 11 o'clock on missions, this being our regular missionary Sunday. Rev. J. T. Upchurch preached in the evening. Both services were well attended. Next Sunday we came to the altar in the evening service.
Notes and Personalens

Evangelist I. Milton Williams was a visitor at Publishing House Friday. He was on a sad journey, accompanying the body of his mother from her home in Okakola, Iowa, where she died, to the family burying ground, at Britton, Okla. The prayers of our people go up for him in his sorrow.

Rev. W. F. Dallas has moved from Violin, Ark., to Peniel, for the purpose of working with the children in the Peniel University. Brother Bates also is moving to Peniel from the same community. Brother Clark and Phillips from Eddy, Texas, have moved to Peniel for the purpose of working with the children, in conjunction with Rev. C. J. Fowler. Broth­
er Bates and Phillips are going to build at an early date. Brother Fisher from the Grove, Texas, moved to Peniel last week and it is reported that he is going to buy a farm adjoining the corporate limits of Peniel.

Brother Franklin, a former missionary to Mexico, has bought property here. He and his wife are going to remain in school quite a while to better prepare themselves for the work of the foreign field. We rejoice over the fact that more substantial people have moved to Peniel this fall than at any other time of equal length in the history of the school.

Correspondence Course

During the district assembly that con­vened at Grand Saline last week it was clearly seen that the preachers of the dis­trict taking the course of study prescribed by the church needed correspondence work in some first-class institution. Eighteen of them agreed to take correspondence work and we trust that such a course could be given by this school. We are planning to offer a corres­pondence course in Theology, Homiletics, Bible, Logic, Church History, Psychology, and English. Interest in this work is in­creasing and we believe that we can pro­vide a means to greatly aid those preachers who cannot possibly leave their work to be­come resident pupils in our school.

Prepare for the Winter Term

The fall term of school will soon be over. Many young people should not register in the beginning of this term because they were in financial straits and were forced to gather crops before going away to college. There is no reason why many who are not in school now should not register for the winter term. During the winter months there is little work to be done at home. Time spent in a school is never lost. Make arrangements now to spend six months in Peniel University. Remember that the winter term will cost you only forty-seven dollars. There is no way that you can in­clude forty-seven dollars in greater opportunities. From Christmas till June, the winter and sprin­g terms, will cost ninety-four dollars. We shall be glad to hear from any one wishing to correspond with me, address me at 510 West St., Tex. References furnished on ap­plication.

E. L. GREENFIELD,
ROSEBUD, TEXAS.

TO ALL MEMBERS OF THE NORTHWEST
DISTRICT:

The minutes of our last district assembly are now in the hands of our district secretary, D. L. Rice, 11 E. 9th street, Portland, Ore., and will be mailed on receipt of ten cents per copy. Each member of the church should have a copy of every thing in it, remembering that our chosen representatives are respons­ible for what has been ordered and adopted and we promised faithfully, when taken into the church, not to inveigh against its usages and doctrines. I have carefully read every­thing in it, have many paragraphs marked for special attention and prayer. The reports of committees appears to have been read and we wish to especially emphasize the three words in capitals in the report of our church paper, "Do It Now" (page 33). Members of committees or even other churches may, but we must.

DE LANCE WALLACE

NEW DISTRICT

At the recent meeting of the general super­intendent, the Idaho District was formed, which takes in the state of Idaho with possi­bility from territory along the Snake river in the state of Oregon. Rev. J. B. Creighton, pastor at Boise, Idaho, has been appointed district superintendent.

E. F. WALKER.

ANNOUNCEMENT

I wish to invite correspondence with any one wishing to engage the services of a lady evan­gelist any time during the winter — Mrs. Hen­rietta Richards, 221 E. Eighth street, Station A, Dallas, Texas.

NOTICE FROM STATISTICAL SECRETARY

To the statistical secretaries of our various as­semblies: As there are a number of secre­taries that have not sent in their statistical reports yet I trust that they will soon be forthcoming. After Nov. 28, my address will be 194 North street, Bath, Me., instead of West Som­erville, Mass.


THE NAZARENE RESCUE HOME—CHANGE

FINANCIAL AGENTS

M. O. Harper, who has been the financial agent for the Nazarene Rescue Home at Beth­any Station, Oklahoma City, Okla., has resigned this position. Mr. Harper now is associated with the Home nor is the Home in any way responsible for his actions, nor for a certain pencil contest that he is engaged in. We put ourselves on record that we are opposing every and all prize contests. All money must be sent direct to the super­intendent in the future.

