SOME OF THE MARKS

The old man, or the carnal mind, has certain distinctive marks which clearly identify him. We mention only a few. These traits it will be seen are such as can only be reached by power divine through the blood of the Son of God. It will be seen also that this divine power must definitely reach and destroy this carnality before man can really be emancipated and made free indeed in Christ.

The first lineament we mention is a spirit of unbelief. Every Christian, prior to or without sanctification, experiences a spirit of dejection or extreme discouragement in times of pressure and opposition. There is a kind of disposition to yield or surrender, a lack of quietness and confidence in God. Sometimes it evinces itself in an over-anxious feeling whether things after all will come out just right, which produces, of course, a disposition to worry, complain and see only evil forebodings.

Sometimes there is in the heart of the converted man a conscious dishonest or deceitful disposition. We do not say he yields to it, but he feels the disposition, which he has to curb strenuously, to evade or cover the truth. Sometimes this spirit is in the sense of a false humility or a trend toward exaggeration. Very often it is an inclination to appear before others as better or greater than you feel and know yourself to be.

Sometimes this carnal nature appears in the guise of a tendency to pride or a feeling of inflation on account of some success or of one's personal appearance or gifts and abilities. Very often this manifestation is in a trend toward an undue self-important or independent spirit. The old man is never more fully at himself than when he assumes the role of stiffness or independence.

Very closely related to the preceding is his transition to the plane of self-will, which includes the unteachable spirit, the inclination to talk back, to harshness or sarcasm, to an unyielding or stubborn disposition. He prides himself thus on never being convinced. This is plain because he goes in evidently never to be convinced and comes out, of course, like he goes in.

One of the unloveliest of the manifestations of carnality is that which is seen in a disposition to fault-finding. Nothing is clean in its sight. There are flecks on the sun, brush even in the moon, and the stars twinkle instead of standing still. It tends to answer all commendations or eulogies of others with "That is true, I know, but—" and then comes the fleck, the cloud, the disparagement. The opposite hemisphere to this side of his nature is a disposition to love praise, a fondness of being coaxed and humored and coddled. This completes the sphere. A disposition to mar, derogate, blur and tear to shred others, but to be petted, patted, praised and pampered himself.

Another manifestation of this nature is the man-fearing spirit, a shrinking from faithful duty to those of wealth or position, a desire to be shielded from the offence of the cross, a hesitating, holding back, compromising spirit.

Another is seen in a jealous disposition—a spirit of envy shut up in the heart; it may be, its mouth kept shut by the hand being tightly pressed on it, thus preventing all noise and explosions from its existence. But it is there all the same. Sometimes it crops out in a greater fondness and frequency of speaking of the faults and failings than of the gifts and graces of others.

More closely even than in many of the preceding this carnality is felt to be in the hearts of many in a love of praise, or in uprisings of anger and impatience, or in lustful stirrings and carnal leanings. Many a man, though pardoned, is self-conscious of abysmal depths within him of evil, corruption, infamy—the very fires of hell. These smoulder and are suppressed and the best friend never dreams of their existence, but the man himself knows full well that he has but to uncease the chasm and social catastrophes would startle and overwhelm the community.

Now would it not be the profoundest mystery and an unanswerable impeachment of the atonement of Jesus Christ, if there were no remedy for this innate, conscious, known condition within the breast of every regenerated man? But God has not left His remedial work subject to impeachment on this account. He has made ample provision for an ample, complete, full salvation from all sin. As deep as sin reaches, has His love descended, as abysmal and tortuous as are the ways of sin are the reachings and stretches and boundless sweep of His infinite power; as polluting, putrid and palysing as is the foul stain of sin, so mighty and majestic is the efficacy of the blood to cleanse and purify and make whole.

"He is able also to save them to the uttermost that come unto God by him." "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin."

INTERNAL ENEMIES

The enemies of the Christian religion are without the fold of the church and also within the church, but those within are far more dangerous than the outside enemies. This is saying a great deal. When we consider the infidelity prevailing, the gross materialism which debases the public mind and conscience, the wild and reckless frenzy of commercialism, the attitude of open hostility and positive antagonism to the church so prevalent in the labor movement—when these and numerous other open enemies without are considered, it would not seem at first sight possible for the internal enemies to be more perilous or ruinous than this formidable array, but this is exactly the case. The trouble is that some of the internal enemies are of a nature which largely unites us for coping with these outside forces. Another sad feature of the case is, that a certain class of these internal evils are of the nature of a surrender to these outside enemies. So that the operation of these two classes of inward enemies leave the church stranded, betrayed on the one side most basely to the enemy by those of its own household, and paralyzed and disabled for successful warfare by others of the enemies within.

The course of many of the churches on the matter of worldly amusements and methods of raising money for church purposes is a virtual surrender of the church to the enemy. In these methods of raising money, the church adapts a thoroughly worldly method, and makes an appeal to the selfish instincts of human nature. In the matter of worldly amusements, the surrender has been complete and humiliating. The line of
demiration is gone between worldly and unworldly amusements. The tender conscience which once sought so sedulously to avoid the very appearance of evil has taken its leave of the churches.

The new theology and the higher criticism have invaded the church and found a welcome in the great pulpits and the great institutions of learning of the country. The Bible is destroyed and hangs in tatters from these pulpits and professors' chairs, an object of no belief, but rather of contempt and ribald jests with multitudes. Hell has been abolished, depravity made a myth, sin explained away, until it is so near nothing as to need neither condemnation nor atonement. Thus these churches have admitted these innovations which have absolutely paralyzed her, leaving her without a message, without a gospel to proclaim, without a lost race to proclaim it to, without sin which needs pardon, without a hell to warn men to shun.

We submit that the latter class of enemies have been far more deadly in their work than the first class mentioned. In fact they have absolutely rendered the church incapable of confronting the infidelity, commercialism and wickedness which stalks abroad through the world.

We unhesitatingly affirm that the deadliest blow ever aimed by the adversary has been the assault on the integrity and divine authority of the Holy Bible. This Book must be restored to the faith of the ministry and the churches before it can be reinstated in the shattered faith of the public at large. This is the initial work of reform which must precede and prepare the way for all the other ills that need treatment. A restored Bible in its entirety, in its divine authority, in its all-sufficiency as a rule of our faith and practice is the need, and to this we must address ourselves. That church which leads in this fight for a restored Bible, and demonstrates its old-time power to save and sanctify and nurture in the divine life by living examples among men and women, will be the church of the future. This is the church this world so much needs, and it is the church for which the world is waiting, and to which alone the world will turn for help and hope in its hours of weariness, sorrow and awakening.

In a recent number of The Century a writer, discussing the condition of the church, relates how a United States senator met three clergymen in different parts of the country, each one complaining about his ability to gain an audience. The senator asked the first man if he fully believed the entire Bible as the inspired word of God. The minister admitted that he had serious doubts. The senator asked the second man if he believed in a future life, and was told by the minister that he did not believe in a personal immortality, though the essence of life was perhaps indescribable. The senator asked the third man, pastor of an orthodox evangelical church, if he believed in the divinity of Jesus Christ and was told that "all men are divine." The people are hungering for the bread of heaven while such men are feeding them the husks of empty speculations and the vainest of mere theories. These are the enemies which the church should dread, but instead she is paying them richly to have dished out to her such poison and filth.

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**ITS EVIDENCE IN NATIONAL CHARACTER**

The power of the Christian religion is not only seen in the transformation of individual men, but also in its influence upon national characteristics. That nation which has been most distinguished for adherence to the graces and virtues and faiths of our Christ has ever been the nation most hardy, potent and aggressive. Nations distinguished for the rejection of the gospel of Jesus have been noted for fickleness, glitter and want of depth and real power. England accepted the reformation, with all the attendant blessings accompanying, and has ever since been distinguished for virility and progress. France made choice between Christ and Voltaire, choosing the latter, and that nation has never been distinguished equally with or even approaching England for those sturdy virtues which secured national greatness. Her chief distinction today is for vices and hollowness. Spain made her choice at a time when she was almost the mistress of the world, and accepted Romanism with all the superstition and retrogression involved in such a fatal choice. Gradually and constantly from that day to the present she has lost her power and prestige and now has descended from her once proud position of the greatest to one of the feeblest and weakest of nations. Carlyle said with truth: "The reformation was a judgment day for Europe when all the nations were presented with an open Bible and all the emancipation of heart and intellect which an open Bible involves."

The call comes to nations as to individuals: "Choose ye this day whom ye will serve," and decisive and destiny-determining is that choice. The Continet calls attention in a paragraph to the case of Scotland which is in point:

What has made the Scotch such a potent people? The traveler finds Scotchmen wherever in the world civilization has penetrated. They are leaders among men, and in all fields. Why? Assuredly one reason is that the people of this little northland have come to maturity and stability of soul-thought through religion. God is the most present of all realities to the Scot. The conscious of the eternal life have engrossed him more than the activities of this—and nobody ever accused him of being indifferent to this present world. But religion, the sense of God, the condition of God, the essence of the divine nature, is surely the deepest factor in the life of Scotland.

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**SUPERABUNDING EVIDENCE**

However much Gibbon may have lacked of being evangelical in his faith, he had faith in the existence of God. The marvelous temple of St. Sophia was erected by Justinian in the sixth century in Constantinople and required ten thousand men six years to build, and at its dedication the emperor exclaimed: "Glory be to God, who hath thought me worthy to accomplish so great a work; I have vanquished thee, O Solomon." Gibbon, closing a description of the matchless grace and beauty and wonder of this great temple which still stands as a Turkish mosque, says: "Yet how dull is the artifice, how insignificant is the labor, if it be compared with the formation of the vilest insect that crawls upon the surface of the temple."

