THE HAPPY MEAN

FANATICISM and formality are the two polar extremes in the matter of religion. There are those, who, beginning often with genuine saving faith, go to the extreme of fanaticism with all the excesses and exaggerations accompanying it. On the other hand, there are many who, beginning with a similar saving faith, degenerate into the opposite extreme of the merest formality in religion. Both these extremes are to be avoided. Each represents a condition of life from which it is extremely difficult to rescue people. To be enveloped in the delusive folds of self-satisfied formality and ceremonialism is to be dead spiritually from which only divine power can awaken and save. To be-shrouded in the delirium of false faiths and imaginary ecstasies and altitudes of grace is a sad condition of death, alike requiring infinite power to lift from its grave. From this latter state, however, perhaps fewer resurrection occur than from the former.

The devil is equally well satisfied either to induce a substitution of fanaticism for true devotion or the substitution of formality for practical godliness. There is, happily, a mean between these two extremes. The true ground on which the intelligent Christian must stand is a combination of the two truths of which the two preceding extremes are abuses. There must be in the first place a true, spiritual life from God implanted in the soul by the Holy Spirit. “Ye must be born again.” This new birth from above gives true spiritual life and imparts the spirit of genuine devotion. This spirit of devotion blooms and fruits in a life of practical godliness. Thus they blend into one like the tree and its fruit. This life of righteousness includes of course overt acts, in the way of good works, and also all the habits of prayer, Bible reading, attendance upon church services and all that line of life usually included under the term of devotion.

It is this devotional side of this fruit or out-growth of spiritual life which is most likely to run either into ceremonialism or fanaticism. It requires a level head and a clean heart to steer the middle course and, by maintaining a devout heart and a spirit of loving devotion, strive to exhibit their presence in all the acts and conduct of life. In other words, our conduct must have the aroma of heaven. There must be the outward practice of the inward ruling spirit of religion, daily and hourly in our home life, in our business and social relations. The most beautiful picture and by far the most influential example to be seen in human society, is a quiet, unobtrusive, unselfish, Spirit-filled man or woman moving about among their fellow beings, guided, inspired and controlled in their every touch and relation in life by the Christ-like spirit and precepts of the Holy Bible.

John Y. Ewart tells interestingly in Herald and Presbyter of Josiah Emmons, an officer in the church who agreed with the members of his congregation to put into actual practice daily and hourly the duties of religion in every act and relation in life during the week of prayer. Relating his experience at the end of the week, he said: “I got up to build the fire, and the boy had forgot the kindlin’s. I’d opened my mouth to give him Jesse, when it came over me sudden that this was the day of prayer for the family relation. I thought I wouldn’t say nothin’. I jest fetched in the kindlin’s myself, and, when the fire burnt up good, I called my wife. ‘Dear me,’ says she, ‘I’ve got such a headache! ‘ Sick; but I’ll come in a minute.’ I didn’t mind that, and was just about to say that women are always havin’ aches, when I remembered the text about not being bitter against them, so I says, ‘Philurcy, you lay abed. I expect Emmy and me can get the vittles today!’ I declare, she turned over and gave me such a look; why, it struck right in. There was my wife, that had worked for and waited on me twenty odd years, most scant, because I spoke kind of feelin’ to her.”

The same tenderness and changed spirit was exhibited toward his children until before the week was out he overheard his son Joe in the kitchen say to his sister Emma, “I do believe, Emmy, Pa’s goin’ to die.” “Why, Josie Emmons, how you do talk!” “Well, I do; he’s so everlastin’ pleasant and good-natured, I can’t but think he’s struck with death.”

This touched the heart of Josiah Emmons, and concluding his testimony in the church meeting at the end of the week, he said: “I tell ye, brethren, I sat right down on them sullar stairs and cried, I did, really. Seems as though the Lord had turned and looked at me just as He did at Peter. Why, there was my own children, never seen me real fatherly and pretty in all their lives. I’ve groveled and sobbed and prayed at ‘em, and tried to fetch ‘em up; but I hadn’t never thought that they’d got right and reason to expect that I’d do my part as well as they theirs.”

Very properly the poor fellow bowed his head in his hands and wept as did many others at the sad recital. He found out that religion was to be lived every day of life, in every department of life, in every act and duty of the family, business and social relations. Just such a demonstration of religion is the dying need of the age. Let our cry be: Back to Pentecost and to a daily demonstration of the power of Pentecost in all the activities and movements of individual Christian life! Such a Bible read by unbelievers in the lives of fathers and mothers and employers and employees will exert a profound influence and beget a hungering and thirsting in souls for the power which transforms and beautifies human life and character.

THE DIVINE FOOTSTEPS

WHERE are they? Everywhere, generally; but just now especially we point to one place where they are found conspicuously—we mean in the world’s history. We have always contended that the pages of history as they record the doings, changes, fortunes and numberless vicissitudes of the nations of the world are vocal with proclamations of the being, the wisdom and the power of God. Historians who write from the proper viewpoint recognize this fact. Even Gibbon was not devoid of the recognition of a superintending Power over the march of history beyond all earthly influences. No man can write a true philosophy of history who takes a wrong viewpoint. A man may stand outside a great mansion of some millionaire and write about the furnishings and decorations of the structure. If he be an expert and has informed himself of the tastes of the owner and his wife, their preferences in colors, their education and antecedents and the foreign countries they have visited in search of drapery...
and art treasures for the adornment of the mansion, the critic in question can write interestingly of the furniture and decorations but he can not write reliably. If he change his viewpoint and go within the house for a careful inspection he can write not only charmingly but with correctness and reliability. So with one who would write a philosophy of history. They must not take a position outside of the supernatural but come within this realm and admit this transcendent truth before they can philosophize safely on history. What, banish God from your reasoning on the facts and mutations of history! Study the course of world-events which He rules or overrules, and at the same time discard Him from your investigations! As well enter upon a diligent search for the nature and facts about Halley's Comet or some star but refuse to turn your eye upward; and resolutely shut out the heavens above and delve in the coal mines and jungles and seas and lands of the world in quest of the solution of the mystery. This would not be one whit more illogical and absurd than to shut God out of the study of history. There is no understanding of history aside from God. God is the meaning and the interpretation of history on the broadest lines. Frederick Lynch in the Congregationalist says a forcible and true thing in the following:

"We once heard a very learned man say, "A thorough knowledge of history is the best cure for atheism." This was only another way of putting Lord Bacon's great contention that while a little learning might engender unbelief, deep learning increased faith in God. One can not follow the succession of the ages without soon feeling that through them "one unceasing purpose runs." Or, to use other words of the same poet, that creation moves to one far-off, diviner event. History is simply the path of God. Civilization is but the record of His appearance. It is inexplicable without Him.

Let history be read and its study encouraged by all means, but let the fact be impressed upon the student that history is but a record of the footsteps of God across the sands of time. Sometimes the impressions may be dim, possibly now and then almost or wholly invisible, but so generally are His footprints visible that we are authorized to conclude that His march is ceaseless adown the history of the ages. The few places where seem so dim the track may be so from our defective vision or from the fact of our angle of vision not being the best. Later along, may be, by the light of other movements and mutations of history, added light will come by which we can read plainly His presence in places where we first did not see Him so clearly.

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WASTE AS A PROOF

THERE are many witnesses by which to prove the guilt of Christian America in relation to the unevangelized millions of this world. Our neglect of God's call to evangelize the heathen nations is proven among other things by our waste. We spend as much on dogs as we do on missions. We spend twice as much for chewing gum, five times as much for finger rings, five times as much for feathers, thirty times as much on theatres and sixty times as much on tobacco as the nation spends to convert the heathen world. The United States spends twice as much annually for the upkeep of her automobiles as she invests for the evangelization of the heathen millions. Twelve thousand churches in America did not pay a cent toward missions last year. We wonder if there were any churches belonging to the Pentecostal Church of the Nazarene among those twelve thousand?

Now consider these startling proofs of America's neglect with the startling fact that all heathen doors are now open, all barriers removed in these dark lands against gospel work. Think of India—millions actually hungry and begging for gospel light. Yet in this land of India there are whole provinces containing five hundred villages with a million souls with a single gospel preacher. The average in heathen countries of missionaries is one to every two hundred thousand souls, while here at home we average about one for every seven hundred and fifty people. Who believes that God is such a monster that He would authorize or approve such an outrageous inequality as three hundred times as many preachers for American souls as for heathen souls? Are the heathen only entitled to one three hundredths as much benefit of atoning love as Americans? The Bible does not so read. It says that: "God so loved the WORLD, that he gave his only begotten Son, that WHOSOEVER believeth in him should not perish but have everlasting life."

Who has authority to reverse this Magna Charta of human hopes under the blood and to make it read: "For God so loved the world that he gave his only begotten Son that whosoever in America believes may be saved, and that one three-hundredths as many in heathendom may have the same privilege?" This may sound absurd, but it does not sound one whit more absurd than our conduct looks and is with relation to the heathen.

LET US REMOVE THIS REPRACHE. Let us abate this waste. Let us reach a plane of common fairness and justice in gospel work. Let us recognize the glorious truth that we are our brother's keeper, and that God has commissioned us to give the gospel to all the world. We are not entitled to any monopoly of it. We dare not attempt to corner it. God is not the author of any sort of an aristocracy. The gospel was intended for all men, is adapted to all men and is necessary to all men. We are the divinely authorized and commissioned agents to carry it to all men. If we fail to do so, we are guilty of high treason against the holiest trust ever committed to man.

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THE ENABLING GRACE

THERE is not the least shadow of ground for fear or discouragement in the presence of any of the commands of our God. With every command is what we may call an enabling act by which grace is vouchsafed sufficient for the duty required. This is a marvelous provision of grace. Like a watchful father or a loving mother, God stands by us with grace proffered to enable us to make full compliance with every demand made of us. What a ground of confidence and what a rebuke to us when we exhibit a lack of confidence in such a God.

WERE YOU EVER on a long train as it pulled out of the shed and threaded its way through the marvelous labyrinth of tracks which seemed to cover so confusedly the immense yards? On and on with increasing speed the engineer steers his train amid the maze of terminal tracks out into the open country. What is the secret of his confidence by which he goes onward with such assurance that all is right ahead? It is because he knows that time tables have been worked out with precision and that this particular train is provided for in the list. The train dispatcher had so arranged that all other trains would be out of his way at this particular time and that he should have a clear track. The solitary thing for the engineer to do was to be scrupulously careful to obey orders, and if this was done the arrangements of others in authority had provided for his safety and success in threading his way out of this seeming confusion of a wilderness of tracks.

WITH EQUAL confidence we may go forth in obedience to God, shutting our eyes to every seeming danger and difficulty, assured, that One in authority has arranged everything for us and that we are absolutely safe in going bravely forward. Darkness and tempests may sweep down upon us and thus intensify the confusion of what were already perplexing problems and rendering the prospect of success still more doubtful upon every basis of human calculation, but the God who has commanded us to move we may rest assured has cleared a track for us. In every command of God there is imbedded a pledge of grace and strength by which we can perform the duty enjoined. Gideon with his three hundred had great cause for
Manhood is Belief

I have heard singers of doubt
And manhood's unbeth
But when thou thrash the whole thing out,
Belief is the all and only belief.
There is no manhood that is not,
The sunlight of eternal faith.