C. R. JERNINGAN,
President Board of Directors.
MRS. JOHNNY JERNINGAN,
Superintendent.
Bethany Station, Oklahoma City, Okla.
NOTICE

Have decided to locate in Marion, Ohio, for the winter, and do evangelistic work. singing and preaching, as the Lord may lead and open the way. Address 318 Chestnut St., Marion, Ohio.

H. C. BAKER.

ADDRESS

I wish my friends who have urgent business with me to address me at Cisco, Texas, from Nov. 20 to Dec. 8, from Dec. 8 to 16, at 1407 Mcllee St., Kansas City, Mo., and from Dec. 17 to 29, 2547 Morgan street, St. Louis, Mo. Permanent address, Peniel, Texas.

A. G. JEFFRIES.

NEW ENGLAND DISTRICT PREACHERS' MEETING

The preachers' meeting of the New England District was held at Pitchbury, Mass., Wednesday, Nov. 6th. It was a time of power and blessing; truly God met with the dear saints. Brother G. G. L. Hawkins had a very helpful talk in the morning session, followed by a Holy Ghost prayer meeting. In the afternoon session Brother John Gould of Lynn, Mass., read an interesting little story about "The Line of General Church Work." Brother Schurman preached a powerful sermon in the evening, his topic being, "The Sin against the Holy Ghost." God worked in a marvelous way in giving direction and the message. One seeker forward. Brother and Sister LaIPHER and other co-workers are marching on to certain victory. We thoroughly appreciate the way we were entertained while there. H. R. JONES, Sec. pro. tem.

LITTLE ROCK, ARK.

I am very busy at the present preparing to move to my new work. Truly the Lord is good to me, to let me labor among such good people the past three years; there has been one constant victory and now as I go to my new field of labor, I feel encouraged to press on. My work is not at an end. We have a small, well grown crowd and the remainder of the time I will give to the evangelistic work. I have several meetings already. My address will be Vilonia, Ark. B. H. HAYNIE.

BROOKLYN, N. Y.

We are now located in comfortable quarters in the city of churches, at 171 Ainsley street, and engaging in good work work at 223 Ainsley street. Began our work here last September 27th. Bedford Avenue Pentecostal Tabernacle, the grandmother of the Nazarene church in New York District, is putting on new strength and in an oil-lit, fashionable pilgrim style, and will soon be heard of her grandchildren here in the city if they don't keep blessed and striped for the race. We are ashamed of our work and the city of those who are the Captain of our great salvation that saves from sin. The Lord willing we hope to open a Door of Hope Mission and possibly will have another gospel meeting much larger after. We are expecting great things the coming winter.

REV. AND MRS. F. E. MILLER. Pastor Bedford Ave. Pentecostal Tabernacle, 223 Ainsley St., Brooklyn, N. Y.

HARRIBETTA, MICH.

After enjoying a feast of good things at the great assembly at Chicago we took the train for northern Michigan, where we met a class of real loyal Nazarene workers. They had a house furnished for us, and plenty of eat in it, so we are certainly at home, and we are glad to be with a crowd that believes in full salvation and the whole gospel of Jesus Christ. When we came here we only had one place to preach, that was to our own people; now we have a full circuit. Had the privilege of preaching three times last Sunday. They all want meetings in the country at their school houses, and we will go and preach there about Jesus and His power to save. We are praying and believing for great things in this neglected country. We have been having a protracted prayer meeting every night this week, with much interest.

CHARLES AND MYRTLE HANKS, Pastors.

HERALD OF HOLINESS

OFFICIAL ORGAN OF THE PENTECOSTAL CHURCH OF THE NAZARENE

Editor

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PUBLISHING HOUSE OF THE PENTECOSTAL CHURCH OF THE NAZARENE

A. J. Kinne, Agent

2100 Troost Avenue, Kansas City, Mo.
bui lt a nice parsonage with six commodious rooms and a bath room, and the p arson is not in debt, but we are getting there. The pastor's salary is fully paid to date; good results are being reached along the line of support for mis sions and our American�. Our district superintendent's salary is being provided for.