This sentiment does credit to the brain and heart of this great historian. It puts to the blush many a man who wears the cloth and bears the lofty name of minister of God. This infidel candidly alleges that there is proof of the wisdom and power of God in the vilest insects while many of these ministers sent to preach the shed blood of the Son of this mighty God as revealed in His Word, so whittle and haggle at the divine and supernatural in the Bible and in personal religion as to leave nothing worthy the credence of the unsaved or the respect of the intelligent, if these so-called preachers are to be believed. The whole system of revealed religion is reduced to a nonsensical, milky, shadowy, semi-pagan philosophy not understood by these iconoclasts and not intelligible to men of sense.

What a God is ours? He is read in the lofty mountain, in the roar of the ocean, the thunder of the tempest, the shock of the earthquake and as well in the butterfly, the ant, the mole, the leaf, the lily, the zephyr, the sunbeam, the star, the aroma of the flower, and the sigh of the pine. Everywhere in all realms, in everything, no less in the small than in the great, is His voice heard uttering His being and His power and calling upon man to honor and believe Him. This God is able and good enough to give to lost men so much in need of it a revelation of His will authoritative and empowered to bring help equal to his needs. A Bible not divinely, supernaturally inspired is not the revelation man needs and must have to guide him out of this labyrinth of sin and confusion and darkness.
The Genuine Stuff

It takes the genuine stuff in human character to lead one to the duty of prompt and full apology for a wrong or a mistake. Many people of most excellent character in many respects, generous, friendly, chivalrous, of divers noble traits, are yet devoid of the manhood required to make acknowledgement of a wrong done and frankly ask forgiveness.

THE EDITOR’S SURVEY

The Drunkard’s Daughter

(These beautiful and touching verses were written by a young lady in reply to a friend who had called her a monomaniac on the subject of temperance.)

Go feel what I have been.
Sink ‘neath a blower father dealt.
And the cold, proud world’s scorn;
Then, as the years roll on from year to year,
The sole relief the scalding tear.

Go weep as I have wept,
Sink ‘neath a blower father dealt.
Go feel what I have been.
And hear the words that have burned my soul.

What Made Him an Enemy?

The run traffic on general principles preserves the eternal and relentless enmity of every patriot on the habitable globe. The business is beastly, wicked and devilish, without one single redeeming trait to dull its infancy or mitigate its mean existence. It is the immortal propagation and agglomeration of all the evils that curse humanity. It is every man’s foe. It is the offspring of hell, the patron and ally, friend and protector of every other infamy. No man who sells it can be a patriot, gentle or great; it is the curse of humanity’s foe, the dire traitor and scourge of youth, the despoiler of home, the robber of the peace of mothers’ hearts, and deserves to be exiled from human society as more dangerous than the leper and more deadly than the viper. Many men have striven along through life merely sentimental opponents of the liquor traffic, and require some rude awakening to arouse a real enmity to it. Rudyard Kipling was made a positive enemy to the traffic when he saw the way in which they were dealt with.

The poet Kipling sat in a fashionable restaurant and watched two young men as they entered, each leading a confiding young woman on the left arm. These young women entered the cafe where they left the establishment interlocked. They drank, not because they were thirsty, but in order to please their male companions. They had been deceived and deceived. “From that hour,” exclaimed Kipling, “I became the sworn enemy of the liquor traffic.”

An Up-to-Date Prayer

It is truly pathetic to see precious little women throwing themselves to a nervous frenzy trying to find the spiritual life by endless activity of service for the church. Many of these are earnest souls who have been so trained and have never had the opportunity of seeing the mistake of their course. They desire more pith than censure. Their eyes have been held open so that they have never been able to see “the more excellent way.” They are the harmless victims of a miserably debauched modern church sentiment which is an affront to Jesus Christ, an insult to common intelligence and a form of paganism.

We append from an exchange a striking burlesque on this whole system which is both humorous and severe:

Oh, Lord, I come to Thee in prayer once more, But pardon if I do not kneel Thine grace is precious, for my knees are sore With so much walking. In my chair instead I’ll sit at ease and humbly bow my head. I’ve broken in Thy vineyard as I know: I’ve sold ten tickets for the minstrel show; I’ve called on fifteen strangers in our town, Their contributions I have thrown out, But I’ve baked a pot of beans for Saturday’s spree; An old-time supper it is going to be. I’ve dressed three dolls, too, for our annual fair. And made a cake which we must raffle there. Now, with Thy boundless wisdom, so sublime, Thou knewest that these duties all take time; I have no time to fight my spirit’s foes, I have no time to mend my humble clothes. My children roam the streets from morn till night. I have no time to teach them what is right. But Thou, O Lord! considering all my care, Wilt count them righteous and wilt feed my lambs. Bless me the supper and the minstrel show, And put it in the hearts of all to go. Induce the visitors to patronize The men who in our program appear. Because I’ve chased these merchants till they hide. Whene’er they saw me coming—yes, they did! Increase the contributions to our fair, And let the people who assemble there; Bless Thou the giving spirit within. The flower table and the cake that’s sent. May our whole club be to Thy service blest, Our dancing party gayer than the rest. And when Thou bestowest these blessings, then We pray that Thou wilt bless our souls. Amen!

“The Greatest of These.”

The declaration of the apostle that “LOVE” is the greatest of all the Christian graces is vindicated in a thousand ways and facts pertinent to every observant
man. Love is the all-inclusive as well as the all-potent grace among the great galaxy of human attributes. It makes its way through all the others, and acts as a kind of lubricating influence rendering their operation easy, normal and efficient. Love is restraining in its influence, and in addition is constraining and sustaining. Our love to our neighbor may be refflected to us from all that would in any way offend or bring reproach upon His matchless name. It likewise constrains us to persevering service and to self-denial and long-suffering in His service. This world is made to be met and faced with a kind of ferocity, and love sweetly constrains us to press onward through all besetments and oppositions in the way of service and sacrifice, joyfully enduring all things for His sake who endured and gave so much for us. Love still further abides in its influence. We are cheered by the fact of His love so abundantly shed abroad in our hearts by the Holy Ghost given unto us. Who can not and will not endure as secondly love abides and is inwardly assured of His matchless love, and responsive our own love pours forth copiously to Him? This is that love which ABIDES. Newell Dwight Hills says forcefully of this abiding love:

Last of all, love abides because it gives joy in service and turns the great mind into the great heart. There are four hungry men in a house. There is the hunger for food and raiment, that gives harvest, tools and industries. There is the hunger for knowledge, that gives schools, bosoms, and opportunities. There is the hunger for fame, that gives office, rank, politics, parties and thrones of influence. There is the hunger for beauty, that gives the fine arts and makes beauty blossoms and flower. Finally, there is the hunger for affection, that gives homes, fireside songs and the one hundred thousand sweet flowers and fruits of service which can not grow without love. In vain the husbandman sow seed in February's frozen clods. But when the great lover comes, the harvest-making sun, and melts away the frost, and he takes the little seed in, and breaks it into life, and out of the sun lover's warmth comes the shock and sheaf. The scholar shining with cold white light, and thought, and the poor, holding the ignorant in contempt, is important to love. But whoever has a passionate love for the people, whoever yearns with compassion for the poor, seeing them as sheep that have no shepherd, has found a golden key to men's hearts.

Waking Up At Last

The Methodist Church seems waking up at last and is taking vigorous steps in the ministry of its people. Many of the church periodicals. The bishops of That church are bestriving themselves as if in alarm to see that the pastors do their duty in circulating their church papers. They are sending special and carefully prepared addresses to every preacher in the conferences they are to hold, calling upon them in stirring tones to act promptly in this matter and not rest until there is a church paper in every church home. There is a tone of alarm in this whole matter, and it is certainly to be hoped the bishops declare that next to an increase of ten per cent in membership in every charge in importance is a church paper in every home of the church. Zion's Herald is our authority for these facts. The editor says in his editorial in the subject the very thing which we are endeavoring to get our own preachers and evangelsists to see and act on before we face the calamitous condition which confronts us in the Methodist Church. He supposes substituting Nazarene Church for Methodist Church, make the application personally. We make this appeal to every preacher and evangelist in our church;

We are drawing attention to this because we believe it to be a matter of the first importance. The leaders are realizing the vital relation between the church paper and the life of the denomination. The fathers understood this, and they willed that it should be so. It is a work entirely for the modern pastor to say that he is not a "cavasser," that he has something else to do, and all that. That he is a busy man is true, but it is also true that the modern pastor should read the mission of the Methodist press to a very, very large extent. We might draw attention to the fact— which all pastors will substantiate—that in every home which they visit where Christian Science publications. Thus it is with every other institution that is gaining ground at the present time—they do so by circulating the printed press. Methodism neglects her church paper at her peril. The bishops, realizing this, are determined in every way possible to bring about a different condition of things from that which now exists.