Towards the gospel of the hour is sweet
Its music is the forward march
True manhood is belief, not doubt!
If a man wants to be one of us,
He must be true to himself, and, of course, is true to God. We have no right to let our false one be true, or has proven false to some one who had a right to depend upon him. The statement is made as if it were an independent or primary fact. The facts are, when one proves himself untrue to his fellows, it is the result of his unfaithfulness to God and himself. All the unfaithfulness, dishonesty, dishonorableness, lying and stealing in this world are the direct evolution of man's unfaithfulness to God. If one is true to himself, he is compelled, in order to be true to himself, to accept Christ, and thus connect himself to God. If he is thus true to himself, he will be true to God, to whom he is, by Christ, connected.

Man's relationship to God is the fundamental obligation underlying all obligations. When it is solved, there will remain no other questions for solution. The cords of a broken heart can be tied by no other hands than those that tie the hand of Jesus Christ. Therefore, in reading this tablet from a broken heart, we do not wonder the first engraving thereon is, "Ineffably to self." All the other things written on this tablet record the results of one's unfaithfulness to self.

Shadows

The steepest and roughest mountains are those we never reach. The swiftest and most turbid rivers we swim are those we never see. This is only another way of saying that most of our troubles are beyond our reach—that very much of our unrest is imaginary and needless. We need to let imagination rest as to the somber side of life and sternly refuse to recognize any adverse things until they actually reach us and are veritable realities. We could very greatly reduce our troubles by recognizing only real troubles and doing strictly a cash business so far as trouble is concerned, rigidly refusing to borrow any at all. Each day as it passes will bring burdens enough of the real kind without any fictitious thing to worry us and make us uneasy. We are glad to say, however, that each day will bring to the trusting child of God all the grace and strength needed for that day's burdens, but no more. Let it be well remembered that God never sends grace and help for troubles and burdens which never come, but from which we suffer in imagination or by mere anticipation. God will not endorse for us in any such reckless borrowing as this. As they do thy strength be, Christ.

Work very heavenly stresses this folly by the following:

Railway engineers do not like the shadows which are cast across the rails ahead of them by trees and other objects along the way. Sometimes these eerie specters of the night look like men, now they take the form of horses and cattle. And well these men of the throttle know that if these shadow visitors are what they look as if they might be, danger lies close afoot. But soon they see that it is only the moonlight playing their tricks. A good share of the trouble Christians have in this world comes from shadows. Life's way does not always run through wood lawn and prairie. Winding along the side of high hills, dipping deep into leafy defiles, following the course of moonlit streams, and often seeming to plunge straight into the heart of some mountain of trouble, grim objects appear to lie on every hand to frighten us, and make us think that there never will be peace on earth. Then suddenly the thing we feared melts away, and we have seen only shadows. Does it seem to us that we are walking alone? Shadows. Close by our side in the dark lane who never forgets His own. Are we fearful that we are not living up to our best, but that at last we shall meet the Father's frown? Shadows. Trusting Him, we are ever coming into the room ideal we have set before us. Do we fancy that our prayers are never to be answered? Only shadows. He is ever better than our fears. Some day we will be from the east to the west, from the sent up was heard and never forgotten. Why should we weary ourselves with these shadows? Why not trust Him more? As the moonlight brings the shadows on. Then way, so it is God's love that sends the sunshine and the rain, and all is for our good.

The Same in All Ages

The innate selfishness is the same the world over and in all ages. It manifests itself in monopolistic tendencies of everything possible of being grasped. This has been the prolific source of endless and disgusting aggregations of wealth with its attendant squanderings of luxury and waste; and on the other hand of untold oppression and hardship and suffering and poverty on the part of others. In no age the world has there been an utter absence of this spirit of fallen human nature. It called forth the maledictions of the Word of God in Bible times. Commenting on the words "Woe unto them that join house to house, field to field, that they may be placed alone in the midst of the earth," S. E. Wishard says:

"The land grabbers of that day wanted the earth, and would not be satisfied short of absolute possession of every inch of it. Na both's vineyard was a menace to their peace until they could possess it by fair or foul means. They must be "placed alone in the midst of the earth," even if it meant to trample on the toes of the other fellow. Those covetous land sharks have a numerous posterity today. They have seized the broad acres of our goodly heritage from North to South and from Alaska to Mexico. They are Joining house to house, laying field to field, establishing a lord over our wide domain, "till there be no room to swing a horse," and every possible corner of deception and fraud they propose to end all competition, with their names as titled owners of everything. Against all covetousness, the prophets of the ages have set their face. If Na both's vineyard was a menace to his peace until they could possess it by fair means or foul, then shall the vineyard which is in the heart of the people, the vineyard of my people the Israelites, be a corner stone and a base for the ensign of our people to the nations."

Timely Teaching of Holiness

It is a sad thought how many young converts go from the altar of their regeneration in utter ignorance of the
HIGH glories of the glad estate into which their new experience has inducted them. Many a man and woman fresh from the altar where God graciously reveals himself, looking back upon the Christian life was now to be a life of conflict with their carnal nature, and by a long and painful process they were to gain at last the victory of this suppression of evil nature. Many others have grown old in the faith, and the suppression of the work was final and complete, and that they had reached the summit of possible attainment in grace, save as to the matter of outward works in the Master's vineyard and the increment of strength and wisdom, which is the result of a long process of the growth of their graces in His service. How many fatal lapses have occurred from these causes no man knows—only God can know the sad tale of woe. How needful that some wise, well informed preacher be present in every such case to immediately instruct the young convert as to his higher privileges in Christ Jesus, that he may be led at once to Canaan. The Wesleyan Methodist says:

There are critical times in every life and probably a distinct and great crisis also in every life. A certain American preacher said: "I had been made much happier than I supposed it possible for a soul in the body, but the change of nature was not so complete and radical as I supposed, and a religious man who regards a change as a religious man who believes that if I had received the instruction that I should have had, I would then have received a clean heart in less than twenty-four hours after my conversion. I am, therefore, not, I cannot, will not admit the knowledge of my true want, and the way to get the supply. But whatever the preacher intended to teach me, I got the idea that I now had commenced the Christian warfare, and my efforts must be directed primarily to the repression of the evil tendencies of my depraved nature, and secondarily to guarding from without the dangers to which I was prone in the body and soul. How much better for this young preacher and for the church and for all the souls with whom he was to labor if the preacher to whom he appealed had been a well educated and worthy holiness teacher. It would have saved this young man several years of struggle and he might have been during those years been an instrument of very great good to himself and to others, and the genuine experience of holiness. All of this loss grew out of the failure of a certain minister to be a genuine holiness teacher. He did not understand the situation of a good man, but he failed at a vital point. We wish all ministers of the gospel would take warning and never repeat such a sad experience.

Slaughter of the Innocents

It is a profound pity that no child could not have ordinary common sense. Considering the lofty pinnacle of responsibility on which motherhood places them, and the delicate perils which surround the child, the modern maternal mistakes, it seems a pity that in some way there could be no mothers without the requisite sense and judgment necessary to protect the helpless class. Of all blunders it seems that the giving of intoxicants to children is among the most serious. As a central is the way of destruction of this alcohol evil and as widespread as are the evidences of the danger of its use, many mothers give it to their children from one or another reason, but never without imminent peril, and sometimes with tragic results. The Western Christian Advocate says concerning a woman who not only gave it to her infant, but who was herself a victim of the awful habit:

Declaring that Maggie Hamilton of Cincinnati was feeding her six-weeks-old baby raw whiskey from a medicine bottle she went to go to her home. They found the woman with her child in her arms and a glass of whiskey near by. The woman, it was charged, had given the child three times a day whisky. One of the patrolmen reached for the infant, but the woman refused to give it up. The officers had a tussle to get the child away from her, who then burst into tears of drunkenness. A neighbor took care of the infant until officers of the Humane Society appeared. This, then, is how it works in Cincinnati—such a sad experience. If the child had found the truth of the maxims of some wise men—"a image of God is not on which motherhood places them, and to feel and seem a pity that in some another man—"The child must be happy in the house where he was born."

A material civilization without a moral and spiritual regeneration and sanctification hastens the purification of both the community and the individual. Unmoved by Evil Tidings

That is a sweet and reassuring promise of the Psalmist that "He shall not be afraid of evil tidings: his heart is fixed, trusting in the Lord." Of all the ages of the world this age is one in which is needed the bracing and tonic of such a promise. Everything is in constant evil and good tidings. The most venerable and sacred of institutions are boldly assailed and opposition was never more insolent and defiant. Sometimes it seems enough to intimidate the stoutest hearts. Only such as are anchored truly and truly will saving and sanctifying grace are proof against fear and weakness. We need only the old time power and the old time faith and experience of grace to triumph. Dr. J. H. Jowett in the Continent gives expression to a great truth in the following:

"Such trust in the Lord will redeem us from all fear of evil tidings, will give the soul a serene fixedness which will deliver it from all possibility of panic. It will not be feverish in the month. It will not be troubled in the night. Its rest will be as a woman in child birth, who having labored and troubled, will lay aside her burthen without fear, and will not be moved for any thing whatever. It is one in which is need and need of another, under the watchful care of the Lord."

LIVING FOR ANOTHER WORLD

Heaven must not be put out of our minds in our service. There is much cant talk about our living for this world and ridicule is put upon the thought of our living for another world. Let us not be deterred from the inspiration and expectation which are the heart of the hope of heaven. Moses, one of the noblest of the ancient worthies, is said to have had "respect unto the recompense of the reward." It is not puerile or unworthy to be nerved by this blessed consideration. It is worthy and blisful and altogether becoming pilgrims in this strange and unfriendly world to have an eye toward the city ahead toward which they travel, which hath foundations, whose builder and maker is God. It is a vicious and false superstition which would turn our eyes away from this blessed recompense. It is not unmanly in the returning son, after a long absence from home and mother, to look anxiously up the road toward home and to feel and give expression to the home and mother-love he feels in his heart the nearer he gets to the old homestead. It is a slyly and false and vicious sentimentalism which frowns upon this longing and love for the home and the Father's house. We think and talk and preach all about the world, whether we know it or not is yet too few books written on heaven. Talk about living for this world as if we could really live for this world in any true and efficient sense in any other way than by living for it as citizens of another world and as strangers and foreigners here; as in this world, but not of it. There is a deal of subtle, smooth-sounding nonsense found in many books and pulpiteers nowadays on this subject of which we must be aware. A sample is given by Robert M. Hall in an exchange of letters after a lecture. He held up those people who live for another world to scorn. He said that people ought to live for this world, to make it a beautiful place to stay and put it in shape for the children who will lay out parks, make good roads; in fact, all that he held up to the people as the true end of life was to build a grand material civilization. Many of them gave their lives to this work in the name of their spirit. Their idea of a Christian life seems to leave out receptance for sin, faith in Christ, prayer, teaching men what they must do to be saved from sin, resisting evil. I ask you, is this? Their idea of Christian work seems to be to show people how to get wealth, how to get worldly wisdom, how to get amusement and how to be happy. But do these things elevate either a community or an individual? Do they build Christian character? Witness the New York Four Hundred! They have all that a material civilization can give them. Has it made them an ideal community? A material civilization without a moral and spiritual regeneration and sanctification hastens the purification of both the community and the individual.
kept
kept by the heavenly Father;
refreshed every moment anew,
with showers from His bountiful presence,
distilled like gentlest dew.
kept from all anxious forebodings,
of suddenly rude alarm;
kept from the fear of all evil.
tenderly kept from all harm.
kept from all worry and fretting
about to tell the glad tidings.
so sweetly kept from resenting
the stings, the stabs and the wounds.
kept in His secret pavilion,
from the pitiful strife of tongues;
kept... with the one who
That He will avenge my wrongs.
kept calm in the midst of the tempest,
kept cool in the heat of the fray.
kept humble when victory is given,
kept from doubt when I see not the way.
kept—no stain on my garment.
my garment of beauty and praise;
Of marvelous texture this raiment,
Wrought by the ancient of days.
kept for His praise and His glory,
though humble the instrument be,
performing the duties in due season.
Of redemption for you and for me.
God, the Father, the Son, and the Spirit,
Thus keep I, earnestly pray,
Till death, on mysterious pinion,
Shall my longing soul bear away.
And then, in Thy glorious presence,
Panel by panel the page is late;
While my spirit shall join the glad chorus
In lauding and praising away.
—France.

