EDITORIAL

THE most potent evidences of God's presence and power are not always the most conspicuous and visible. Sometimes these superior proofs are more remote and obscure. We are reminded of this fact in the study of the providential hand of God in preparing the world for the coming of Christ. It is a favorite theme of theologians to dwell on the manifest tokens of God's hand in the converging of certain great facts and changes in the Roman Empire which rendered the time of Christ's coming the most opportune and auspicious time at which He could possibly have come into the world for the inculcation and propagation of the principles of His new religion.

The Empire's sway over the civilized world, a period of universal peace prevailing, the Empire having reached the zenith of its glory, all roads leading to Rome over which poured the wealth, tribute and learning of the nations of the earth, the seeds of dissolution having been sown and the fruit being manifest to thoughtful men in the not very distant future—these and other features very manifestly pointed to a providential hand in timing the coming of Christ at a point in the world's history most favorable for the introduction and spread of His kingdom. There is, however, a combination of circumstances in the intellectual life of the Empire which, though less conspicuous, presents even a stronger evidence of the guiding hand of God.

For generations before Christ the reigning philosophy or religion of the Roman Empire had been Stoicism. Stoicism established beyond doubt in the public mind the distinctions between right and wrong. It inculcated the great doctrine of universal brotherhood. Zeno, its founder, long before the dawn of Christianity, laid down the broad principles that "all men are by nature equal, and that virtue alone establishes a difference between them." This system, however, was cold, proud and haughty, taught disdain of suffering, a disregard of death and a supreme contempt of tenderness, sympathy and all the gentler and more amiable human virtues. Its whole aim and trend was to develop the heroic and its fruit is seen in the typical Roman soldier.

The conquest of Greece introduced Greek philosophy into the Empire. This system emphasized the more amiable traits which received only the contempt of Stoicism. The emotional was brought to the front. Sympathy, generosity, and the amiable qualities were stressed as against the sternness and coldness of Stoicism. Thus the exaggeration of Stoicism was corrected while its worthy principles were retained, such as its brotherhood of man and its distinctions between right and wrong.

Egypt's contribution was as important and definitely marked. Under the teachings of her philosophy, a still further step was taken. The introspective, contemplative, meditative spirit was stressed. Religious reverence was revived and humility, prayerfulness and purity of thought were cultivated. The oratory of the heart was opened toward the Deity and in a spirit of worship it taught humanity to stand, as it were, with open heart and uplifted hands before God. The action and interaction of these philosophic systems had been going on for a hundred years until the insufficiency of each and of all three to meet humanity's need had been demonstrated and mankind stood ready, waiting and expectant for a new teacher and a new system. Their very experience with the existing systems had prepared them for the new teaching.

When Christ came His gospel took up within itself and utilized everything of truth which these preceding systems had possessed. The great distinctions between right and wrong and of the universal brotherhood of man as taught by the Stoics were reannounced and vitalized by the gospel. With the Greek it renewed the appeal to the gentle and more amiable qualities of nature, and inculcated love, sympathy and gentleness as among its cardinal aims. With the Egyptian philosophy it appealed to the inmost soul, claiming the adoration of the heart, the deepest reverence of the spirit and man's holiest worship. But it did not stop with theories. It vitalized and energized these by imposing a divine authority to command obedience, the cross of Calvary both as an example of self-sacrifice and love, and an object infinitely worthy of worship as having suffered the just for the unjust to bring men back to God.

It is easily seen what a vast amount of preparatory work had been thus done by these false philosophies for a hundred years, first by the moity of truth which each contained and taught, and secondly by the failure of each and of all to meet and satisfy the hunger of the human heart and mind.

There is not a more inspiring truth, one more encouraging to faith and hope, than the fact of God's ruling and over ruling in the doings of men and in the movements of human thought, making all things work together for the furtherance of His gospel and the ultimate good of the race. He has redeemed by the blood of His Son. The bleaching bones of defunct governments along the track of time is each in itself a mute witness to an overruling providence which gave to the dynasty of which it is but a memory a divine significance which related it to the onward sweep of His infinite purpose adown the ages. There isn't a philosophy, once proud of its nation of votaries and of its sway in the world, but which is now only become a memory having been made foolishness by the wisdom of God, that was not a link in the chain of God's means in bringing to the world the wisdom of God and the power of God. Thus literally it is true and has always been true that "all things work together for good to them that love God."