How He Answers

Nothing is more absolutely devoid of the mechanical, the contractual or the precise than is prayer on the God side. In His answers to real prayer He is like He commands us to be in giving. He is the fountain of grace. He is all love. He answers prayer. He is like nothing but the fountain of love. He is like a spring of water, a well of living water, that is all its abundance, freeness, exuberance, and holy recklessness. He literally gives "good measure, pressed down, and shaken together, and running over." This is due to two causes. First, His infinite goodness is much more than we esteem our good works and our sacrifice can never exhaust. It is a mystery. He exhibits a spirit of abundance, freeness, exuberance, and holy recklessness. It is His nature. He can not help it. He loves to give and to give largely, liberally and continuously and our prayer is His opportunity thus to give. But, secondly, His infinite wisdom renders His answer to prayer always the same. He answereth the accustomed prayers after the accustomed manner. It is not His purpose to improve upon His promises. He answereth the accustomed prayers after the accustomed manner. It is not His purpose that we should do anything to make our prayers more effectual. He answereth the accustomed prayers after the accustomed manner. It is not His purpose that we should do anything to make our prayers more effectual. He answereth the accustomed prayers after the accustomed manner. It is not His purpose that we should do anything to make our prayers more effectual.

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The Only Basis of Hope

It is not by striking a balance between what we esteem our good works and our bad works during life that we are to determine as to our hope of heaven. No man, even were it possible for him to do naught but good works during the whole course of his life, who did good things, but the judgment of the world and that of the church, will cover with the fugacity of others, especially those given very early in the course of construction, but you yourself are the builder, and must be held for the quality of this enduring house, and that house is character.

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Only Christ to Cling To

Anna Olcott C. MEMMELIN

Only Christ to cling to, Out on a storm-tossed sea, Where never in sight of harbor Nor human help may be. Only Christ to cling to, In a world of change and change, Where some who loved us leave it, And hearts that were fond estrange.

Only Christ to cling to, When gone each earthly stay, When the roses are an enlivened And the bulwarks torn away.

Only Christ to cling to, When shaster the fairest home, When the golden ties are severed, And alone and sad we roam.

Only Christ to cling to, When dark and cold the way, When the tangled masses thick, And the clouds obscure the day.

Only Christ, ah, never Can grief or pain or blame Be ours, but each is lessoned At the breathing of Thy name!

Only Christ to cling to: On the destined sublime Of the soul that rocks not losses On the changing shoals of time.

Only Christ to cling to— To His word and promise cling! And the dungeon deep transfigures Our natural fear received. 'Where the spirit of God does not abide— Unto the least of these.'

Let us draw close to Him, That the joy of the Lord abide in us, His praise be continually in our mouth, And our hands outstretched in thanksgiving.

Our General Publishing Interests

Rev. J. N. SHORT

We have heard it said, "What is everybody's business is nobody's business." I have thought this is the case with some in a church. They seem to think they are submerged in the crowd, and their personal responsibility is swallowed up. That this may be so, and often is, in some churches may be true. But how can it be in our church? Our church stands for something definite and different from all other churches.

As a church, we stand for a positive, definite, intelligent experience of holiness unto the Lord. Because of this, we can neither be made to accept responsibility to God for what we are and for what we do, for the interest we have in His kingdom in the world, and the extension of it among men. Not to have this spirit, and interest, is to be lacking the experience we profess.

Because we profess holiness we have a special, personal interest in Jesus Christ, the Holy Spirit, and the work of Christ in the world. Then, having this experience, He never said to any more than it is His purpose for us to come. If we have the spirit of holiness we have the spirit of Christ, and feel in our measure as He feels. It is not possible to have this spirit and not be identified with Him in His sufferings, in all His plans and purposes in us and the church so it is written, "Unto you it is given in the Lord's day to be His living church, not only to believe in Him, but also to suffer for His sake."

We become identified with all His interests then as the true bride is with all the interests of her husband. The cause of Christ in this world then is on our heart. It is our cause. But to work intelligently, to concentrate our effort, we are wisely organized into churches, and thus into a general church. We do this that our efforts may be combined, intelligently organized, and directed to accomplish a definite purpose.

If spiritual people do not believe in being members of a church, they are people who have not much sense: not as much as the children of this world, who always organize for every conceivable end which they desire to work out, and which can only be by intelligent, combined effort. If all the members of a church have this practical sense as the children of this world, the cause of Christ would be more aggressive, and advance as it does not today. We belong to the Pentecostal Church of the Nazarene, because we believe in holiness according to the John Wesley idea: and that is according to the Pauline idea; and this is, definitely getting the experience, and then working it out. That is, working together with the church of Jesus Christ in saving men from sin.

Now it is just as proper for a believer to be interested only in saving his own little soul as it is for an individual church to be simply interested in itself, not considering the interests of the general body to which it belongs.

The individual church that narrows itself down to its own particular interests, losing sight of the general body, will soon dry up, become hidebound and die. If we live, we must stretch and grow, and cannot that be doing this. And now, the church generally is not divided into denominations called orthodox. And not only this, but real conversion, being born again, and the new birth, is not definitely preached, indeed never, or generally obtained in the general revivals.

More than this, the spirit of liberalism, the Unitarian spirit, is pervading our so-called orthodox churches until, as I personally know, and from the testimony of reliable men in the church, it is the spirit of real infidelity, in the form of higher, destructive criticism, is pervading the general churches to quite an extent. And this aims at Jesus Christ as the eternal Son of God, who came to do the work He came to do. It would dethrone Him.

Many of the leaders are questioning the authors and the authority of the Old Testament, calling much of it legendary, denying the fall of man, and thus the need of the Son of God to this world. This is permeating the church to an alarming extent. And the general church is so in the grip of this spirit, because of the lack of the spirit of Christ in its members, many of whom have never been converted, (and the number is fast increasing) that it does not look as if it could recover itself. It seems powerless at present to rise up in its might to rebuke this spirit.
They are whistling to keep their courage up, and glowing over what they are doing in building fine churches, and increasing their membership, saying nothing about the individual experience of men being saved from sin, and being built up in Christ Jesus. Thus they are increasing their membership at the expense of their power. To talk strong, definite experience of salvation from sin is to be generally considered a crank.

The question is, how can we stand against this? It needs a general, combined church, whose membership reaches far and wide, of one thought, one spirit, one heart and one way, to all stem the tide, and bring spiritual orthodoxy to the front and keep it there. And that is the truth as it is in Jesus.

But we can never be united to be one church, as churches of the Pentecost Church of the Nazarene, without a Publishing House, and the Printing Department of our Publishing House supported to keep us one in our thought, and to give out a pure literature to the world about us. We have no general interest as important as this. If we do not establish and maintain this, we are starving and killing the goate that lays the golden egg.

It has been a matter of surprise to me and real sorrow, that there has been so little response when the publishing interests of our church were to be presented at the Publishing Day or in any way to all our churches. My own church is small and poor, so much so that we can not build a church. But when they discovered that they contributed about one-sixth of all that was raised throughout all the churches, they were amazed, and inquiries after what it meant. That our churches are doing much in other directions I do not question.

But we can boom our own work and the cause of missions, and discover later that we have failed to accomplish the work of our church. Our general work by-and-by goes to pieces for lack of cohesion. Then we may be little independent churches here or there with no power or influence.

Our Publishing Day comes when we have to go there and there for literature for our churches and Sunday schools! And that day will come speedily if we do not as churches, and thus as a general church, take it upon our heart to financially establish our Publishing House, and support its interests. God will hold us to a strict account for this. Let my church or yours go down, yet let the Publishing House be established on a sure basis! This is more important to us at present than any other work of churches.

And we will miss our opportunity as a church if we push the cause of missions to the neglect of our Publishing House. I would do both, but under the present stress I would support our publishing house first.

If any of our people have money to will away, make your will, and do not forget the Publishing House of our church. It will be seed sown that will come up and bear fruit after we are dead, and till Jesus comes.

I pray for our Publishing House and its general interest daily. The time will come when we will be no people, and not be worthy to be called a people, if we think the general publishing interests are nothing to us as individuals, and at this time neglect to establish and make strong the general publishing interests of our church. Intelligent holiness says amen to this. To do this is to lay a strong foundation for the future, and keep us united.

Blessed Compensations

J. W. ARES

I gave my Lord my lily bed,
While on the stones my couch I spread;
Before my evening prayer was said
I had been honored by the Lord
And from His hand I took the crown;
Indeed, the crown of thorns He wore;
The thorns were cruel enough to be;
And lo! the cross is bearing me.

CHICAGO, ILL.

This is the case of some who have neglected the ministry of our church. The following is another:

An Inexpensive Plan for Holiness Conventions

C. W. BETH

It has occurred to the writer that if the pastors of a district would do according to Isaiah 4:5, when "they help every neighbor and every one that called on his brother, Be of good courage," numerous three-days' holiness conventions might be held all over the districts with comparatively little expense to local churches, and the benefit would be gathered in the great work of spreading scriptural holiness. Let the conventions be held Tuesday, Wednesday and Thursday, so as not to interfere with regular Sabbath services, and the work of the pastor. Let one help his neighboring pastor, with the distinct understanding that the church will have no other expense than the traveling expenses of the visiting pastor, his entertainment, and whatever they may wish to invest in literature. Then the pastor who has been thus assisted return the visit by giving the same service to the pastor who had assisted him. Have three services each day, in charge of the visiting pastor. Through the year the church has reaped at least fifty dollars worth of blessing from the visit of our Brother Martin, of Chicago (and his traveling expenses were only ten dollars). He was greatly helped in using and encouraging both pastor and people in the Advent work. The same can be said of our pastor at Grand Rapids, Mich., Rev. J. W. Lawrence, who thus exchanged conventions with these two brethren. Our people are delighted with the plan and have found it advantageous in many ways. If preferred, one day might be set apart in which to give special attention to Sunday school work, one day for missionary work, and the last day more distinctly for the direct interest of holiness. By this means the lovers of holiness thus intermingling and coming in contact with each other, and having opportunity for counsel and prayer, there will be closer fellowship and greater uniformity in our work. We have tried it and know it works fine. "Go then and do likewise." On with the battle!