Why Do Ye These Things?

W. G. Barrie.

If we did not know something of the life, aims and character of the one who asked this question, it might be somewhat difficult to determine the true reason for asking it or how to correctly emphasize each of the five words.

We assume that this was the first visit of Paul and Barnabas to Lystra, and though they had possibly heard something of it and its inhabitants from Timothy, whose native place it was, yet there were allowances in your case; but some of you are learned and very well cultured, and if you would use your intelligence and accomplishments you could magnify a much better

state of things, and we should think you would do it, and yet not be too straightforward,
too peculiar, because that always tends to fanaticism. We know that some of your good people have gone too far in that direction and have simply rendered themselves obnoxious.

But, thank God, we know our dear old brother Paul was not on that line. We know that he and Barnabas were not on a too modern platform. There is a few words here and there, on "Asia Minor and Its People." We know that the wonders of architecture in Ionia, or the beautiful scenery of the valleys, and Mount Taurus, had no special charm for him. He was out in the service of his Divine Master, Jesus Christ, and felt that Mount Calvary had more to do with the peace and destiny of mankind than Taurus, Himalaya and all the mountains in the world. He and Barnabas had been Jews there; there were large numbers of Jews there, but across the face of their temples might be written "Ichabod," for their glory had indeed departed, and the real heart worship of the Great Jehovah had degenerated into mere formalities and deformed into a cold and coldly correct worship. They came as ambassadors of the greatest King that ever had reigned or ever would reign in all the world. Their hearts all aglow with the fire of the Holy Ghost, they came, not only to the lands which were to be benefited by them, but to benefit the people at large for a few short years, but to endow them with the unspeakable riches of Christ and the title deeds to mansions not made with hands, eternal in the heavens. How the Holy Ghost would change their hearts until they so spoke that multitudes both of Jews and Greeks believed. But the formalists, the legalists in the church, could not endure the conviction that the mighty truth in its simplicity was the only way forced on the real and the whole blood of the world's Redeemer, which they had prayed might be upon them and upon their children, was already at work like a stream in a meadow of peace; the cup of their iniquity would be filled to the brim at hand when they should be scattered and without a king or country. But there were still some methods left by which they might, as they thought, fight the Christ and suppress His influence, and this was by persecuting His servants. They stirred up the Gentiles and led on by the rulers would have murdered the apostle had they not escaped to Lystra. Undaunted by persecution, these faithful men of God continued to campaign among their own souls, and there they preached the gospel.

They were not long in presenting their credentials as ambassadors for the living Christ, by the use of the supernatural power of healing a man born with crippled feet, causing him to stand and walk and see. It was this miracle that brought out into full relief the power of the supernatural, in which the people trusted. Great excitement broke out among the people; they thought the gods had come down in the shape of men; they called Barnabas Jupiter and Paul Mercury, and prepared to sacrifice to them and worship them. Who was this Jupiter to them? He was their supreme deity, handsome, cultivated, and of royal mien, but the embodiment of all that was vile, coarse, sensual, obscure and wicked. Understanding the light in which these things were regarded, we know that Paul cried out in the anguish of a heart burdened with the love of souls, "Sirs, why do ye these things? We know the wearing of rich garlands of flowers by the fair hands of the temple priestesses, the decorating of the beasts intended for sacrifice, the ceremonies attending the offering on the altar were considered beautiful and very solemn and impressive to the minds of these pagans, but when Paul thought of the paschal lamb of the Passover service of his Jewish fathers as the beautiful symbol of the Lamb of God, he took away the sin of the world; of the actual fulfillment of prophecy and symbol in the Lamb slain on Calvary—when he thought of the real meaning and spirit of sacrifice as embodied in the death of our Lord on the cross, how vast the differences! How could these ceremonies have stood, and how earnestly he exhorted them to turn from these vanities unto the living God which made heaven and earth! His message to that people was one setting forth the thought of the living God in sending them rain and fruitful seasons and filling their hearts with joy and gladness, and he and Barnabas did not profess to be any better or more distinguished or entitled to more honor or distinction than they. Result, they stoned Paul and drew him out of the city supposing him to have been dead. The days of miracles are not yet past; neither are the days of suffering and persecutions. The Christians are just as susceptible to the thoughts of real, earnest servants of God, men and women, in the world to-day, who, hearing and beholding the things that are being said and done, cry in the anguish of their souls, "Why do ye these things? The time of understanding having been opened, they have been led to see the real heinousness of sin and the awful certainty of judgment. They listen to their friends and loved ones denying the holy Word, ridiculing those who believe it, denying the Christ who bought them with His blood, and giving heed to the doctrines of devils, they despise the counsel and warning of the aged and experienced, and follow the pernicious ways of the giddy and foolish. If religiously minded, they seek out and become identified with that type or style that allows the exercise of the greatest liberty in the things that savor of unrighteousness. They are so little acquainted with the inward satisfaction of the gospel that they do not even know that they are sinners, and put their trust in a round of duties in and to the church, in gowns and caps and altars ablaze with light, in choirs and crosses and chanting, in the midst, not to say beneath, themselves for the grace and comfort of the Holy Ghost. "Why do ye these things?" But there is still another class—and a large class, too, consisting of laymen, deacons, elders and bishops—who take upon themselves the vows of a church and the
doctrine of full salvation from sin through Jesus' blood, and failing to become popular, change their attitude to God and their confidences in men and deny the power and efficiency of the blood of Christ to cleanse the soul from sin. How quickly, alas! how reluctantly, the grieving Spirit leaves the heart; how manifest the power to convict and convert is diminishing in all their vain arguments and the arguments resorted to as a substitute for the Holy Ghost! In spite of every effort to disguise the change in heart and life, it is plainly visible to the true man of God, and causes him to ask, Why do they thus resist the Holy Spirit? What are we to contain in the words, "these things": the outcroppings and outcomings of the carnal mind, the desperate wickedness of the human heart, falseness, hypocrisy, deceptions, pride, anger, lust, flattery, drunkenness, gambling, covetousness, deceit in all their vain arguments and all, its horrid details. Surrounded as we are at all times by such conditions, our hearts would indeed be stone if we were not awakened by the thought of what the end must be, and cry out, "Why do ye these things?" The Bible foretells, certainly, before the eyes and minds of the doers of "these things," the fruits of the Spirit: love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance—exhorting them to live in the Spirit and walk in the Spirit. Let fairs, festivals, dances, theatricals, lotteries, grab bags and the like all cease, and give place to real feasts of charity, prayer meetings, class meetings that abound in love and praise of Him who gave Himself a sacrifice in love for us all.

Bishop McDowell, Rev. Dr. Stuart and M. M. Mangasarian

REV. C. E. CORNELL

Bishop McDowell is an honored and cultured bishop of the Methodist Episcopal Church. Dr. Stuart is the president of Garrett Biblical Institute, a leading Methodist educational institution. M. M. Mangasarian is a rabid free-thinker and rationalist, a virulent hater of the Bible, who was made to pieces. He says that the last chapter is not inspired, but that the first chapter in the Bible is not inspired, but that the last chapter is! Or Moses is not so reliable as Jesus. The Jew says Moses is more inspired than Jesus; the Christians say Jesus was more inspired than Moses. Does it not follow that neither Moses nor Jesus has succeeded in proving his inspiration, except to his own followers? But Mahomet, Buddha, Joseph Smith, have done as much.

We are compelled to say that preachers who say that the bishop as the head of the Bible Institute do not measure up to the inspiration of the New Testament than in that of the old— they no more believe in the Bible than they do in the Koran. M. M. Mangasarian! One would think that never should there any common ground exist between a Methodist bishop, the president of a great Methodist religious institution and a man the type of the despised and rejected of all men. But Methodism, especially those in ecclesiastical authority, has forsaken the doctrine of holiness as interpreted by John Wesley, and it is only a question of time until the "new birth" will be generally discredited, and with this the doctrine of hell itself! Reformation and then the inspiration of the Scriptures, and then—Methodism will have a mutilated Bible worth nothing to a fallen race.

It behooves the Pentecostal Church of the Nazarene to scrupulously hold true to the simple doctrines of the Old Book: to tell that no preacher, general or district superintendent, member of the faculty of any college or university, remains among us who taunts any skeptical notion to the world about the Bible. God will greatly honor us if we remain true to the simple and certain fundamental doctrines, well known, and clearly set forth. By the grace of God we will preach them.

Bible Lessons for Every-Day Living

L. B. TROWBRIDGE

HOW TO BECOME TRULY AND PERMANENTLY RICH

The very title of this article presents an alluring bait for every reader. To become rich is the goal toward which all of the human race who have ambition at all, are constantly pressing and eagerly striving. Some strive to become rich in worldly goods, some in fleshly enjoyment, some in intellectual knowledge, some in humanitarian usefulness, while a few are striving only to be rich toward God. It is with the latter form of riches that this Bible study deals, for the riches that come from God and the riches that we show toward God are the only riches that are true or lasting.

1. Those are truly rich who have God's blessing upon them. Prov. 10:22.

2. To understand and know God is the source of the greatest riches and enjoyment. Jer. 9:23, 24.


4. Faith in God opens up to the believer all the storehouses of His riches and grace. James 2:5; 2 Pet. 1:3; Phil. 4:19; Rom. 10:12.

5. Those who do good to their fellowmen are truly rich (1 Tim. 6:18), and if they have not many riches, have those in heaven. Matt. 6:20.

6. The kind of riches that God yearns to give His children is gold tried in the fire of persecution, trial and suffering, and raiment that is washed white in the blood of the Lamb. Rev. 3:18.