MISPLACED EMPHASIS

ANY of the leading church papers gave to the Men and Religion Forward Movement unqualified approval. Our position with respect to this Movement is well known, and we have not yet found cause to change our opinion. Many of the commentary articles in the press only tend to confirm our judgment. An editorial in the Continent analyzing and commending this Movement finds the climax of its merit in the fact which we very earnestly declare to be the very climax of its demerit. The Continent says that the power and wisdom of the Men and Religion Forward Movement lay in the fact that "Its cry was not so much 'Come to Jesus' as it was 'Live for Jesus.'" We submit that the policy and teaching indicated by the above is positively unscriptural and unsound. No man can live for Jesus unless he comes to Jesus. No man can live religion till he has it. A lamp can not shine until it is
lighted. This wretched perversion of scriptural truth in the matter of the necessity of conversion or a religious experience of grace as antecedent to a Christian life is in line with the teaching of very many of the leading pulpts of all the churches. It is a travesty on the gospel. It is in perfect consistency with the New Theology. If there be no sin or depravity, of course there can be no regeneration of the depraved heart, as no depraved heart exists.

It is just this widespread and popular heresy which has debouched the churches and rendered powerless the preachers who proclaim this miserable substitute for Bible truth. They have largely filled the churches by their teaching with people who are trying to “live for Jesus” without ever having “come to Jesus.” A far worse result than this, however, has come of such teaching. The great masses of intelligent people outside the churches who have never been reached and who seem so callous and difficult to reach, have been rendered largely so by this insult to their intelligence. Their common sense teaches them the futility of attempting to live a life which they do not possess. They know that the new birth precedes life-activity. The very fact of their seeing that the popular pulpts have shifted their entire position and have given up the new birth and propose a Christian life without the new birth preceding, has led people to throw away their belief in the necessity of a Christian life. The people have as much right to throw aside the Christian life as the pulpt has a right to throw aside the new birth. The preachers set the example and the people follow. It is simply a matter of choice. If prelates have a right to be laid on the temple of God’s truth each individual has a right to choose the part he will despise. What the preachers sow they reap. They sow speulations of divine truth and they reap the same in the people.

It is a serious matter to tamper with the Word of God. God has given us timely warning. A man touches the symmetry or integrity of God’s Word in its teaching on the great essentials of sin and salvation at his dire peril. Rather than do this the preacher had better surrender his pulpit and enter some profession, trade or business. The maladjustment among such doctrinal malfeasance is positive, explicit and is stated in terms which include no promise of repentance even upon the part of the offender. We quote the words which are about the last which God gives us in His inspired Book: “I testify unto every man that heareth the words of the prophecy of this book. If any man shall add unto them, God shall add unto him the plagues which are written in this book: and if any man shall take away from the words of the book of this prophecy, God shall take away his part from the tree of life, and out of the Holy City, which are written in this book.”

THE SAME Book of God says: “Except a man be born again he cannot see the kingdom of God.” This enunciates a distinct experience of grace. This is “coming to Jesus” and that it necessarily precedes and is a condition of “living for Jesus,” is not only abundantly and repeatedly stressed in Scripture, but is attested by reason, common sense, sound philosophy and the experience of multiplied thousands of Christians of all ages.

God is jealous particularly of two things—His name and His Word. The man who dares take the first in vain or mars the second by adding to or taking from its sacred contents, inures the displeasure of Heaven, insults God and impsirs, if he does not forfeit, his own salvation, and does a tragic harm to other souls coexistent with the reach of his influence.

MYSTERY AND GRACE

Mystery seems to be one of the departments in the school of Christ. There are very few things we understand about grace. Everything is shrouded in haze and mystery. The Father has so appointed for reasons doubtless wise but unknown to us. It is evidently best for us. Had it been otherwise the Father would have appointed it otherwise. It had it been best for us to live beneath a cloudless sky, it had it been more conducive to growth in grace, and in the knowledge of our Lord and Savior Jesus Christ, that we sail on a sea which never knew storms, we believe God would have ordered it. Love having thus appointed the mystery, our Father having “kindly veiled his eyes,” let us look at this appointment of providence as one department in the school of our Master, and get the most out of it possible for the nurture of our faith. We may rest assured that God can do more for us and bring greater things to us out of clouds and sunshine if we are only docile and trustful and faithful. Dr. Jossert says, in the Congregationalist:

“Lest that which would seem to be a quite reasonable concession on God’s part should be regarded as the highest form of limitation, and that man, in his nature, is so formed that he can neither understand nor appreciate spiritual things, Dr. Jossert declares that the mystery of the Christian faith is the mystery of God’s patience with us. The patience of God is the mystery of Christ, and every Christian is to believe that patience, and that while his particular gifts may be different from those of another, it is the mystery of his patience that God is making the highest gift to him.”