Behold He Cometh!

J. B. McBURNE

The second coming of Jesus has been the hope of the people of God in all ages; it is the hope of His people today. To take this hope away from Zion would be to retard her progress, quench her real cause her love to wax cold, and many of her number to backslide, if not to be utterly destroyed. The heart of the church beats high with sweet anticipations of the day of the Saviour's appearing. The saints dead of the dispensation of the Father, have long been waiting for this blessed event. Their prophets had marvellous visions of the world-wide peace that should follow; the knowledge of the Lord would cover the earth as the waters cover the deep; when swords would be beaten into plowshares and spears into pruning hooks, and nations would not lift sword against nation in the near future, evils even more. (Mic. 4:3.) Then the cow and the bear should feed; their young ones should lie down together; and the lion should eat straw like an ox. The snacking child should play on the hole of the woman child should put his hand in the cockatrice's den. They should not hurt nor destroy in all God's holy mountain.

The poets have sung about this glorious time, and at every great event in the way of life there is an index finger pointing to that glad day. The Old Testament is full of prophecies relative to it.

When Jesus was with the twelve poor fishermen, He indoctrinated them with this thought. "The knowledge of the hearts of those who accepted Him as the world's great Redeemer, warning the unsaved, and exhorting them to prepare for the glorious meeting of a thousand years and an eternal reign with Him in the city of God. Whereverзамен meanings are as common as huts are in this country, gold only fit for pavement, where pearls are used to make gates, and diamonds sparkle in the walls. It is the home of the Bride forever, glory to God and to the Lamb!"

The second coming of Jesus was announced by the two white-robed messengers who stood by the disciples watching their ascending Lord. "This same Jesus which is taken up from you shall so come in like manner as ye have seen him go into heaven," was their utterance. The apostles gave not certain sound to this doctrine. Their epistles are full of it. Among the first words of the apocalyptic evangel were, "Behold, the Bridegroom cometh, and every eye shall see him; and all kinds of the earth shall wail because of him. Even so, Amen! Come, Lord Jesus!"

Since that time the blood-washed have been looking for Him, and we are still star-gazing. We are looking for Jesus to mount the clouds of power and glory, and in chariots of fire, with myriads of angels and redeemed spirits come sweeping down through blazing suns and burning stars in One cloud in the light of the heavenly host to the holiness camp meeting in the land of eternal blessedness.

Behold He cometh! Dear reader, keep on the white robe, free from the smut of the world, and be ready, "For at such a day and such an hour as ye think not the Son of Man cometh."

Our Day of Possibilities

C. H. STRONG

We have said a great deal, prophesied much, thought more, and hailed with gladness the coming of our church. We know not how great a field of usefulness we shall employ, and our possibilities from the beginning. Great enterprises have developed from small be-
ginnings; we can only anticipate. We know the field is before us, opportunities are being offered, the question is, Will we accept the challenge, and go forth to win the lost and bring them to the new life, the new world, the new land? Its history of achievement, efficiency and usefulness has indicated its position in the world. It has prospered and is prospering where failure was predicted. Shall it be our lot to have the same, and maintain and prolong the work. Thousands have been saved and sanctified at our altars, and many have been glorified as the result of the divine mission, fearless ministry and loyal laity. If nothing more were accomplished, it has handed to us all the effort, privation, suffering and sacrifice that has been encountered to make it a possibility.

Like every other organization that has been called of God, its human leaders have failed. It does not follow that if God endorses a movement it will not have battles, but rather the contrary. History and experience of individuals and churches prove this to be true. The blazing of the way, the finding of the right men, the carrying on of the ways heroic work and heroes are often martyrs, sometimes living martyrs. We have men who might be classed in this rank, men who are giving their lives in services for their enemies, friends and garments. We have men who have suffered isolation, hardship and pain for the glory of the cross, and will gladly do it again. It is such sacrificing spirits that keep us alive today and who make tomorrow beam with luster. God bless them all and increase their number.

The cause of God is always progressive. There is no place in His great plan for furloughs or retreats. His commands are to be up and doing, His watchword is前进,前进,前进. His own soldiers go on foot, and His watchword is forward, forward, forward.

Why Probation?    H. M. CHAMBERS

The Word says God created man in His own image; that is, in righteousness and true holiness. Man came from the hand of God lacking the moral sense. He must be tested to bring it into being. Morality is power to endure temptation. Man's moral possibilities were latent until after the Edenic temptation. Whether he is created good, one must be more than a man to be best fitted for heaven and its exalted associations. Every happy child gets from right choice and every stab of conscience from wrong choice, profit.

Right choice is the most precious privilege extended to created intelligences. It opens the door of salvation, of heaven and of eternal life. Choice is a most expensive matter. Life-blood is back of it and in it all along the way. Christian life is back of it and can be given in it from choice, and can honestly pray: "Test me further Lord! Heat the crucible hotter! Subject my consecration to closer and closer tests!"

Was it best to put angels and men on trial? Yes, else God would never have allowed it to God's conduct from the doubt side. Men underestimate the value of probation or they would not ask such questions doubtfully. The work of the saints in the religious world today to set man's judgment over against God's Word, and thus write man with a big M, and God with a little g.

"But," says one, "the cost of probation was so great." Yes indeed; but it cost no more than it was worth. "Does it not look like probation was a failure in heaven when, because of it, Lucifer and one-third of the angels fell?" Two-thirds of the angels successfully resisted the devil's temptation and were thereby lifted to a much higher moral plane. They are now angels by choice, which is much better than to be angels by creation merely. The one-third who fell had exactly the same light as the two-thirds and therefore are now demons by choice and without excuse. If the one-third must be shielded from the test in order to be held in heaven, heaven is better off without them.

No one is to be advised for being good if he can not help but be good. God does not propose to make us heavenly viruses with conscripts. He wants volunteers.

Now as to choice among men. It is stated that one-third of the human race are saved unconditionally because they die in irresponsible infancy. The remaining two-thirds are all under probation, the measure of its application being light. If one must be denied the power of choice in order to get to heaven, he ought not to go there. Heaven is too worthy a place to be gained by following the line of least resistance. We are to choose it in the face of diversity of temptations, and are reminded that we must through much tribulation enter into the kingdom of God.

Moral courage seeks light. The moral coward shuns it. In no other place is moral cowardice so pitiable and contemptible as under the eye of God. Under no other circumstances is moral courage so noble and heroic as under dim light. Instance, Savonarola, John Huss, Luther, the Wesleys and others who saw the truth in the midst of dim light and were thereby fitted to be heavenly luminaries and God inspired. The pioneer of the truth is the real hero.

Must I be carried to the skies On flowery beds of ease While others fought to win the prize And sang the songs of peace? 1 will bear the griefs of many And comfort many in sorrow. Sure I must fight if I would reign; Increase my courage, Lord! I'll bear the griefs of many and comfort many in sorrow. Supported by Thy Word.
**Mother and Little Ones**

**A' Old Played-Out Song**

It's the curious thing in creation,
Whenever I hear that old song,
"Do They Miss Me at Home?" I'm so beth-

"It's a thing that happens to us all."

My life seems as short as it's long—
For everthing 'pears like aadaceky
And then the glad chrip of the crickets
Kept a-hummin' that song 'til I ast her,
And I grope through the dark, lookin' up.

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along the village streets like small boys outside a circus tent, exchanging un­restrained bravado with the village lads whose ideals of urban young women they thus irrevocably lowered. And I felt all the time that they were acting that way because, carried away by the excitement of the moment, they had forgotten what they claimed was the real issue.

The local judge of a pretty village last spring had brought before him for trial three young men from the neighborhood.

These girls, charged with theft and the despoiling of property by a stern old native, claimed that they were acting that way because, carried away by the excitement of the moment, they had forgotten the wisdom of correct behavior, and the sadder because I knew spring had brought before him no word of greeting or cheer.

“Hello?”

“Can you read this?” asked the merchant, pointing out a certain passage in a paper.

“We'll go to the station and talk it over there,” said Mrs. Rakes.

“Fielden is a master of himself.”

The Boy Wanted

A merchant needed a boy and put the fol­lowing sign in his window: “Boy wanted— Wages, $4.00 a week; $6.00 to the right one. Thou shalt love thy neighbor as thyself.”

Many parents who had sons who were inter­ested, but the latter part of the notice puzzled them. They had never thought of teaching their boys to be masters of them­selves. However, many sent their sons to the merchant to apply for the situation. As each boy applied the merchant asked him, “Can you read?”

“Oh, sir,” was the frank reply. “Can you read this?” asked the merchant, pointing out a certain passage in a paper, “that?”

“Well, I can’t read it just now,” said the boy.

The merchant then took the boy into a back room, where all was quiet, and shut the door. To the boy he said: “I have minded him of his promise to read the passage through steadily, and without a break, and to read it aloud. He read the boy the paper and bravely started. While he was reading the merchant opened a basket, filled with little packages, and tummed them around the boy’s feet. Then temptation to turn and see the pup­pies and note what they were doing was too strong, the boy looked away from his read­ing, and was severely reproached.