7. To be beggarly for Christ is greater riches than all the pleasures, honors and luxuries of the world. Heb. 11:26.

8. Those who have Christ dwelling in their hearts and have the full assurance of His abiding presence are truly and gloriously rich. Col. 1:27; 2:2.

There is great variety in God's riches:


2. The riches of His wisdom. Rom. 11:33.


5. The riches of His glory. Rom. 9:23.

Those who want these riches must sell all they have to get them. Matt. 13:44; they must renounce all earthly honors and possessions in Christ's name. Matt. 10:28 and must count all things but loss, even dung, that they may win Christ. Phil. 3:7-9.

Evolution of the Modern Revival

HOWARD ECKEL

They tell on holiness folks that we are using antiquated methods, and are therefore a back number. We are urged to become more progressive. Keep up with the times, they say. Twentieth century times require up-to-date methods; we must adjust ourselves and our plans to the need and spirit of the age in which we live. Therefore, they ask us to give up all the old and the present, and build and holiness and adapt ourselves, our services and our preaching to the newer and more up-to-date ideas. Well, let us see what they are doing: I attended one of the most modern and up-to-date revivals in Pennsylvania where all the older methods were employed. The meeting cost fourteen thousand dollars, and all the workers put up at the largest and
most expensive hotel in the city. Some of the preaching was very good, but the question of comfort and accessibility was uppermost in the minds of the people as we back-number folks press it. But instead the workers were sent out with the cards, and every card that was signed was held up and the canvasser would announce publicly in a loud drawn-out manner: "An-o-th-e-r c-o-n­ver-s-i-o-n.

The next great (1) revival I attended was in Massachusetts. The preacher did so eloquently, then another would follow with some remarks and close by calling to the attention of the congrega­tion. There were some cards in the seats that they hoped they would take with them and sign. These few had gotten beyond even taking the cards around and asking people personally to sign them.

This very latest and most modern idea was evolved by a Kentucky preacher. He had persuaded a man and woman to join his meeting house; so on a given Sunday morning the aforesaid man and woman came to church and sat in the very last seat. The pastor, as announced on a sub­sequent occasion at the close of the service, said to the congregation and at the close announced that "Mr. and Mrs. So-and-so have expressed a desire to unite with our church. They are present, but we will not embarrass them by calling them forward. You will find them on the rear seat, and as you pass out give them the right hand of fellowship." This is enough to make the devil himself feel faint-hearted, not because he would not approve of the latest sham in revivals, but lest the dear doctors should go further than he had dared to anticipate, and thereby spoil the whole game. A brother suggested that they take them into church over the telephone, and send life-sized photographs to be baptized. This, I think would be less embarrassing than any plan I have yet heard of.

**Conversion**

G. W. BUSH

Upon December 8, 1912, we had the study of "The Child in the Midst," in Sunday school. The subject has often appeared before in Sunday school, and teachers generally suppose that it means the conversion of sinners. That sinner need conversion of heart is granted, but we affirm that this is remote of the intended thought of Jesus in what took place on that occasion. To a right understand­ing let us bear in mind the question and Christ's answer. The child in the midst of heaven? And Jesus called a little child unto him, and set him [it] in the midst of them, and said, "Verily, I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven" (Matt. 18:1-3).

Now the disciples who asked the question were Peter, James and John, who had just seen Christ's transfiguration, and the others who had failed at that time in the healing of the lunatic child. Of these Jesus said, they had "seen his glory as of the Son of God" (Luke 9:20); and to them had been given the keys of the kingdom of heaven (Matt. 16:19). Perhaps Judas Iscariot may have been excepted (John 6:70, 71). Certainly all the rest were converted from sinful ways. Yet it is to them that Jesus spoke. What conversation did Christ refer to? Let us here get at the root of truth. In the original for the word "converted" we have the word στραφέω, from the radix strephoo. This is the case with trepoo, to turn, to revolving or to turn around. In Christian experience there have been several turnings to meet; what are these? First, there is the change to God's will; then the repentance of the heart. The Greek word metanooeo signifies a change or turning of the mind. This follows upon truth, or better, conviction, on the sinner's part. Second, there is a change or turning in regeneration, for which we have πνευμα­τικά, in after days of life. Third, there is a change in self-denial or self-crucifixion. The Greek is (Mark 8:34) ἀπομετανοιάσασθαι; and this turning the disciples did not yet have. When Peter chided Jesus, and Jesus answered him, "Get thee behind me, Satan," they learn that the mother of James and John was solicitous that her children might be high secretaries in the cabinet of Christ's Davidic kingdom, and thereby created a great displeasure among the ten others (Matt. 20:20, 24).

But their eyes were opened when they received their pentecostal experience. There they were sanctified, became the humble little children of the lesson, as they saw that Christ's kingdom, for the present, was altogether spiritual. Here they denied themselves of world's great and began to preach repentance, faith, remission of sins and the attainment of spiritual life, purification of heart and the gift of the Holy Ghost, and even died for Christ's sake in the faith and in good works. Jehovah had tried a kingdom of unsanctified Israelites and they failed him. Now he created a spiritual house (1 Pet. 2:3-9), and the apostles were made masters of it in unity. In spite of all variations of church life, those true and faithful for all time are accounted as His people. They are baptized into one body regardless of externals, by the Holy Ghost (1 Cor. 12:13).

We see then that these disciples have undergone at least four revolutions (conversions): one in repentance, one in regeneration, one in purification of heart and now being crowned as a last revolution.

REBE, ARK.

**The World's Need: A Supernatural Christianity**

T. S. MASHBURN

We are told that there are one hundred and fifty-seven different sects, and some two hundred and sixty-five religions in the world; and at the same time the good old Book makes it as clear as the noonday sun that there is only one Christ, who is the way, the truth and the life; who came by the Father but by Him. Yet in this age, the masses are not so inclined, but are looking in an opposite direction. The spirit of the world predominates and the Christ of the cross has little or no attraction for them. They are more interested in the material, tangible and human, things of nature, of science and literature; of culture and ethics; evolution, even down to Darwinism, in some cases, at least. Lamentable as all of this is, thanks to God there are yet a few names who have not bowed the knee to Baal, but are like good old Joshua, who said, "As for me and my house, we will serve the Lord." But his grace are ye saved;" and again he said, "Not by works, lest any man boast." Away with a religion of dead works only; a religion of man's making. Talk of your secret, out-bound lodges, your benevolences, foreign and domestic big 1; brass-bronzed ladders of man's ingenuity, by which he would climb up some other way. These were branded by Christ as thieves and robbers. This is an extraordinary age in which we live, and things tane or ordinary will not meet the demand. Hence we must have the supernatural.

A poor girl lay dying with consumption, so common to girls leading, as she was, a life of prostitution in the underworld. This poor creature, when told by her doctor that she must die at once, would have been prepared to meet a preacher who could bring to her her mother's Jesus. The minister who answered the call was a Unitarian, and after he had talked in a kind of cheerful and hopeful way, the girl looked straight at him and said that "I want Jesus. I want him to bring me mother's Jesus?" It was said that this man wept, and as far as we know the soul of the poor girl went out to meet God, who only knows how it is with her today.

How we rejoice and praise God for the way He is blessedly using the way forholding in this great movement of organized holiness that is sending out angel messengers, as it were, who are bringing to that unfortunate, and most helpless class of girls, caught in hell's maestrum of iniquity! In this our day, the fight against sin is a hand-to-hand conflict. Of necessity we must get in personal touch with a lost world of sinners, and with extended hand and open arms of perfect love, lift them up, and in faith and prayer pull down fire from heaven upon them, and strike the life-giving stream of free salvation through Jesus' blood.

In former years it was customary for ecclesiastical scholars to meet and debate with infidels, and also with brother ministers of the gospel on theological questions, which generally lead to hair-splitting on non-essentials; often, as Paul said, striving about words to no profit. Of course we are glad to note that is a thing of the past, and we trust all may find the more excellent way of the creeds, and of the creeds. We are certainly the only hope and eternal salvation. The modern method of whale-killing is to shoot a harpoon charged with dynamite into the monster fish and blow him to pieces; the wisdom and success of this method no one would question. The modern method of catching individuals is to apply to brook trout fishing would be ilegal and foolish. Paul said something about being all things to all men that he might thereby win some. Certainly he did not mean by that, the confounding of sin, but that all times, and under all circumstances we must manifest the true missionary spirit of our Christ, which knows no difference as to Jew or Gentile, neither bond nor free, caste or literature.
color, for if we have faith with respect to persons, we commit sin. Again he meant that we should study something of the law of adaptation in our social relations in going in and out among all people. Jesus sought to avoid offending the scribes and Pharisees, and at the same time He never failed to confound and cut them off at their heels with His marvelous teaching of divine truth. The writer once heard Bishop McIntyre say, "It is blessed to be poor." —"Jesus said, "Blessed are the poor in spirit, for theirs is the kingdom of heaven." "The word blessed is in the old English, meaning that which is the humble, meek, gentle, loving, kind, long-suffering, patient, easy to be entreated, forgiving, kind; against such there is no law.

**What I Will Do**

I will start anew this morning. With my will I will tend anew to the many. I will cease to sit repining. While my duty’s call is clear; I will waste no moment witting And my heart shall know no fear.

I will look sometimes about me For the sowing and the reaping; I will search for hidden beauties That elude the grumbler’s gaze; I will try to find comfort In the paths that I must tread; I will cease to resent harm When another moves ahead.

I will not be swayed by envy When my rival’s strength is shown; I will not deny his merit, But I’ll strive to prove my own; I will try to see the beauty Spreading before me, bright or shine; I will cease to preach your duty And be more concerned with MINE.

—The British Weekly.

**Why Should a Boy Sign the Pledge?**

REV. JOSEPH M. SHIPLEY

Some years ago a traveler in the Andes mountains was going down a hazardous path. He could see, for miles around, that the edge of the cliff over which he was to pass was not far away from danger. He could not at once decide whether he would live or die. Suddenly he saw a new and decidous path, but he could not take it without falling into the bottomless gulf below.

His decision was made. His life was his own, and he must make it his own. He must make his choice, and must make it now.

Our boys have therefore this choice: blackened by the pot and the bottle, or yellowed by the Bible and the Songbook. 

We should be pledged to total abstinence from the use of drink—by keeping entirely off themonster's beverages. If he has any chance he may prove too much for you. Whoever is deceived by him is not wise. He knocks at your front door, pretending to be your friend. You open a little—shoes in his foot, and then crowds his whole bulk into the house, beats and abuses you, and kicks you into the street. The only safe rule is to keep the door closed and barred.

Yes, the boys are the only ones who can defeat him, and this is the only way they can win power, not living, and every one who shall be born in the next fifty years, were to sign the pledge against the liquor traffic and its curse would be wholly wiped out of existence. The boys are the only ones who can do this, and this is the only way they can win power, not living. Are you ready to enlist for the fight on this line, if it takes a whole lifetime?—Zion's Herald.

**On the Lips or in the Heart**

"Effie Carson has the most beautiful voice I ever heard. When she sings away up high—almost as high as Miss Cross. And Miss Cross says if Effie will take lessons and practice hard he will, may be, be a great singer. I seemed to sing a bit. Why, she goes flat even in the simplest little songs we sing in school! Isn’t it funny that there’s such a difference between two sisters?"