Last Friday evening at about 7 o'clock a back­

side of the man and after much prayer laid their gifts upon the dining table and took desire to be prayed for. Last night (Nov. 3) possession of the parsonage. A most enjoyable service was postponed till evening. A rousing people's meeting was led by Brother Milby at six o'clock. Following this the church was presented to God; later the dedicatory service was postponed till evening. A rousing people's meeting was led by Brother Milby at six o'clock. Following this the church was presented to God; later the dedicatory service was postponed till evening. A rousing people's meeting was led by Brother Milby at six o'clock. Following this the church was presented to God; later the dedicatory service was postponed till evening. A rousing people's meeting was led by Brother Milby at six o'clock. Following this the church was presented to God; later the dedicatory service was postponed till evening. A rousing people's meeting was led by Brother Milby at six o'clock. Following this the church was presented to God; later the dedicatory service was postponed till evening. A rousing people's meeting was led by Brother Milby at six o'clock. Following this the church was presented to God; later the dedicatory service was postponed till evening. A rousing people's meeting was led by Brother Milby at six o'clock. Following this the church was presented to God; later the dedicatory service was postponed till evening. A rousing people's meeting was led by Brother Milby at six o'clock. Following this the church was presented to God; later the dedicatory service was postponed till evening. A rousing people's meeting was led by Brother Milby at six o'clock. Following this the church was presented to God; later the dedicatory service was postponed till evening. A rousing people's meeting was led by Brother Milby at six o'clock. Following this the church was presented to God; later the dedicatory service was postponed till evening. A rousing people's meeting was led by Brother Milby at six o'clock. Following this the church was presented to God; later the dedicatory service was postponed till evening. A rousing people's meeting was led by Brother Milby at six o'clock. Following this the church was presented to God; later the dedicatory service was postponed till evening. A rousing people's meeting was led by Brother Milby at six o'clock. Following this the church was presented to God; later the dedicatory service was postponed till evening. A rousing people's meeting was led by Brother Milby at six o'clock. Following this the church was presented to God; later the dedicatory service was postpone
The Sunday School Lesson

December 24

The Lunatic Boy

Mark 9:14-29

NOTES—QUERIES—QUOTES

E. F. WALKER, D. D.

Spiritual Lights

REV. J. N. SHORT

If we realized anything of the truth and power of the gospel in our lives we could never be so weary of contending, so embittered in "Faith in God." For all who have general intelligence and an open Bible, there are secrets which the sinner might not take for a motto, or a rule of life. If he would do this, and ever use it in the practical, in the exigencies of life, it would be more wonderful in its practical effects than the falsified Albigenean doctrine of the schoolmen.

It would be a rule which could ever be brought into play, and be ever operative in every circumstance and phase of life. It would afford instant help in every possible dilemma, in every temptation, test, and trial. Would not such a rule if it were so simple and practical that every one, high and low, rich and poor, bond and free, could possess and apply it, be worth more than thousands of gold and silver?

But some at this point would be incredulous, and think there was some rate, somehow, which did not apply to this rule, and so practical at man's disposal, that it would assist in solving every problem that arises in life, be it temptation, trial, trouble and discouragement, in the face of every dilemma, and also be equally helpful in the times of great temporal blessings and prosperity.

But let me say, I am never more in earnest, and never more earnestly appeal to anything more safe and reasonable than the thing I have in mind for every one who has on the opening lines of the rule, which I will now give. It will prove a perfect "Open Seacoast" every time, everywhere. What is it? The four words: "Have faith in God." I am sorry now, if having let out the secret, any, under whose eyes this may come, should fail to say, or exclaim, "I am sorry now, if I have often heard that! I supposed it was going to be something new, some rule of practical help in every day life."

But, my dear friend, if you think so little of it, you have never yet realized, and have not given it any particular thought; you have never taken it in to understand what it embraces. That I think would mean to you in every stage and emergency of life.

When you are tempted to depart in any degree from reliance on "Faith in God. Have faith in God." When you are perplexed as to the right and wrong of any proposition, Jesus replied, "If thou canst believe, all things are possible. Have faith in God." When everything seems to press upon you, and you do not know which way to turn, "Have faith in God." "Oh," you say, that is all very well to talk. But sometimes you are up against it, and something much more terrible than you do not know what to do: then what are you going to do?" Very good. Was there ever a time when you have been pressed and never so heenminded them in that they could not retreat, and they could not advance for certain reasons? Then the right and proper thing is: "What then?" Moses said, Stand still, and see the salvation of God." The Lord has ever thought as a moral being, that when you do not know what to do, you are then and there to obey God. "What is the thing I do not know what to do? Of course you say, "That is not practical." But is it practical or not? In the name of God, does he ever think of anything one does not know what to do? The disciples could not cast the evil spirit out of a certain boy. Peter saipd to Jesus, "If thou canst do anything, have compassion on us, and help us." But Jesus replied, "If thou canst not do anything, I am astonished that he should question His power. He then said, "All things are possible to him that believeth."