Boy after boy underwent the same treat­ment, till seventy-six were thus trained and tested to their very foundation. And the last one found was who, in spite of the puppies playing around his feet, read straight through to the finish. When he had finished the merchant was delighted, and asked him, “Did you see the puppies or feel the ground feet when you were reading?”

“No, sir,”

“Did you know they were there?”

“Yes, sir.”

Why did you not look to see what they were doing?”

“I couldn’t, sir, while I was reading what I said I wanted.”

“Do you always do what you say you will?”

“Yes, sir,” I try to.”

“You are the boy I want,” said the mer­chant, enthusiastically.

He called up Mrs. Rakes and she named the plan for which she desired transportation, the old couple looked at each other with brightening faces and smiled.

“Well, I’ll stick close to her, father,” whis­pered the old woman happily. “She’s got a heart, too, and she looks like she knows the way.”

So, with nervousness abated, they waited while several other boys were announced, but when one, to them scarcely intelligible call brought the young lady to her feet they hurriedly turned over their baggage and closely followed her.

In the same coach, only a few seats removed from their friends beside, they established themselves where they could watch her every movement, and her arrangements covered. As they drew near the station, she let them go. When she left her place for luncheon and a cup of coffee, it was safe for them to do the same, provided they did not lose sight of her. When it was necessary to change cars, they troubled themselves with no inquiries or responsibility beyond that of keeping close by in her train.

It was not until they were nearing their common destination that the boys formed an acquaintanceship, when, after a few minutes’ chat, the old woman confessed gladly: “We’d love to go with you, if a tramp, father’s in me, but we’ve come safe all this way just followin’ you and doin’ as you are.”

The young leader laughted, but when she had seen them in their carriage at the hotel, she looked after them with moist eyes and a sudden thought of how many followers of like sort we may have in the Eternal City. Ignorance, carelessness, un­belief, love, link to most of us some other persons or animals beyond that of keeping close by in her train.

And thou shalt call his name Jesus, for he shall save his people from their sins.—Bible.
Announcements

TEACHER WANTED

The Nazarene University of Pasadena, Cal., would be glad to get in correspondence with some person who is in full sympathy with the teachings and work of the Pentecostal Church of the Nazarene and has the real fire from heaven in their life and can teach some good strong courses in Biology free from the evils of the modern evolutionary theory; also with some one of like character who can teach some strong courses in College English and History. Our school is growing so rapidly that we soon shall be compelled to enlarge our faculty and will have need for other strong teachers. Any such might get in correspondence with our president. Rev. E. P. Ellyson, at once.

PREACHERS’ MEETING

The next Preachers’ Meeting of the New England District will be held on Tuesday and Wednesday, February 12th, instead of the 4th and 5th, on account of repairs to the church building. The meeting will be held at Emmanuel church, Providence, R. I., Rev. John Norberry, pastor. Tuesday will be deaconess day, and Wednesday the preachers will hold forth. A full attendance is desired.

J. W. GILLES, Secretary.

REQUEST FOR PRAYER

Rev. George W. Byrd, our pastor at St. David and Virginia, Ill., asks prayers for his recovery to health.

NOTICE TO PASTORS AND CHURCHES OF IOWA DISTRICT

Rev. B. F. Shelton, of Grinnell, Iowa, is now open for revival work, so if you want a good meeting get him at once. If you are able to pay an evangelist, get him; if not, let him hear from you, and you will hear from him, he will come to your assistance. He is a man of much prayer and a good preacher; a true Nazarene.

B. T. FLANEY, Dist. Sept.

ALL-DAY MEETING

February 22nd an all-day meeting will be held in the Pentecostal Church of the Nazarene at Long Beach, Cal. Three services will be held, one in the morning, one in the afternoon and one at night. Dr. and Mrs. Ellyson and the University Quarterly will be present and take part in the services. In the evening service Dr. Ellyson will give his lecture on the Bible in Education. A great day is expected and the friends who are interested and care are invited to be present and to enjoy the day with us.

GREEN GROVE (ILL.) CAMP

The Green Grove encampment has gone into the hands of the Pentecostal Church of the Nazarene. The meeting there will be August 15th-15th. For further information address Rev. J. M. Wines, Dist. Supt., 124 Nelson St., Indianapolis, Ind. W. S. GREEN.

TO THE WASHINGTON-PHILADELPHIA DISTRICT

At the annual meeting of our district assembly the pastors were instructed to use the missionary envelope, provided by the general missionary headquarters, and send the money to the district treasurer monthly. We have twenty-one churches reported on our minutes. From fifteen the treasurer has received no report; only four churches have regularly reported. The treasurer of the general missionary board desires our assessment be paid. Will you please attend to your duties at once, and comply with the request of the general and district assemblies?

J. M. HARTZELL, Treasurer.


Brother Lyman Brough is in a meeting at Fairmont, Minn., which will run until February 9th. He is assisting Rev. H. P. Clymer in the Swedish Free Mission church.

Brothers Lewis and Matthews, enroute from Chicago to Newton, Kansas, where they will assist Pastor Mendell in a meeting, stopped off several days in Kansas City and joined in the services held in the Pentecostal Church of the Nazarene. Their ministry of song and preaching was greatly enjoyed, and was fruitful.

NEW ENGLAND, DISTRICT

Missionary Treasurer’s report for December

Cambridge, Mass. ................................ $ 6 16 26
Cliftondale, Mass. ...................... 2 20 8 92
Danielson, Conn. .................. 2 26 1 15
Pittsburg, Mass. ................. 4 50 17 16
Haverhill, Mass. ..................... 5 50 9 56
Johnson, Vt. ...................... 1 00 4 50
Knee, N. H. ................. 1 55 1 55
Lowell, Mass. .............. 8 00 32 15
Lyons, Mass. ...................... 4 16 7 15
Malden, Mass. .......... 2 00 8 21
Manchester, N. H. .. 2 00
New Bedford, Mass. .................. 4 00
Oxford, N. S. .................. 2 00 7 00
Peabody, Mass. .................. 7 30
Saco, Me. ...................... 1 10 3 30
South Portland, Me. ............... 1 66 13 34
Wardville, Vt. .............. 5 50

Total .................................. $35 47 150 81

Our District Foreign offering should average at least $170.00 a month. Beloved, does this find you earnestly praying for our missionaries, that the outgoing may be upon them; for the heathen, that they may be saved; for our people at home, that they may be stirred with the missionary spirit to glorify God and give of the offering that the Lord may send forth laborers; that the gospel of holiness may be planted in Jesus’ name in all the earth? Amen?

T. M. BROWN, Treasurer.

General Church News

GALPIN, MONT.

We closed in this place the 29th of December a three weeks’ meeting, for a union church. This was our second experience, and we sincerely hope that it will be the last; no one at the head; everybody boss! Lord deliver us. Sinners would get up in the meeting and ask professing Christians to get sanctified, and ask if they meant that it would hurt them if they got that thing that the evangelist was preaching about called sanctification.” At another time two sinners stood up and pre­ferred charges against professors right in the meeting. “Such is life in the wild west.” We saw the necessity of organized work, with some competent men at the head! In spite of all, a few got through to victory! Thank God for a church home where we are free from fanaticism on one hand and formalism on the other; where we can really focus on our own folks” (thank God!) in Minet, N. D., Rev. Oldham, pastor. God is giving us a real revival and a number have been saved and converted. We got our church to settle, Rev. N. D., to hold another meeting for our church in that place.

AUG. N. NILON.

DANIELSON, CONN.

Rev. R. J. Dixon, of Hartford, Conn., is with us in revival work, and is proving through. He is a blessed man of God, filled with the Spirit, and peerless in his preaching. Crown came nightly, and many prayed through to victory. There have been some conversions, but in the persecution that is going on we don’t like the meetings, and some of the young people from other churches who have come in and been convicted of sin, have been advised to stay away. “Our people,” one young lady told me, she was a member of a certain church, had never been converted, and wanted to go to the altar, but her employer and pastor had warned her not to do it. This is not the only Padres for our work here.

W. H. RAYMOND, Pastor.

LEICESTER, VT.

Our congregations are increasing, also our school and school assemblies. Some are getting quickened. We were told that the whole town is being stirred, but we know that some are having sleepless nights and seeking to get right with God. Some are getting victory in their home life. We are praying, working, believing and expecting a real revival three hundred and fifty-six days in the year.

BROTHER AND SISTER MIVERS.

NORTH HOPE, MICH.

We are battling for the Lord in this place even though we are but few in number and only recently organized as a Pentecostal Church of the Nazarene. No little opposition is manifested as these are the first holiness meetings that have been held in this place. There is considerable misunderstanding, and some prejudice among the people, but Jesus has promised to work through us. We have a praying band of twenty members and God is blessing our labors by constantly giving us souls. We have meetings on Tuesday and Thursday evening of each week. Our present quarters are not large enough for the regular attendance, but we are praying the good Lord to give us recruits enough so we can build a church in the near future, and we believe He will.

A. H. LEVELY,

HOLINESS IN RHODE ISLAND

Rhode Island, although the smallest state in the Union, has a holiness school: the Pentecostal Collegiate Institute, at North Seekutae; a holiness church, at North Seekutae, also; a holiness home, at Providence. There is also in this city a holiness rescue home, the New England Rest Cottage, that is indeed a haven of rest to many poor, helpless outcasts. There are four societies of the Pentecostal Church of the Nazarene in the state, located at Providence, North Seekutae, Bristol and Woonsocket. There is also a strong independent holiness church organized in Providence, the Church of Emmanuel, of which Rev. John Norberry is pastor. At Porta-
Marching On

MARRIOTT, ED

Columbus, Ohio

We closed our eight-day meeting at West Jefferson, Ohio, having the victory from the beginning. The attendance was good throughout, and closed with a crowded house. Several were converted and two sanctified. I would like to buy a good "Baby" organ to use in our summer campaign. Any one having such an organ for sale write me at 93 Dana Avenue, Columbus, Ohio.