One should judge himself to this for the very same reason that we make contracts in all the important matters of life. We do not sign a contract with a land seller, and then wonder at the sale free, and loose. If we buy or rent a home, engage to work, arrange a baseball contest for our team, or sign a marriage contract, united in marriage that we may found a home, we enter into a definite covenant. It is the only way. Too much is at stake to leave them vague and unsettled. So in regard to our attitude toward drink. Here, as everywhere else, we need people who can make up their minds and take their stand. Having done so, our decision is made once for all. We do not have to ask ourselves what to do every time the question comes up. It does not come up for us. It is for ever settled. Those who do not adopt this rule, they themselves open to constant temptation.

Then if we have settled this question our existence will be free of drink for one else, and we must think of that. Only by total abstinence can we be sure that we are throwing the door open wide enough to make the devil flee in terror and let the world come in.

There are enough selfish people in the world without our adding ourselves to the number. We must think of others. There are enough selfish people in the world without our adding ourselves to the number. We must think of others. There are enough selfish people in the world without our adding ourselves to the number. We must think of others. There are enough selfish people in the world without our adding ourselves to the number. We must think of others. There are enough selfish people in the world without our adding ourselves to the number. We must think of others. There are enough selfish people in the world without our adding ourselves to the number.

"Now," went on Fred, "Effie may make pretty sounds, but that's all there is to it. There isn't any meaning in her heart, as far as I can judge. But Blossom can make all the mistakes she pleases, for all I care, for she starts and ends each song on the note I'm always around where she is."—"Why, Fred," said Wilma, "that sounds just like preachers."—"Does it," said Fred, laughing. "Well, you'll have to own that I had a pretty good text."—The King's Builders.

**Jim’s Shoes**

"Hurry up, Jim," said daddy, "or you'll be late." It was ten minutes to nine, and daddy was not ready. Jim was leaving his small son at school as he went to the office in the morning.

But Jim didn’t hurry up. He held a button-hook in one hand, a shoe in the other, and he didn’t look at all pleased—in fact, he looked quite cross.

"Why have you got baby shoes?" asked daddy, eyeing the sad little figure.

"Shoes!" said Jim, gloomily. "Why, you don’t wear them, the fellow to the one Jim held. Very nice shoes, he said. "Aren’t they, sonny?"

"Oh, no; they’re not, Jim!" said daddy. "They’re boys’ shoes; of course they are."

"I’m not a little boy," said Jim. "Baby’s little. I’m not. Boys have shoes with laces in them that cross over at the top on knobs."

"But who’s going to wear these, Jim?"

"Baby," said Jim. Mummy says she’s growing fat for.

"It will be a long time before these shoes will fit her. Jim. No, no, sonny, hurry up and put them on!"

But still Jim didn’t hurry. "They—they called me ‘girlie’ at school," he said—daddy understood then—and I don’t want to wear them; they’re horrid!"

"Would you like to go without any?" suggested daddy. "That’s the only other thing I can think of."

"No," said Jim. "Course not. I want boys’ shoes."

"I haven’t any money for them," said daddy.

Jim began to cry.

"Why, you don’t want to wear them any more, do you?" said daddy.

"No, dear," came the answer: "of course I have. I’m coming down.

"She’s not crying, is she?"

"No, bless her heart! She’s smiling;" Truly we do thank God for holiness schools and colleges, and the precious young people He is saving and anointing with the baptism with the Holy Ghost; and that are being trained under such competent instructors in our schools. Truly we covet the very best for THEM that God has in store.
said mummie, as, with baby in her arms, she came out on the landing and began to come down the stairs. 

"I thought I heard someone crying," said daddy. "It must have been a mistake." 

"It was mummie," wailed Joseph. "Jim doesn't cry, do you, little solicitor?"

Jim looked up from the heartbeat where he was sitting straggled with the buttonhook. Perhaps it was the effort of bending that brought him to his feet. His little face certainly was red. 

"No, mummie," he said, "I'm not crying." He jumped up. "I'm ready, daddy," he announced. 

"Shoes all done up?" asked daddy. 

"Yes, dear," said mummie, and baby—so did daddy—and off the two went.

The evening mummie read to Jim about Elisha, the prophet, who carried on himself, but he had to check the boys; and then, because of a thing happened to them.

"Ask Jim," said mummie.

"How many people do to is to keep their tempers especially. When was laughed at.

"When daddy buys me my next shoes, may they have laces that cross over at the top?"

"Birthday. Do you know in His own kinsfolk and they who are His own kinsfolk peer suspiciously at Him through the crack of a normal life.

"Mummi told him, too, about Elisha, and they who are His own kinsfolk. 

"Because I'll try to be brave— I will. And I'll put on my shoes quickly tomorrow, and when the boys say I won't, I won't. If they find me without my shoes, I won't get cross with them, and I won't cry, no I won't—at least, not while they're there. And—please, 'Our Father,' when daddy buys me my next shoes, may they have laces that cross over at the top on the black shoes? If he let them be like that, please, do please!"

At the end of the next month was Jim's birthday. He had discovered that he could find his plate at breakfast-time? A rather big parcel—a box. Inside there was a pair of shoes—shoes with laces that crossed over at the top on the black shoes, like those his daddy wore. Just wasn't Jim pleased!—Young Joseph.

"The Mirror of the Knee-Joints"

S. D. GORDON

It is fairly pathetic what a stranger God is to us. We cannot see Him at all. His own and they who are His own kinsfolk keep Him standing outside the door, while they peer suspiciously at Him through the crack at the hinge.

To know God really, truly, is the begining of a normal life. One of the best pic-

ures of God that I ever saw came to me in a simple story. It was of a minister, who told his young Eskimo town, with its boy, about fourteen years of age, going to school. One morning the boy's teacher came into the house and asked for the father, and said:

"Is your boy sick?"

"No,"

"He was not at school today."

"Is that so?"

"Not this morning."

"You don't mean it."

"Nor the day before."

"Well?"

"And I supposed he was sick."

"No, he's not sick."

"What wrong could you tell me?"

And the father said, "Thank you," and the teacher left.

And the father sat thinking. By and by he heard a click at the gate, and he knew the boy was coming, so he went to open the door. And the boy as he looked up that his father knew about these three days.

And the father said:

"Come into the library, Phil. And Phil went and was the door was shut. And the father said: "Phil, your teacher was here this afternoon. He tells me you were not at school yesterday—nor yesterday, nor the day before. And we supposed you were. You let us think you were. I have a word or two to say to you. And you O can trust my boy, Phil. And you have been living a lie for three whole days, and I can think of no way I feel about it."

Well, that was hard on Phil to be talked to quietly like that. If his father had spoken in the same rough way, the father said, "Phil, we'll get down and pray." And it was getting harder for Phil all the time. He didn't want to pray just then; but he got down, and the father poured out his heart in prayer. And the boy knew, as he lay with his father that day, how the father felt to conduct. Somehow he saw himself in the mirror on his knees as he had not before. And he looked into the mirror of his own joints. It does show so many things. Many folks don't like it.

And they got up. And the father's eyes were dry. Then the father said:

"My boy, there's a law of life that there is a beauty or the scene. There are lots of diferent ways of winning victories, you know. And one of the hardest things for many people to do to keep their tempers while they are being laughed at. I want you to try to do that, sonny."

And he kissed mummie.

"I'll—I'll try to be brave," he said, and he put on my shoes quickly tomorrow, and when the boys say I won't, I won't. If they find me without my shoes, I won't get cross with them, and I won't cry, no I won't—at least, not while they're there. And—please, 'Our Father,' when daddy buys me my next shoes, may they have laces that cross over at the top on the black shoes? If he let them be like that, please, do please!"

At the end of the next month was Jimmy's birthday. He had discovered that he could find his plate at breakfast-time? A rather big parcel—a box. Inside there was a pair of shoes—shoes with laces that crossed over at the top on the black shoes, like those his daddy wore. Just wasn't Jim pleased!—Young Joseph.

Father

"Yes," said the daughter with a remi-

nance of a similar talk about the new-born day two years ago. Do you miss him? Indeed I do. I miss him when I go home, and I miss him when I go out. I miss him when I look across the sea, full of good cheer, sympathy, and encouragement. But," she added, "I miss him most when I hear the sleeves of my shirt hang in 'Recollection Hall,' where I see it very often, I call 'Morning Prayers.' It is a beautiful scene, a moving picture and phonograph combined, and should I live fifty more years I should still hear as I do to-day father's voice reading some lesson from God's Word as I heard it through the years from childhood to young womanhood. Again as we knelt and God was there I can hear again father's petitions. Another pho-
tograph of him hangs in the room of 'Sun- shining Memories.' You know the Garden of Eden.' or 'The Apple Orchard in Full Bloom.' Father is in the foreground. His trousers are hitched upon the ears of his wrinkled boots. Have you not seen him somewhere, sitting in a window, the glory and beauty of the new-born day reflected in his face? Not a sorrowd of thought or care, but the bright adora-
tion that of the child of God offers to his Cre-
ator when earth forecasts heavy in the dewy morning freshness of the apple orch-
ard in full bloom.

Coming with her pail for water to cook the morning broil of bacon, eggs, every nerve a-thirst with the fragrance and beauty of the scene. There is where she gets the "smell" of father for the "Sunny-
ness Memory Room."  

Fathers, as the years slip by, are you having such photographers taken for your boys and girls? As you toil to accumulate...
 Superiority of the Nonsmoker

Much of the sermonizing to boys on the evils of smoking is ineffective because it is illogical and unfair. Warnings are drawn from isolated and exceptional instances of the evil effects of smoking, and comparisons are made between smokers and nonsmokers, that, when analyzed, prove nothing.

Perhaps it was knowledge of that fact says The Youth's Companion, that led Dr. Pack of the University of Utah to attempt an investigation that should have definite and trustworthy results. He gathered his facts from the football squads of various colleges, and from the opinions of physical directors who have charge of them. He selected the football squads because they are likely to be made up of the cream of the air, for, at all the institutions considered, the eligibility rules bar men of low grade of physical development from the field. Too, the football men are more alike than the members of any group could be if taken at random.

Dr. Pack received detailed figures from six colleges. Of 210 candidates for positions on the eleven squads of six colleges 117 were nonsmokers and ninety-three were smokers; that is, men who habitually smoked fifteen cigarettes a day or more. One-third of the smokers and two-thirds of the nonsmokers made the teams, and the ratio was about the same for each of the colleges taken singly.

The lung capacity of the smokers was found to be on the average thirty cubic inches less per cent than that of the nonsmokers.

In every one of the colleges the smokers ranked lower in health than the nonsmokers; the average mark of the smokers was 74.5, of the nonsmokers 78.5. Moreover, the smokers had twice as many failures and conditions as the nonsmokers.

Thus, as from a fair test as well could be observed, when the young man who does not smoke has twice as good a chance as the smoker to make the eleven, has twice as many marks for his merit and character, any boy who wants to make the most of himself will find in the results of this investigation something worth thinking about—Exchange.