A. D. WELCH, Evangelist.

ASHLAND, ORE.

We have a band of praying, uncompromising people, who pray the fire down from heaven and testify to the saving and sanctifying grace of our Lord. Tallina is soon going to be one of the real soul-saving stations, where some of the finest bands of young people you ever heard. The Sunday school is growing in number, is out of debt and has money in the treasury. A union meeting of three other churches is going on in town at present, but at our Sunday evening service almost every seat was taken in our church. The world is not hungering for a "joining meeting house" religion but is hungry for a godly good life and satisfies their souls. By the grace of God we are determined to hand out this kind to them. Our people can sing, pray, shout and all in the Spirit, and this will conviction to the unsaved ones and causes them to get hungry for it. I. G. MILYI, Pastor.

BOWIE, TEXAS

We have a nice church building worth about $1,500 and a membership of about 100. The work is going on fine. The Lord has been wonderfully blessing the work here, but we want to make this the best year yet. The writer was called as pastor, and we are going to do our best to make it good. They want to love their new pastor. As the assembly meets with us next fall, we are going to do our very best to have everything ready for it. I want to speak to the people. P. F. Kilman, one of our Nazarene preachers who came to us from the Baptist Church. He is a fine man, a good preacher and has the blessing. Any church will do well to get him to hold a meeting.

P. R. JARRELL, Pastor.

SEYMOUR, IND.

Yesterday was a precious day of victory. From the time the conference began, until the close of the services last night, which was nearly eleven o'clock, the liberty, union and power of the Holy Ghost was upon His people. There were four seekers and one was sanctified, Lord has blessed our people. As the conference nears the close we hope to convert to the Lord. The Sunday school and morning preaching service is on the increase. Quite a number of strangers are coming. A new Sunday school class has been started. Miss M. M. Kinney, Postoffice, Ind., assisting Brother Stell in a revival meeting. We are holding the fort here. The people are praying, the fire is falling and we are expecting greater things ahead.

MRS. M. T. BLYNDARY.

LAURENCE, KAS.

We commenced a meeting at a school house called Mound, January 5th, but the snow kept the people from coming and we closed and started a meeting in Lawrence, January 12th. God has been giving victory. Some have been saved and sanctified. We are expecting a great meeting. I have the help of four local preachers. Mrs. Henry Bignall is standing by me nobly and doing some of the preaching. Our young people are growing in grace. I believe we have one of the finest bands of young people you ever heard. C. HOWARD DAVIS, Pastor.
The Publisher's Point of View

A Demand Met

For years past many pastors have en­
quainted us with the word "Curriculum Speak­ing." We were preparing to publish it in Los Angeles just before the question of the new Publishing House came up. We call the attention of the reader in this issue, of the publication of this tract. We are about to put out ten thousand of them within thirty days. We know every pastor take up the matter and see if your people will not order enough to supply the congre­
gation.

Job Printing

A number of our friends have written us from time to time about the employment of printing. They thought to aid us in this work by sending us such work. Our shop is not equipped for commercial printing. In fact, it is not fully equipped for our own work. We have more work which is right in line with our mission of spreading scriptural holiness, than we can do, and we fully expect the Lord to keep our hearts and hands so full of that kind that we will never want any job printing.

We will do our best to do for our people such work as is a part of our church work, but we will not do a free hand in it. We cannot make any promises as to completion of work sent us.

A few of the districts have sent us their orders from his physician not to work from sixteen to eighteen hours a day at a shop is part of our church work, and we are to do our part. We will do our best to do for our people such work as is a part of our church work, but we will not do a free hand in it. We cannot make any promises as to completion of work sent us.

Where Did You Move From?

Many persons ask us to change the ad­
dress on their paper. It is simply stated in our instructions that we require both old and new addresses, yet so many persist in send­
ing in requests for change without giving their old address that we again call at­
tention to it. When requesting change of address, always give former address.

What is the Matter?

Why don't you get your paper? There is undoubtedly a reason. We receive many letters from our people asking why we have not sent them their paper. Yes, we make mistakes and accidents happen to addresses on our mail­ing list. Then we have to go out of the way of our business and send out notices to the subscribers. We publish our rule concerning the discontinuing of papers as a means of avoiding such inconvenience. Subscribers are expected to notify us of any change of address. We will do our best to correct it. We want to correct it. We are unable to do anything about it until we know something about it, until we know something is wrong.

When you write about such matters, don't take it for granted that we know all the particulars. Write us in such a way as to give us all the facts. We have eight peri­
dicals to look after and quite a large amount of mail in hand. To write us in such a way as to give us all the facts, we feel sure that you will pardon us for not being familiar with all the details of each individual subscription.

WEST SOMERVILLE, MASS.

The First Pentecostal Church of the Naz­
arene of Somerville, Mass., is holding a very successful series of meetings, which began on Friday evening, January 17th. That grand old man, Rev. Aaron Hartford, is with us in these services. Because of his recent illness, Sister Hartford is with him. He came to us while still a young man, and has taught his place to no preach more than once a day, and not over fifteen minutes at a time. After the morning service on Sunday, Brother Hartford seemed to be a little better. He told us that he would do anything more that day, but he dropped into the afternoon service and gave us a little talk. The saints were all praying that the Lord would heal and strengthen his body for the work that is be­
tween him. Sunday night at the close of the service, the united prayers of Brother Hartford and the congregation brought the fire down from heaven and Brother Hartford says he got a touch of the Lord right in the center of the service. The feeling was something that we could not get in the other two. Monday and Tuesday nights he looked ten years younger and was singing and preaching with his old-time vigor. God is wonderfully pouring out His Spirit and bless­
ing our people; some have been reclaimed; and we believe that some have been sanctified. We ask the prayers of God's saints that we may keep humble, and walk in the light that God through us may work works of righteousness and make our little church a blessing in this community.

H. C. TWEITCHELL

CHICAGO, ILL.

A memorial service for James C. Bohart, of Chicago, who departed this life December 29, 1912, at Evergreen, Ala., was held in the First Body of Holiness Church, Chicago, January 19th, at 2:30 p.m. The Abraham Lincoln G. A. R. Post, of which Brother Bohart had been an honored member for twenty­

years, was represented, and had part in the services. The commandment of the Lord is the most beautiful tribute to the memory of Com­

de B. Boart. The family were all present, be­

ning a large congregation of his old-time friends. The service was short and sweet. Hunt was the opening prayer. Brother and Sister Berry sang the "Eastern Gate" and "Some­
blessed Day." The pastor delivered the memorial ad­
dress. James C. Bohart was born December 12, 1848, near Henryville, Ind. He passed away December 30, 1912. He was converted when thirteen years of age, and joined the M.E. Church. He was a member of that church for four years. When the First Church of the Nazarene was organized in the city of Chicago, brother Bohart became a charter member. He loved the church and was a faithful soldier of the cross until his death. He sought and obtained the blessing of holiness under the preaching of Brother Bud Robinson, at a hol­

sanity convention held in this city, December, Chicago. January 26, 1904. Brother Bohart, though sick for a long time, was only cen­

fined to his bed for a week. When he saw the end near he left orders for the minis­

ters in the town of Evergreen be sent for that they might have a few words of prayer before he left them. A little later in the day he passed away.

A Demand Met

The Lord is giving us a great tide of salva­
sion; souls are praying through at nearly every service. There are four services on Sunday, and every night through the week. Two of these services are held in a mission in Concord, where the Lord is bless­ing and pouring out His Spirit. Conviction is on the people in both places. "The Lord is guiding us." He has given His light and at January 20th at the missionary meeting, the Lord saved a mother and her boy, the young boy having been brought up in a Roman Catholic Church. He feels that the enemy has only two years old, and there are but a few who are willing to go the Bible way, but thank the Lord for the few that can pray souls through for eternity. The pastors of the work here are Miss Goodwin, Rev. C. L. Knight. The Lord trusted them to build this church and establish holiness in this city.

There are already calls to come a few miles out of the city to churches. This is the Lord's work. The Lord is enlarging our hearts and also en­

larging our borders to seater holiness, not only in the city but outside. Holiness is the greatest thing in the world. G. V. BAILEY

COFFEE, MO.

We have had a glorious time. It is said to be the best meeting here in ten years. We had nineteen conversions and eleven sancti­
fied. Eleven united in this church. We be­

The Publisher’s Point of View
In spite of downpour of rain for several nights, bad roads, and other obstacles, God poured out His Spirit upon us and conviction, deep and pungent, came upon the people. There were from three to twelve seekers at every service. Besides those who prayed through at church, some were so convicted they came to the home where we were staying, seeking God, and several prayed through during the day in this way.

H. REES JONES.

REPORT FROM EMMANUEL CHURCH LOS ANGELES

Since our last report, we have changed the name of our local church from "The Compton Avenue Church" to "The Emmanuel Church."

NASHUA, MONT.