A Montana Experience

ANNE LOUISE BERRAY

"Mother, what does 'presence of mind' mean?" asked Henry, looking up from the big book she was reading.

"It's what you didn't have when the minister of Great Falls came to attend our church," spoke up nine-year-old Robert.

Mother sighed and took her head reprov ingly at Robert. Hortense's face was already flushed and there were tears in her eyes. Pauline and Richard had begun a boisterous laugh which stopped when they saw that Hortense was really hurt.

"Presence of mind is meaning kee ping one's wits about one in a time of danger," Mother explained. "Put away the book now, you have had quite enough of it. Father had presence of mind that night the lamp caught fire and he threw it out just in time to prevent a conflagration. Now you're to go over to Mrs. Graham's and get the last chif of tea, after that butter, and if you don't have a single disagreement by the way, there will be no coffee for six weeks. Go and get it right now by the short road this time, because I don't want you to be late.

She sighed again, to herself, as she dropped into a chair to watch the merry, rollicking brood out of sight. How did they think it over to Mr. Hortense, timid, bumbling, unsure, when danger re dder, happen to be born into such a fam ily of fearless, sturdy youngsters? She knew that three of them were happy as name was and you couldn't tell him," spoke up nine-year-old Robert.

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The Missionary Boxes of Grove Street Church

SARAH N. MCREERY

It was possible. I tell you Reverend George Ol¬
iver, I doubted the wisdom of your judg¬
ment when you gave up a good church after a three years' pastorate and came here. You preach such splendid ser¬
mons that you should have a big church," she finished.

"If you are the only not the only person who doubted my judgment," he responded, smilingly, "There are plenty of ministers in the city and in the state who have failed, and here was my call. I have never regretted the step. We had only six members when we came here, and now we have one hundred, with half as many more attend¬
ing the service quite regularly, which is encouraging in a town of only 250 in¬
tants. Of course, there is just the one church. It is not the preaching that counts so much any way; it is getting into touch with people. That is what I do here. Christ came into personal touch with the woman of Samaria, and she told others about Him. It is individuals that count. One tells another the second a third, and the influence of Christ's teachings in the teaching of a Pastor is something that sticks in the eye. "I have done hard work here in this mining town, but I see the results now. A Sunday school superintendent was once a drunkard. When a man has been the slave of a habit like that, when his family has known the pang of hunger, when they have been cold in winter with no coal in the bin, when there was little food in the house, scant clothing, and a pocketbook (that was almost empty) that meant something, then no one can laugh at the sympathy of Christ, and says, 'Christ in my life has made me a new man.' It is a wonderful privilege to tell, because the man or woman that can make them strong and hold them true.

"And, Eliza," Mrs. Oliver took up the thread of the conversation, "the Home Missionary Society has paid two hundred dollars of our salary, and our church here the other two hundred. Last Wednesday night after prayer meeting the people announced to George that they would pay another hundred this year, and that will leave only one hundred for the society. I tell you, we were proud of our people. When a man is an independent, and is self-respecting that it does not want the society to pay the minister's salary, it will not be long before it is self-supporting and ready to help other churches. Her face was alight with interest. "I begin to think that this family will not need mis¬
ion boxes much longer, for perhaps our salary can be increased, and the boxes can be sent elsewhere. By the way, George, you must have those boxes brought from the station. They were to arrive yester¬day. Mr. Olivers have sent two missionary boxes were sent to us, and they were scheduled to arrive on the same train. Why, yesterday Eliza brought the boxes, Eliza—the Grove Street Church of Carme'

"I believe our ladies did prepare a box, but I didn't find out where it was. You confi‐
ently have I not been to missionary meeting for three months. I have been so busi­
with other duties." She neglected to add that she gave a rather dilapidated hat to the committee, who called for her dona¬

At the moment there was a knock at the door; she then remem¬
bered the fact that she had to wait for the antitoxin to have full effect. Nothing else could be done. A sigh from the patient, and she stood again by his side looking down at him. What if he should die just that way, looking into his face with unknowing eyes and leave this world that wide gate after Him? She was quite calm as she felt the weak pulse. There are worse things than death—dishonor that blazon it forth is worse than death in the innocence of childhood.

She turned now to sit; and when she turned to the table and opened the copy of Lanier, it was only to read a line, then turn her head into the room with the words stirring in her brain:

"Yes, if Christ (called thine) now paced your street,
Then am I with His rebuke would swell."

"Thy hallowed!" She walked to the window and looked toward the east, thinking of that fine soul which fought so bravely in the hard battle against poverty and ill health—ought with never a lowering of his high ideal, and this is, perhaps, the secret of his success. As she stood watching the eastern sky the gryness began to lighten. Slowly, the first gray of the morn broke the horizon circling upward, giving warmth and life to the landscape.

"Have a care, my son! 'Tis dawn." She spoke softly, reverently, thinking of the poet as he wrote those brave lines with his soul facing death and always unfraid.

"I love you, mamma!" The voice was clear and strong. A swift movement and the mother was kneeling beside her boy, her arm about him, her kisses falling fast and regular as the heart beat of a little child. "You are my son! Your mother is not afraid now. At home or elsewhere He leads. 'Thy will be done.'"—Christian Advocate.

The Missionary Boxes of Grove Street Church

When Eliza Harrison stopped from the Pullman car at the depot on the last day the unfitness, shittiness appearance of the woman showed her the desolation of the little western town. Money must be borrowed, perhaps, to fit the young man for service; then work taken up and a few brief years spent in high-pressure methods, until the man left off and he became aware that he is getting a real grasp on life—he be overwhelmed by the conscious¬ness that he is in control of an older man, no longer suited to do what he has so laboriously and hopefully fitted himself to do.

With such thoughts stirring her brain, the mother knelt by her boy's bedside and looked thoughtfully at the child. The seven year-
The Work and the Workers

District News and Announcements

OKLAHOMA DISTRICT

We are still on the victory side on the Oklahoma District. Have just received two of our annual reports from the First Church, Tahlequah, and chai, Oklahoma. We had rain, sleet, and snow at each place, but God gave us victory. There were two saved at Bokhoma, and one joined our church. At Idabel, seventy were saved, and the church encouraged. Brother Amlin, the pastor, is a faithful man of God.

S. H. OWENS, Dist. Supt.

SOUTHEAST TENNESSEE DISTRICT

The work in this district is moving on very well. God is blessing and we are planning to push the work this year as never before. Our district is just one year old and we have had a battle in building churches and trying to get places opened for worship. The district needs a test for the coming summer's campaign and we make an appeal to the people who have some of the Lord's money that they would like to use that way to pray over the matter so we will know how it is in this way in the district. If you send to my address, Rt. 3, Santa Fe, Tenn, S. W. McGWAN, Dist. Supt.

KANSAS DISTRICT

We have just opened the battle in Grand Island, Nebraska, the third largest place in the state. It is a very wicked place, and we wish the Lord to manifest on their behalf to us, and give great success. There are some hungry souls coming out. We are looking for victory.

A. S. COCHRAN

NEW YORK DISTRICT

The blessing of God is manifested on the district, and under the leading of the King of kings, the pastors are achieving results for the Master, and for our beloved church. In November I conducted a twelve days' meeting with Rev. J. C. Nickerson, pastor of our church in Syracuse, N. Y. Brother Nickerson has done a noble work in this city. Satan had thoroughly intrenched himself in a few professed friends of holiness; but thank God this nest of unclean birds has been exposed and routed. The church is raising money to build in the early spring, and I know that under their present pastor they will soon have a church that will be a credit to our work.

The church is taking on new vigor under the leadership of their new pastor, Rev. J. R. Nicoll. I preached for them during December, and found a most beautiful and devoted spirit of sweet fellowship in their midst.

It was my privilege to visit Washington, D. C. recently, and preach four times in the Wesleyan churches. At Rev. H. B. Holsey has been pastor for the past ten years. I found a beautiful spirit of unity among the members, also a revival spirit, which made me feel happy to get prayers for prayers. Brother Holsey has done a great work in the national capital for holiness, and is still carrying on a vigorous campaign against sin. He has fine congregations at the future possibilities of this church. All they need now, is for the Lord to raise up some friend of friends to supply the money to build a church adapted to their work.
This is not an overdrawn picture. Nothing short of a manifestation of divine power in our behalf true promise, possible the needed victory. Therefore pray earnestly for us that the earth and hell, human and diabolical conditions may be broken up, and salvation's tide may flow in. This it is true that until there will be no refuge other than the open side and the flowing blood of the Lamb.

J. B. CREIGHTON

DALLAS DISTRICT

I am now on an extended trip on the district. January 5th was a most blessed day put in at Peniel. We held a very precious communion service in the morning. Five were at the altar at night; three blessed. Peniel is especially honored of God because they seek earnestly to honor Him. Monday, the extreme cold prevented us having service at Alba. As Brother Coughran puts in the week there I am sure there are better things for them. January 7th, at Gratz Station, there was no service, but that town never will get over that district assembly. Since Brother Coughran has had charge they have removed some dead weight, and advanced, so to speak, in their work. January 8th we had a good though not largely attended service at Edgewood. This new church is struggling and has met with much opposition from the start. The pastor who is coming up out of great tribulation to wash their robes in the blood of the Lamb. I am now on my way to Lufkin and other points on the south side of the district.

W. M. NELSON, Dist. Supt.

General Church News

KANSAS CITY, MO.

A history-making day, January 12th. Meetings run one week, to continue Sunday school scored well. A tense uncertainty, excitement of the people and some have said, "when we get religion, we want it as those people have it." Brother C. T. Dilley, of Nampa, Idaho, is evangelist, with Brother A. C. Watkin, and F. E. Tate of the "Church Herald" people as helpers. The evangelists have been doing some tremendous preaching backed by the power of the morning service, sequences of two acclaimed. Afternoon service good. Night service opened with a spirit of delightful liberty. One acclaimed—and then dear old Kansas City First Church, a genuine Pentecostal Church is one, Jan. 15th, the second great day, "is there heaven in this world!" was worth more than Morgan's millions. For the time being the devil retired to the hospital for an eye-plaster. We are sure he has his other eye on us, but Shad-rach's God is with us. Ehenezer!

F. M. LEHMAN

DENTRICH, IDAHO

We are in the midst of a battle against sin; Brother C. T. Dilley, of Nampa, Idaho, is evangelist, with Brothers A. C. Watkin and F. E. Tate of the "Church Herald" people as helpers. The evangelists have been doing some tremendous preaching backed by the power of the morning service, sequences of two acclaimed. Afternoon service good. Night service opened with a spirit of delightful liberty. One acclaimed—and their was dear old Kansas City First Church, a genuine Pentecostal Church is one, Jan. 15th, the second great day, "is there heaven in this world!" was worth more than Morgan's millions. For the time being the devil retired to the hospital for an eye-plaster. We are sure he has his other eye on us, but Shad-rach's God is with us. Ehenezer!

F. M. LEHMAN

The Idaho District needs your intercessory prayers for the coming year. We have three churches in this district. The distance from one to the other is greater than the distance from one to the other in our church connection. First, because the church population of Idaho is between a third and a half Mormon, as compared with the Protestant and Catholic churches of the state. Second, because there is the least possible degree of real spirituality in the Protestant churches. Third, because the Pentecostal Church of the Nazarene is not wanted in the state, and the churches in particular, need the vision, message and experience of the church of the Nazarene, and must bear it and receive it, or perish. Fourth, because the church is an open Bible, and as measured by its claims and standards, are practically heathen. Thousands of them are averse to any gospel appeal. High commercialism has gripped the churches and the outsiders, throat and heel, and love of money is the dominant curse of the state.

Dr. W. R. RUSSELL, Dist. Treas.

OAKLAND, CAL.

January 5th was a day long to be remembered in our church. The holding service was "The Fiery Test." Text: "The fire shall try every man's work of what sort it is." The Spirit of the Lord was present. Seven united with others in prayer. A blessed communion service followed the service. In the evening one man was converted, praying until he jumped to his feet exclaiming, "God save the day!" Another one said, "Brother Hempt was there with me and we were praying. She had been attending the Nazarene church, but her heart was hungry for something. She came with that gracious result. To God be all the glory. During the past year our Sunday school has raised $62.00 for Japanese missionary work, also $60.00 for Hallelujah Village through the "mite boxes." Sister Mary E. Makee is Sunday school superintendent, and to her tireless efforts much of the success is due. Our church has a goal of one hundred dollars a month to raise the church debt. One of our young men has devised a plan by which this is done by each member of the church paying a certain amount of money each month, and the congregational offering of every Sunday is used to pay the debt. One of our new churches has adopted this plan. We are looking for a revival that will move men toward God who are in sin and wretchedness.

E. M. ISAAC

DEPONT, DEPORT

While hindered, in this blak land country, by much rain, yet we are having a good meeting. God has blessed in every service. We have organized a Nazarene church here, with Brother Guthrie in charge. We pastor three churches in the 31st for a few days. I mean, by the grace of God, to enter every open door of usefulness and opportunity for the salvation of the lost.

EGAN, N. C.

We started from Boston with Eugene Puth, an evangelist, and Geo. Davis, a layman from Waltham, Mass., for a trip south. We have a goodly score of cases of salvation. Prayer that God may bless us and stir the country.

F. C. CHENEY

ELDON, IOWA

Last fall I joined the Pentecostal Church of the Nazarene, at Bloomfield, coming from the Free Methodist church. We reassembled the church building in this old town, and have opened up a meeting with a view of organizing a Pentecostal Church of the Nazarene as soon as practicable. A week ago last Sunday we advertised to the people of the town to have an open meeting to start the Nazarene Church in the town, and many cases of salvation and sanctification. Hallelujah! Miss Anna Christensen gave her experience and call to Africa. It was a great missionary service. Evangelist Greene sang with unusual power. We are at Latin, Cal., January 12th-26th.

FRED ST. CLAIR.
numbers. The prospect ahead of us is encouraging. Revs. A. W. Whitcomb and Harrison gave us great help for a few nights and over Sunday. Later Sisters Wells and Edwards held a ten days' meeting in which many souls were saved and sanctified. They were invited to return and held another meeting in June.

F. C. BEHNER.

COFFEEY, MO.

The fire broke out in the hall of the Pentecostal Church of the Nazarene at the watch-night meeting, and burned the last part of the church. The fire was caused by a night watchman who threw a match into new fields. Brother J. L. Cox is stirring things for God at Caruthersville. Brother Whitney is striking the old-fashioned line, is the right man in the right place, just what our church needs. While formal professors sit as critics, sinners are losing sleep, and the saints are pulling up the hill for greater things. God is with us! Amen! Witnessing others making a great revival at this writing with our district superintendent and the pastor, Tom Mason, in charge. Brother board, one of our Oklahoma products, is living up things on the Ellington circuit, and may he use a dozen gospel preachers in these hills. Calls are coming from every direction in this vicinity. Who will answer? Brother and Sister Wilson, the Wonder Workers of the West, stopped off at Ellington on his way to California, and sang and preached the old-time gospel during the holidays. Don't forget we have a missionary prayer meeting at Fort Scott. Missouri is making a very poor showing. The missionary envelopes are free for the asking. Let me know how many you need. Have a receiving missionary prayer meeting in your town, and let's come up along with this engaging revival at this writing with our district superintendent and the pastor, Tom Mason, in charge.

EUGENE HUDNALL.

DERRY, N. H.

The Lord is with us. We are having good meetings, and people are getting blessed. Two aged men have received the blessings of sanctification; one of them giving up the use of tobacco, which he had used for years, and laying aside a very large, conspicuous gold ring. We are having the meetings in the church, and the little church in a place where she can receive much greater blessings than she has yet. We want to see a real, old-fashioned, revival come to Derry. Praise God that His "hand is not shortened, that he can not save; neither is his ear heavy that it can not hear."

RUTH ACKERMAN.

ONTARIO, CAL.

We closed an eighteen days' meeting tonight with L. Milton Williams, evangelist. This city is not so suny yet. Brother does not forget his searchers on sin. Those who know say nothing has been like it in the history of this church. Fearless and uncompromising, yet kind and tender, he puts the sword at the heart of oppressors. Many things have taken place as the result. Steadily the meeting grew and closed with the building packed, and the altar too small to accommodate the seekers. We held a non-denominational Thanksgiving meeting, where the church is in a better condition and more hope of the future. Mrs. Williams was a valuable help in the last week.

C. W. GRIFFIN.

MALEN, MASS.

Praise the Lord! Last Sunday was a great day. J. M. and J. Harris were with us. Guy Wilson preached. Attendance was large, meetings were glorious, and souls were seeking the Lord. A wonderful record offering was taken in our Sunday school. The school is growing blessedly. We are planning great things for this city.

HERALD OF HOLINESS.

ELLINGTON, MO.

Missouri is gaining ground, with another good, live church organized at Fredericstown, Brother G. T. Taylor shepherding the flock. Our beloved district superintendent, Mark Whitney, has started work into new fields. Brother J. L. Cox is stirring things for God at Caruthersville. Brother Whitney is striking the old-fashioned line, is the right man in the right place, just what our church needs. While formal professors sit as critics, sinners are losing sleep, and the saints are pulling up the hill for greater things. God is with us! Amen! Witnessing others making a great revival at this writing with our district superintendent and the pastor, Tom Mason, in charge. Brother board, one of our Oklahoma products, is living up things on the Ellington circuit, and may he use a dozen gospel preachers in these hills. Calls are coming from every direction in this vicinity. Who will answer? Brother and Sister Wilson, the Wonder Workers of the West, stopped off at Ellington on his way to California, and sang and preached the old-time gospel during the holidays. Don't forget we have a missionary prayer meeting at Fort Scott. Missouri is making a very poor showing. The missionary envelopes are free for the asking. Let me know how many you need. Have a receiving missionary prayer meeting in your town, and let's come up along with this engaging revival at this writing with our district superintendent and the pastor, Tom Mason, in charge.

HUTCHINSON, KAS.

We just closed a great battle near Bucklin, Kas. Bibles that had not been read for eight or ten years were taken into service, and some of the hardest cases in the community were reached. Professors were dug up, backsliders were reclaimed, sinners were saved and believers sanctified. Our co-worker was A. F. Balmes, who preached with power sent down from above. I am glad there are some preachers who are not afraid to preach the truth. We closed on January 1st and left for the Kansas Holiness Institute, where we resume our school work for the rest of the school year, after which we will have some good dates for a camping meeting.

J. C. WALKER.

LOVELAND, COLO.

On the Saturday night before Thanksgiving, wife and I opened a meeting in the mission. On Thanksgiving Day we had an all-day prayer and fast, which brought victory to our souls. The meeting continued until January 1st. Quite a number were either saved or sanctified. We were made to rejoice over a few "new cases of salvation," and some very sad cases. We were given the privilege to work for our church to be able to preach the gospel to the poor. My health is good again.

C. M. HARRISON, REV. H. DEPPE.

LOWELL, MASS.

A twelve days' campaign of revival meetings has closed in victory, with Brother and Sister Roberts and Sister Taylor as evangelists. Surely God did help them much, preaching and singing a full salvation from all sin, and an awful hell to shun. God gave the increase. Deep, pungent conviction settled down upon the people, and many souls, far from God, sought with tears the pardon for sins or cleansing in the blood of Jesus for a pure heart. Brother Roberts does indeed get under the burden with the church, and he lifts mightily. Such earnest praying, with fasting, prevailed to melt up and break the hearts of many stagnating Sabbathists, for good. We held night-watch services, at which one hundred and fifty were present, and the tide of glory ran high. A few had to leave the meeting, having driven over 200 miles, to attend the last Sabbath revival meetings. He testified that he was well paid for his trip in getting to the best meeting he ever attended, and it is a mighty day of Holiness, to keep in touch with this great work of holiness.

C. A. IMHOFF.

SANTA ROSA, CAL.

We are praising God for the victory He has given us in Santa Rosa. In spite of many hindering causes, God has given us a campaign of five weeks. Brother J. E. Gaar closed a three weeks' meeting here Sunday night. God has greatly used and blessed this man of God in our district and his work was a benediction to all. Some thirty-seven souls were at the altar for salvation or sanctification during the campaign, many of whom got through good. Many have been won for God. Brother Gaar's Bible readings were pronounced by all to be the clearest, deepest and best in their line ever attended. We face the new year with every expectation of having the best year of blessed victory and real advance along all lines. Will commence another special campaign in February and push the battle for souls harder than ever.

M. R. DUTTON, Pastor.

LOJITA, TEXAS.

We are battling for the Lord in south Texas this winter. Have just closed a good meeting here, which was the first holiness meeting for this place. While there was considerable misunderstanding among the people, the Lord gave us a gracious victory, a goodly number of souls being blessed in a palpable manner. We expect to spend the spring months in Louisiana, if the Lord will, and we hope to have a year of blessed victory and reality advance along all lines. Will commence another special campaign in February and push the battle for souls harder than ever.

P. L. and MINNIE PIECE.

SHREVEPORT, LA.

God is blessing and giving victory in Shreveport, La., even though we be few in number and only about 600 members in our Pentecostal Church of the Nazarene. Since our annual assembly at Jonesboro, La., at which time I was appointed pastor for Shreveport church, we have had considerable work. We have ten men organized, and Brother H. F. Reynolds with us for a few days, in the opening up of revival services in our new church. After Brother Reynolds' departure, Brother E. B. Theus, of Alexandria, La., arrived here at home, and we have been busy for several days. The Lord honored these efforts by blessing a few souls and strengthening the saints. Rev. Josh Sanders, of Shreveport, has been helpful, and Brother Theus will leave to look after his church at Homer. The Nazarene church in Shreveport is located favorably in that we are in a district which has been
to a great extent neglected, and we believe there is great opportunity for doing work for God in bringing the lost to Christ. Help us to pray to that end. The church is located on Arlington Avenue, and there are three large S shops and is in a very favorable location. We are in order for anyone to reach us who may be passing through, it will only be necessary to take the “Fair Grounds” car on Texas street, getting off at Arlington and Arlington Avenue and walking one block. Yesterday (Sunday) the Lord was with us in the service. in the afternoon we organized a Sabbath school with an enrollment of sixteen.