In the meetings held in Nashua and Galpin with Brother August A. Nilson, as evangelist, God was with us from the first and blessed. A few souls were restored and beautifully sanctified. Thank God for what was done. We organized a class at Nashua with five charter members, bought the old school house, and have a good church home to worship God in. It is almost paid for. Merchant C. C. Sargent gave us the lot, 90x120 feet. Our God is leading us to certain victory. JACOB LUCHSINGER.

MALDEN, MASS.

Amen! Glory! The New England District deacons and preachers met at our church last week. We were much blessed in having them, although the bad weather hindered the attendance somewhat. God bless them all! Again death has claimed one of our members, Sister Ella F. Davis. They are passing over! Soon we shall all be on the golden shore! Sunday was a blessed day. Everything going lively, and a great salvation meeting in the evening. The writer preached for our Cliftondale church in the evening. Brother Strong was with our Haverhill church. On with the hot fight!

LEROY D. PEAVEY.

VENICE, CAL.

Since our last report we have been going up Zoe's hill. Our God is fighting for us. However, we are doing all we know to do. Souls have been converted, reclaimed and sanctified at our altar. A few names have been added to the church. There is marked progress in the lives of the saints. While Venice is noted for its "play ground" and open wickedness, by the grace of God, we are determined to better conditions generally.

GEORGE J. FRANKLIN.

PONCA CITY, OKLA.

I am at Ponca City in an old-time revival, assisting Rev. J. L. Hill, our pastor here. Hill knows how to do things. He had the meeting under way here when I arrived, and the first night there were five in the altar, and all prayed clear through. The fire fell and the people shouted. We are in a mission hall on First street, near the glass factory, but will soon have to move to larger quarters if the crowds continue to come. We are here for victory; if it takes a month or more; we expect to see the day. We are still being paid by the Nazarene Rescue Home, but I am now in evangelistic work for the rest of the year.

C. B. JERNIGAN.

KRENS, N. H.

We closed our special meetings Sunday, January 19th. R. H. Whiteman, of Providence, R. I., was the leader in the fight. God blessed him while here. Rev. Thomas Kennedy, of Ware, Mass., gave us a lift on the way Sunday. The interest is very good. Brother and Sister Whitney and the pastor, Mr. Taylor will take up the work here February 19th.

H. REES JONES.

REPORT FROM EMMANUEL CHURCH LOS ANGELES

Since our last report, we have changed the name of our local church from "The Compton Avenue Church" to "The Emmanuel Church."

God is with us, causing His face to shine upon us that His name may be glorified. Last Sabbath, morning and evening, the heavens were opened above us and the services opened with shouts of victory. There was salvation at both services. During the year past, we have taken into membership thirty-six blessed folks; none of these are associated with labor unions, lodges, nor socialism. The Lord has enlarged our borders. Last fall we opened the Emmanuel private school, with an enrollment of sixty-four pupils; several have since been added. On Thanksgiving Day we took an offering to defray the expenses of starting the school and raised $1,175.00. This enables us to equip a third room, and engage the services of a third teacher for next fall. Last week the church purchased the fine lot adjoining our church property on the west; this gives us three lots on a paved street, with street car service in front of the door. We would not forget to mention also the Emmanuel Florence Mission, about three miles from the church, which is under the leadership of Brother Proctor Knott, and which is being blessed of the Lord.

LUCY P. KNOTT, Pastor.

MALDEN, M.O.

The Lord is still blessing the work and church at Caruthersville, and Malden is gaining ground. Just closed a meeting at Malden with twenty-eight professions. Brother London, of Des Arc holiness school was with us a few days and did some great singing, and people went their way through to God. Our district superintendent, Brother Mark Whitney, has been with us for a few days and gave us some good sermons. Brother Whitney is a Spirit-filled man and is doing good work on the district. Let us help him push the work to the glory of God.

J. L. COX.

BLOSSOM, TEXAS

Brother Land was on hand to fill his regular appointment last Sabbath, and as usual, gave us an excellent sermon at 11 a.m. Brother Whitehurst, of Peniel, agent for Peniel University, was present, and delivered two fine sermons. We enjoyed these messages from God's honored servants. The Spirit of the Lord was present, and we had a refreshing season. We are moving on.

V. A. WALKER.

SAN DIEGO, CAL.

Dr. and Mrs. E. P. Elyson and Brother and Sister J. F. Sanders were here for services Sunday, January 19th. Dr. Elyson gave his stirring address on "The Bible and Education" Sunday evening, and preached Sunday morning. Mrs. Elyson gave two evening messages and Brother Sanders related the wonderful story of his life in the afternoon service. God blessed every message and souls were at the altar seeking God. It was a great day. A striking incident of the day was the reception of a family of nine members and four generations into the church. It seems we are surprised by new things in San Diego. The mother of the family told me a week before that they had sent east for their letters, but a son's wife was unsaved, and she was anxious that all the family might enter the church. I said, "We will pray for her salvation." Wednesday I met the son on the street, and he invited me to supper next evening. Then I prayed God

HEAVEN OR HELL: WHICH?
By C. E. CORNELI

This little booklet is well adapted for use in any kind of gospel work. The author is adept at applying truth to the hearts of men. The booklet deserves a wide circulation. Many thousands have been sold already. 3 cents a copy; 2 for 5 cents; 25 cents a dozen; $2.00 a hundred, postpaid.

SIGNS AND MANIFESTATIONS
By T. C. UPHAM

This little book is especially helpful to those who have wrong conceptions of faith in God, but will prove helpful to every Christian. It is really a great book although small in bulk. Beautifully bound in bristol covers.

Five cents, postpaid.

THE CURE OF EVIL SPEAKING
By the Rev. John Wesley, M. A.

There has been a demand for this wonderful piece of literature in pamphlet form. We have published it in a form which will permit its free use as a tract.

Every pastor should see that every member of his congregation has a copy.

BUY IT! SELL IT! GIVE IT AWAY!

Sixteen pages and cover: 5 cents per copy or $1.25 a hundred, postpaid.

Sixteen pages without cover: 3 cents per copy, 4 for 10 cents, 12 for 25 cents, $2.00 a hundred, prepaid.
The Youth's Comrade
For 1913

We cannot be satisfied until The Youth's Comrade is circulated in every Sunday school where the aim is to promote real Salvation. We have greatly improved the paper and it is proving a blessing to our young people.

We must not only create in our young people an appetite for wholesome and elevating reading, but that reading must contribute to the spiritual growth of the Christian youth and seek to lead the unsaved to Christ.

A SERIAL STORY.

During the next quarter we will run a serial story by Mary C. Woodbury, which ought to be read in every family. The title is "Harry Harwood's Inheritance." This story alone is worth more than the price of a year's subscription. Don't miss it.

THE PILGRIM'S PROGRESS.

We are having Bunyan's immortal allegory re-arranged, using modern terms to express the original thought. The work is being done by Bro. C. A. McConnell, who is well able to do it successfully without marring the beauty of this wonderful production.

SPECIAL ARTICLES.

Every issue of The Youth's Comrade will contain a special article by some one of our pastors, evangelists or Christian workers. In addition to these we will present many special articles on educational and scientific topics.

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YOUNG FOLKS WILL READ.

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SAMPLES FREE

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

Herald of Holiness

District News Items

Mexican Mission, El Paso, Tex.

God is with us. Souls are seeking and finding the Lord. Increase in attendance and interest. Excellent spiritual prevalence among our people. Our English classes are on the up-grade. A young Greek, whom we met three months ago, asked me if I could give him a Greek Bible, which I did. He read it, the truth took hold of his heart, opened his eyes, and was soundly converted, not long ago. He is earnestly seeking the blessing of holiness, and I trust will soon find it.

S. D. ATHANS,
Supt. Northern Mexico Dist.

Iowa District

At Virginia, Ill., God gave us a good service the first night of 1913. They have a nice new church building well heated and lighted. Rev. George Boyd, the mail carrying pastor, is doing good work. We will assist him in a revival in the spring. At Kewanee, Ill., we were met at the train by Rev. A. F. Mosley, pastor, and the battle was soon on at the church. One was saved that night and some others during our week's stay. We found Brother Mosley and the people doing good work. We left Kewanee at 9:10 p.m., and 10:00 p.m. the following day we landed in Botna, Iowa, where we found Rev. S. M. Lehman, pastor, in the pulpit. Souls are getting through in the old-fashioned way. There are some choice souls here, and we are praying for a revival of power. New places are opening for our work, and we will have some new churches by the time the summer tent campaign opens. I have just called a meeting of our district advisory board at Marshalltown, February 4th & 5th, to arrange for the tent work, so any city in Iowa or western Illinois that wants a tent meeting and a Nazarene Church organized, write me or Rev. A. F. Mosley, secretary of advisory board, 104 E. South street, Kewanee, Ill. Our assembly minutes are now in the hands of the pastors and the people, so each church can tell what its missionary apportionment is. Get busy and have it all up in full, and as much above as you can. The last place I was pastor I was asked for $110.00 for missions, and we raised $225.01 for the year. Praise the Lord! and had no dishes to wash! So, brethren, let's get this all up and there will be no deficiencies to raise at the assembly at Kewanee, next September. God is giving victory at most of the churches on the district, but we can do better, by the grace of God, and let's do it. The Sunday schools of the district are growing; some of them nearly doubling what they were a few months ago.

B. T. FLANERY, Dist. Supt.

Oklahoma District

We have been in the southeast part of the district, and found some encouragement; and some things that were otherwise. There has been a great deal of rain, which hindered at almost every place. Notwithstanding this, we have had a good time; a few have been saved or sanctified at almost every place, and a few received into the church. We were with our church at Hugo last Sunday, where Brother Humphrey, our pastor, is doing a great work. I think that I heard more shouting in the three days that I was there, than I had heard since the district assembly. We are now at Durant, where we have a good little church, and a fine work, but it is raining so hard that we are not able to have the regular service.

S. H. OWENS, Dist. Supt.
The work is starting off with a real swing of victory this year. The Sunday school concerts continue to grow, the average attendance so far being 120. Our addition to the church will soon be completed, which will greatly help us in our work. In some of our services our people, as a whole, are full of faith and courage, and are looking unto Him for help at this time. Thank God for those who can say, "The Lord save me and the Lord take away, blessed be the name of the Lord." Yesterday was a blessed day, the saints made headway, and a seeker ploughed through to victory. The Holy Ghost was so strong among us in our services, and songs and shouted and cried. Glory! You need not look for us down in Egypt's sand, for we have pitched our tents far up in Beulah land. Hallelujah! O. F. G.

NEW GALILEE, PA.

Last Sabbath we preached on the importance of Sabbath school work, and ten of our Sunday school scholars came to the altar, prayed through, and testified to the saving power of God. To Him be all the glory! We have arranged for our new district superintendent, Rev. N. B. Herrell, to hold a revival meeting January 29th to February 7th. JAMES M. DAVIDSON.

OARAH, ARK.

Sunday day was a victory relating for the saints; a time of refreshment at both 11 a.m. and night. Like being in a revival. Sheets and prayers abound. This was at Allaire. The revival spirit is fast getting hold on us. A. B. LARK, Pastor.

MAYVILLE, TENN.

We began the meeting at this place on the 13th and had a victory for the saints from the first service. Miss Lula Dillidore is helping me. One soul was saved last night. We expect great things as the meeting goes on. This Pentecostal Church of the Nazarene is small in numbers, but, like Goliath, they got to theCore. Brother Cluck has done some blessed work through these beautiful hills of East Tennessee. We are planning to have tent meetings at California in one month's time and fall, in the next tent which the church has bought. We go from here to Heiskell, Tenn., where the people expect to organize a church and have Brother Albert McCammon to carry on the work. Our church, which is called "Sevier Home Mission," because of being on the old farm of ex-Governor John Sevier, is beautifully located at the forks of two pikes. We are one and a half miles from Noblins Springs and six miles from Knoxville. BLANCHE COKER, Pastor.

DAVENPORT, FLA.

Our meeting continues in progress. Rev. James McGhee, pastor of the Pensacola church, is assisting now, and Miss Trueblood and Rev. G. J. Prater and wife are still helping. We have organized a missionary prayer band among the children and now have a missionary in our missionary department. The Sunday school has been reorganized with Dr. F. H. Sime as superintendent.

C. C. BEATTY, Pastor.

McPHERSON, KAS.

Meetings began in the Free Methodist church building a little over two weeks ago, with the coming of our district superintendent, Brother Cochran. Cold, stormy weather interfered materially for about a week then when the weather improved attendance increased until it was thought best to move downtown to a hall. Our pastor, Brother Demorett, is being assisted by Brothers C. G. King and E. L. Johnson and Brother A. L. Everhart was with us for about ten days. The saints are burdened; one soul has been saved and sanctified, two reclaimed, one other sanctified, and two have gotten to the restoration stage.

LATER: The two latter have since prayed through, and one of them has taken the "double blessing." The other one, according to prayer meetings are held daily, where the saints are being given visions of and burdens for a lost world. Praise the Lord for the privilege of being burdened for souls.

MRS. E. B. BURKHOLDER.

FIRST CHURCH, LOS ANGELES

The battle is on. Rev. W. F. Dallas, evangelist, began with us yesterday, January 19th. The crowds were immense, and the spirit of the meetings good. About a dozen at the altar. We are anticipating a downtown before these meetings close. The church is prasing on as a unit. Year calendar and booklet setting forth the needs of the Publishing House is timely, and many of our people will respond. We must put the Publishing House on a sound financial basis. The whole church must awake.

C. E. CORNELL.

Opened up here yesterday with Brother Correll of First Church, Los Angeles, singing, great singing. Several prayed through at the services yesterday. Expecting a great time through the help of the Lord.

W. F. DALLAS.

ST. JOSEPH, MD.

I came to St. Joseph, November 14th to take charge of the work here. We formed a tent of fire-baptized, praying pilgrims without a pastor or a place to worship. A desirable location could not be found, so we all concluded to have a church in a holiness mission and tent opened up. We were here six weeks, and eleven souls were saved, and three sanctified. January 1st we obtained a desirable location, and a good church building all furnished and ready to move into. The Lord has met us with power, and the revival spirit is welling up in our church. We feel that God is in the work and there is a kind of a spirit is contagious. We are praying for a revival; victory must come this way. Our God is able to give us the desire of our hearts.

P. E. PUTNEY, Pastor.

IIlinois Holiness University

We are glad to report the work of the Lord still moving on in this place. The carpenters are at work putting the finishing touches to the recreation rooms and hallways. The electricians also have been busy recently. We have wired up the buildings with the electric light wires and putting up fixtures in the auditorium. We are glad we will be when we can say the new building "completed." We hope that our friends will plan to come to Olivet, as they may be passing near, and see this monument raised up to God and to holiness.

It is so pleasing to see the work of the present term may far exceed anything we have ever seen in depth and quality. We are being reminded constantly, by our president, that a holiness school is a place for good, hard, consecrated work for God, and no place for loafers or for those who desire to be carried through "on showy beds of ease." We are so grateful for the good discipline which prevails here. This is not an idea of our school, but there is a close relationship between duty to oneself and his work and duty to God.

There is a constant crowd on among the students. This morning the chapel service was thrown open for testimonies, and our courts were so filled we were called upon by the Lord to be obeyed by the notes of praise and victory which seemed to be so prevalent among the students. We are pressing forward to greater heights and greater things for the glory of God above us.

PROF. J. E. HOOVER.

BEAUTY FOR ASHES

By B. F. Haynes, D. D.

An excellent treatise on sanctification. Many points which are commonly slighted are given especial attention in this book. It deserves a wide circulation.

Rev. Ernest Dearn of Calgary, Alberta, sends an order for 250 copies and with these words:

"The little book "Beauty for Ashes," is a wonderful blessing, it is just what we have been looking for for years.

After having sold two hundred copies, Rev. C. E. Cornell, of Los Angeles, Calif., telegraphs:

Send another hundred "Beauty for Ashes" quickly."

"BEAUTY FOR ASHES"

"Here is another small publication on the doctrine and experience of sanctification, with this special point of view, that clear-headed and forcible writer, Rev. B. F. Haynes, D.D., is in earnest in his purpose. No one who reads the Wesleyan doctrine of sanctification, as set forth in Wesley's standards, need fear reading it. Our brother is sound. He shows clearly what this experience is, proves conclusively the existence of inward sin in the regenerate heart, tells of this subsequent religious experience, and takes some place to show the truth of this higher and better experience. And while the entire publication is good, the last chapter needs to be read and studied by so-called "holiness people," who need to be shown how conviction, repentance, and the gift of faith only mark the former stage. Our brother is sound, and his book is a guide to the latter.

Our author shows that holiness in the heart exhibits itself in the one experienced fruit of the Spirit, mentioned in Galatians 5th chapter, and his explanations upon several gracious fruits are very clear and forcible. His publication is worthy of a careful perusal."

CLEMENT C. CARY.

Atlanta, Ga., December 17, 1912.

DIAGNOSIS

"In the great need of the hour, I heard, recently, a minister of liberal education say, in essence, "I have a deep desire to be saved as Jesus and that they remain to this day with their own religion, which has acquired deficiency is the only depravity.

"Brother, diagnosis is the need of the hour. A failure at this point means failure not only in the holiness work but failure in the final results hereafter.

Our salvation must be understood to refer to "Beauty for Ashes," written by Rev. B. F. Haynes, D. D., and published by the Publishing House of the Pentecostal Church of the Nazarene. It is clear, succinct and strong. The chapter on sanctification is worth many times the price of the book.

Your fellow servant.

F. W. JOHNSON.

Send Orders at Once to PUBLISHING HOUSE OF THE PENTECOSTAL CHURCH OF THE NAZARENE 2100 TROOST AVE. KANSAS CITY, MO.
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TONALOA: District Superintendent

Tracy states in his letter, dated December 20th, that the native preacher’s child that was sick with smallpox, is doing well. Brother Fritland, Miss Nelson and Miss Nettie who had been in quarantine since the death of Miss Simmons were all well, and all of the missionaries were usually well. She further states that the Hindus were glad to see him and the other missionaries back, and that from the time of his arrival he had been on the field, he was much encouraged with the condition of the work, and felt as if he could keep the work open at Mehekbar and Janner we are on the verge of a great victory, and as far as he can see, “never more felt the presence of the Lord than since arriving here.”

CALCUITA: Miss Myrtle Mangum reports, in her letter of December 20th, that she already feels quite at home in her new surroundings and work, and that she and Sister Harns are hard at work with the study of the language, and were busy helping in any way that other missionaries could use them. She states that while there had been quite a lot of sickness in the Hope School and Orphanage, there had been only one death, and all of the sick were doing well, for which they were thanking God and taking courage. She will be looking forward to the arrival of Brother and Sister Eaton and daughter, and anticipating what a nice time they would have with the “American Mother” got there to assist in giving directions to the work.

BULDA: District Superintendent

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