W. EVANS BURNETT, Pastor.

KEENE, N. H.

We are having good, attentive audiences. The crowds are on the increase, the interest is increasing in the church and souls are being converted and sanctified. Sunday, January 5th, we received seven new members into the church. H. REES JONES, Pastor.

WASHINGTON, D. C.

We are having a precious meeting here in the Pentecostal church at Springfield. The scenes of holiness and Christian love and fellowship is steadily increasing, and there seems to be a renewed determination on the part of the people to be at their very best for God this new year. Our prayer meetings are being owned and blessed of God, and the Holy Ghost is present there, as is indicated by the beautiful Christlike spirit prevailing. The attendance at these week meetings is steadily on the increase. On Sunday, the first of the new year, we had a blessed communion service and reception of members. Brother Garrett Bush, Sr., his wife, Sister Beth Mahan, sister Pearl Willis, Sister G. Strickland, Sister George A. Gilbrath, and Brother William A. Brownley, were received into membership. Our young people have had just this evening the evening preaching service, and the sweet Christian spirit which prevails among the young people is beautiful to witness. C. L. B.

HUTCHINSON, KAS.

The district convention which was held here December 30,1912, to January 1, 1913, was fairly well attended, and was a good success and a great spiritual blessing. Our district superintendent Rev. A. S. Cool ran, came December 27th, and we began special services on that date, leading up to convention. Several of the pastors and some of the lay people from over the district were present. The program was well carried out and the evening services were times of salvation. General Superintendent H. F. Reynolds came to us for this convention. It proved to be a good experience, and all believe it was a great blessing to the church. The president of the institution is to be commended. The people are all getting along very well. We want to be with you in prayer. We are very much in need of the Spirit of God.

Sawyer, N. D.

We have just closed a successful meeting in our church at Sherburn, Minn. Rev. O. H. Janson and Evangelist J. H. Clymer were our helpers. The truth was preached, prejudice was broken and we would up a month of salvation and real victory. To God be all the glory. C. D. Norris, Pastor.

MAPLES MILL, ILL.

We came from Iowa on this work, the first of October. Found a small class, but a people with lives to back up their testimonies and willing to open their pocketbooks and push Bible holiness. This is a few days afterward, greatly helping us by his presence, counsel and ministry. Surely God is blessing the work and building it up on scriptural foundation. The enrollment of the school for the winter term is good, and the work starts well in spite of some peculiar trials, which we presume God allows for the testing of our faith and loyalty. H. A. Chambers, Pastor.

University Park, in charge of the singing. Our meeting ran three weeks and the Lord was with us in power. We saw six souls saved and one backslider reclaimed. The Lord has broken down much prejudice and given us the friendship of the people. We plan another meeting in the spring. C. J. Henderson.

BATH, MAINE

We began our second month’s pastorate yester­day and received six members. Have organi­zed our missionary committee and given out envelopes. A blessed missionary meeting was held last Friday. I preached two nights in Augusta, and one meeting in Bath, Maine. We see Jesus and victory every way we look.

J. W. GILLIES, Pastor.

FIRST CHURCH, LOS ANGELES

We can report without exaggeration that many of our services for the past few weeks have been unusual for spiritual demonstration, and we are daily receiving results. We are especially glad to report that a large number of men have found salvation. Children and girls and women have been at the altar, but especially the Sabbath girls. Brought surprises and strange and diversified experiences under the mighty outpourings of the Holy Spirit. He never operates exactly the same, and His manifestations are always fresh and new. Last Sabbath, January 5th, was raw and cold for this portion of the country; the coldest in twenty years. But our audiences were large and attentive. A most wonderful tide of salvation on that meant much, because it showed that as a people we have the raw edge. The young people had a great missionary meeting in the interest of Mexico, and the people spontaneously tossed $27 on the offering plate to help them send these children. One tithe envelope at night had $75 in it. Brother Cornell preached with help from God in the morning on the "Thrilling after God." In the evening the subject was, "A tough and a cure." Several persons sought the Lord at each service, but there was a marked break in the afternoon under the leading of Brother Treacy. And we believe the special meetings begin with Rev. W. F. Dallack as evangelist. We are ready for the greatest awakening in the history of this work to date. And we are going to the special meeting at Bath, Maine this Sunday school convention of the Southern California District of the Pentecostal Church of the Nazarene, Wednesday and Thursday, January 29th and 30th. At least 150 delegates will be present.

John Michel.

WARREN, PA

We commenced the new year in our regular Thursday night prayer meeting with seekers at the altar, praying through. Sunday, January 9th, was a good day with seekers sanctified at the morning service and others converted at night. The women of our church have started a Monday night prayer meeting. We begin special meetings February 9th, and we are constantly gaining "by little and little."

Rev. H. H. Nerry, Pastor.

God gave us a good day Sabbath, January 5th. Feeling our utter dependence on the blessed, faithful Holy Spirit, we proceeded to deliver the messages on our heart for this people. Great was the unveiling, inspiration and revelation. God is in our soul; we feel as though we can not put it into words. Glory to Jesus! Seekers were at the altar in both services. In the evening there was a woman past the age of eighty converted, being the first time in all her life to seek the Lord. The saints here are surely marching on to victory.

Mrs. H. H. NERRY.

notice

I have a few open dates for revivals and camp meetings. Address, 1605 So. Paxton, Sioux City, Ia. EDWIN E. HATFIELD.

notice

Will the pastors of the Pittsburg District who have not reminded for assembly meetings kindly set your time so at once, so we can settle with the Publishing House? This is the first of the year, and all accounts should be settled.

James M. Davidon, Secretary.

New Galilee, Pa.

Ready for Service

We are ready to enter the evangelistic field again; will correspond with any one desiring our help. I have been an evangelist for sev­eral years and preached in this area for twenty years. I would refer you to Brother Franey, district superintendent. H. F. Sheline, Grinnell, Iowa.

Announcement

We will begin a special meeting in our church at Lat, Cal., the 12th of January, to last three weeks. Rev. Fred St. Clair will be our evangelist, and Miss Nellie Greene will lead the singing. We would earnestly pray that the Lord may pour out His Spirit to save sinners and to sanctify believers.

John Michel.

Oklahoma Holiness College

Our school moves on with increasing interest. New year brought us a most excellent body of students. The student body is improving along all lines, especially in spirituality. Happiness and contentment seem to prevail, with a beauti­ful harmony and order as we have feared; the theological department, the students being well pleased with the new teacher.

We lost Professor Whitehurst early in the school year. He is a most excellent teacher and a valuable instructor. His going was a manifestation of, as he considered it, an interest in the college. It became apparent that the college was not running as well after conceiving together he thought the re­mainder of the members of the faculty could take care of his part of the work. He felt that his going would be best for him and for the school financially. This scrie feels sure that God has and will overrule to his and our good. He has wonderful capabilities and a magnani­mous spirit and will do well at any task he may undertake.

Soon after Professor Whitehurst's going, Dr.
PENIEL UNIVERSITY

The fall term of school, which proved to be one of the best in the history of the institution, closed December 20th. Spiritually we made steady progress from the first to the last of the term. A number of students were converted or sanctified in our dormitories and quite a few found God at our public altars. The revival meeting conducted by Brother W. F. Davis proved to be very interesting. A number found the Lord in these meetings, and all who were Christians at the beginning of the meeting were greatly inspired and built up in the divine life.

We had harmony of spirit and unity of effort in all departments and phases of the school work. The examinations given at the close of the term showed that the work had been thorough on the part of the teacher and the pupil.

The Philomathean Literary Society gave its annual program on the night of December 21st. The trustees and citizens of Peniel who have been here from the beginning and have attended practically all our programs, pronounced this one of the best, if not the best, ever given by any literary society in the history of the school. Much of the work was original, and all of it gave evidence of strong educational training. The spirit of the program was in harmony with holiness and was certainly an inspiration to the student body who gave perfect attention during the entire exercises.

The most of the students spent Christmas at their homes in various parts of the country. We have never seen the student body seem more interested in their homes.

Some of us once thought that it was impossible to give students board at twelve dollars a month that would be perfectly satisfactory to them—board at which they would never complain. In this we were sorely mistaken. Nor a complaint has been heard this year from a single student concerning our boarding department. This certainly speaks well of the character of the instructors and of the disposition of the student body. The best advertisers of an institution are its students and its graduates. We feel justified in boasting of the character of our students and the loyalty with which they support the school.

The winter term opened December 31st with the enrollment all that was expected. Quite a number of our students are working in the West during the term. The institution is progressing beautifully along all lines. There is a fine spirit among our people. The boys and girls are organizing themselves into prayer bands and are doing great work. We are determined to intensify interest along spiritual lines. Last Sabbath, the first of the new term, was indeed a good one. Brother Nelson, the district superintendent of the Dallas District, preached both morning and evening. His sermons were strong and emphasized the necessity of a right relation with God. At the close of the evening sermon several came to the altar and gave forth every form of deep, intense interest along spiritual lines.

Next Sabbath night Prof. J. W. Stokes, our science teacher, gave a lecture at seven o'clock in the college chapel, on science, and the boys and girls are organizing themselves into study clubs from the beginning to the end. Professor Stokes confined himself to three gases, hydrogen, oxygen and carbon-dioxide. There was no charge made, but a free-will offering was taken at the close to increase the efficiency of the already well-equipped physical laboratory. We feel greatly encouraged in the work of the institution, and believe that its best days are ahead.

Superintendents’ Directory

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GENERAL SUPERINTENDENTS

P. F. Buese … Los Angeles, Cal.
H. F. Reynolds … Oklahoma City, Okla.

DISTRICT SUPERINTENDENTS

ABILENE
J. M. Ellis … Box 175, Hamlin, Texas

ARKANSAS
G. E. Waddie … Beebe, Ark.

ALBERTA (CANADA) … Medicine Hat
W. B. Tait … Room 403 Grand Exchange, Calgary, Alberta.

ALABAMA
C. H. Lancaster … Jasper, Ala.

CHICAGO CENTRAL
J. M. Wisan, 721 Nelson St., … Indianapolis, Ind.

DALLAS
W. M. Nelson … Tezarkana, Texas

DENVER
H. C. Peterson … Denver, Colo.

EDMUND, Okla.

ENID, Okla.

F. E. Walker … Glendora, Cal.

MISSOURI

MARK Whitney … Independence, Mo.

NEW ENGLAND

L. F. Nunn … R. F. D., Sandbarvils, N. H.

NEW YORK
J. A. Ward, 1700 Dean St., Brooklyn, N. Y.

NORTHWEST

DeLance Wallace, 2110 W., Walla Walla, Wash.

SOUTHERN CALIFORNIA
W. C. Wilson, 667 N. Orange Ave., Pasadena, Calif.

SOUTHEASTERN
W. H. Harris … Hattiesburg, Miss.

SOUTHWESTERN
S. W. McGraw, R. F. D. No. 1, Santa Fe, N. Mex.

TAMPA, Florida

H. B. Heiser, 39-29 D. St., Washington, D. C.