We MEAN the sea on which sail our so-called higher critics. The jars given these waters by archeology are more and more severe. Really we are almost fearful of a reaction in sympathy with the tempest-tossed critics. Excavations in Egypt, Assyria, Babylonia and other lands have for years mercilessly harried and humiliated these gentlemen. The recent book by Dr. Kyle, of Oberlin University, entitled “The Deciding Voice of the Monuments in Biblical Criticism,” which gave us unspeakable pleasure, contains evidences in the way of excavations and explorations in the field of archeology wonderfully reassuring to a devout believer and truly discouraging to the critics. It is marvelous how these buried monuments of past ages come forth now to establish and confirm Muses and the whole Word of God and to confound and humiliate the too ready critics. Another case in point comes in a letter to the Presbyterian Banner reporting a find at Pisidian Antioch by Sir William Ramsey. A favorite argument of critics has been that Luke was mistaken when he said (Luke 2:2) “This taxing was first made when Cyrenius was governor of Syria.” Of course this was enough and immediately “devout” scholars ran up the white flag and explained that the verse was an interpolation, etc., ad nauseam. Sir William Ramsey now shows from his researches at Antioch that Cyrenius was governor of Syria for three years from the year 10 before Christ. This taxing was “first made” when Cyrenius (Quirinius) was governor the first time and it was repeated, of course, from time to time, one of which times being when Joseph went up with Mary to be taxed, and there Christ was born. The Presbyterian Banner says, referring to the letter from Sir William Ramsey, and quoting him:

“We had a wonderful season at Pisidian Antioch. We found the epigraphic record, proving by abundant and approved evidence that Quirinius (Luke 2:2) was governing Syria, 10-7 B. C. This was the first enrollment when Quirinius in governing Syria.”

UNSEEN PROTECTION

THERE is room in the “little city of Dothan” for every child of God. Helplessness and hopelessness have no part in the makeup of a fullgrown Christian. Though surrounded by the unnumbered hosts of the enemy, Elisha and the young man were as safe in the little, unfenced city on the hill as if hidden away in an impregnable fortress. “Alas! my master.” “Lord, I pray thee, open his eyes.” Child of God, the Father puts no difference between you and the prophet. Open your eyes of faith! God’s hosts are all about you. They that be for you are more than they that be against you. Not one hair of your head shall fail without your Father’s notice.—C. A. McC.
The All-Inclusive Relation

There are numerous terms by which our saved relationship to God is expressed in the Word. "Disciple" is a striking designation, and beautifully signifies our relation of learners under the tutelage of Christ as our great Teacher. "Servants" is another term expressive of our obligation as learners, with an emphasis upon the useful and fine term. There is not so beautiful and expressive and so all-inclusive a term employed as that sweetest of all designations—"sons." The thought of sonship carries with it all the force of the word "servant," for the son owes obligations the highest and most momentous conceivable to the father. There is practically nothing in the word "disciple" that is not included in the word "son." After all the father is the teacher of all the children with the child. We mean of course to include the thought of motherhood. Sonship is of both father and mother. In the parent is the authority of discipline, the offices and duty of instruction the most conscientious, persistent and painstaking. Above all these implications is to be superadded the glorious thought and fact of love which is the fundamental fact and force in every relation of psychic bond, as it is in the higher relation of sonship to God. The thought, too, of inheritance comes in beautifully. All the father has is for his son. He lavishes of his upon the child of his love. The outlook of inheritance of privileges and blessings and wealth opens out inspiring before the eye of the child of a rich father. What a prospect opens out before the eye of him who is the son of the King? Mr. Moody illustrated the difference and the superiority of the sonship with that of "servant" or "guest," very impressively once. G. B. Hallock relates it in Herald and Prophesy:

He pictured a reception room in a private residence at an early morning hour. It was entered by a man who proceeded to open the shutters to let in the light. No one needed to be told that he was a servant. Shortly after another man entered. He walked around the room examining the portraits, paintings and ornaments as if they were new to him; and finally, taking a book, he sat down upon the floor and began to read. As he turned the pages the mail lying there on the table, hurried into the dining room to see if breakfast was ready, lifted one or two covers to see what was to be served. Then, hearing familiar footsteps in the reception room, he rushes in there and flings himself into the arms of the master of the house, who had just given the guest a warm handshake of welcome; but to this boy he gave a hug and a kiss. No one needed to be told that this boy was the son. Mr. Moody finished thus: "Truly we are the servants of God, and Jesus is our elder brother; we are joint heirs with Christ." "Behold what manner of love the Father hath bestowed upon us that we should be called the sons of God." What manner of man, then, are we? We are the guests of God, and it is an unbreakable honor to visit the King." Then, raising his voice with one of his glads shoutings, thrilling historic cadences, he added: "But we are more than servants; we are more than guests; we are the children of the great King. God is our Father, and Jesus is our elder brother; we are joint heirs with Christ." When he was asked how he did it, he replied: "I had great difficulty in making the too small book, but I became so interested in it and tried to commit it by memory, I should practice it, verse by verse, upon my neighbors, and I very often made mistakes, but I was not too much stuck." These two stories are true to life. Parents and teachers may well take the first one to heart. They are often distressed over the too small book, but, should we not become so interested in it, and try to commit it by memory, and I should practice it, verse by verse, upon my neighbors, and I very often make mistakes, but I was not too much stuck."

The Power of the Word

It is impossible in human language to adequately convey an impression of the wonderful power of the words of the Holy Spirit. The printed or spoken word may be immaterial but it does express fully the truth. Truly they are imperishable. A word or verse of Scripture can lie dormant in the human mind for fifty years and after this long lapse of time can rise in triumph and vitalizing energy and bring the man in penitence to the feet of the Saviour. The best statement of this miraculous power of the Word of God which we have ever seen is found in Heb. 4:12: "For the Word of God is quick and powerful, sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." In addition to this remarkable statement, in seeking the cause of the phenomenal vitality and invariable character of the Word, we have God's explicit declaration: "My Word will accomplish what I desire, and will prosper in the hearts of those who hear it." Very strikingly illustrative of the power of the Word is the following paragraph from the Continent:

In Dr. Massie's little book, "Men and the Kingdom," he tells two suggestive stories. One is of an old German, who told a company of behind bars until he had read the Scriptures. He had wandered away in sin for many years, and utterly neglected God and the Bible. Pausing in the narrative, he said with deep feeling, "But, brethren, after thirty years those beautiful words woke up." The other story is of a Korean convert, who had committed to memory the entire gospel of Matthew. When he was asked how he did it, he replied: "I had great difficulty in making the too small book, but I became so interested in it and tried to commit it by memory, I should practice it, verse by verse, upon my neighbors, and I very often made mistakes, but I was not too much stuck." These two stories are true to life. Parents and teachers may well take the first one to heart. They are often distressed over the too small book, but, should we not become so interested in it, and try to commit it by memory, and I should practice it, verse by verse, upon my neighbors, and I very often make mistakes, but I was not too much stuck."

God and the Nations

History is no longer considered a dead-letter of events, the mere chronicle of the doings and change of the fortunes of the nations of the world. History is vitalized by an overruling Divine Mind exercising a superintending providence and making all things work together for the ultimate accomplishment of the great purpose of the God of nations. The world's greatest historians recognize this fact. Even Gibbon, though a skeptic, contended that the ruins of the Roman capitol, saw and felt and owned the interwoven hand of a superior destiny from which he could not avert his eyes if he would. Shall not we then recognize amidst the ruins of humanity in all the ages, the same ruling and overruling hand which this man of noble genius who had never bowed the knee to Christ, recognized in the wreck of Rome? History is but a record of God's track and ages. Sometimes we have to read it backward to find its true significance, but its footprints are there and will be recognized sooner or later. Herald and Prophesy says pointedly:

The old Hebrew prophets had a great deal to say about the various kingdoms and countries realizing, forcefully, the providential dealings of God. He declared that as little it is an impressive thing to read their words as to Egypt, Syria, Babylon and Assyria, and to Rome, which has since been placed in ruins. It is God active in His dealings with China, India, Mexico, Russia, France and Italy. This is God's world. The devil is trying to rule it, but he is being thwarted. But, as at other times and in other lands, God is saying to him as to the sea, "Hither shalt thou come and no farther, and here shall thy proud waves come to their fall, and the rulers, and nations are being moved and disposed of in the way that will best advance His righteous purposes. We do not see far ahead, but God does and He is arranging all things for the best. In the fall of a sparrow and in the decline of an empire the will of God is accomplished.
Patience Waiting

Patiently waiting is the true attitude of God’s children. Though most of God’s ways and methods and movements are obscured in mystery and we can hope to know fully of very little of these here below, we may yet learn somewhat and gain very largely in grace and strength and sweetness by patiently waiting upon His inspiration and unanswerable exchange giving the following hopeful view:

God’s plan is not so obscured but that His children may obtain a glimpse now and then, put in a lever here and there, and turn its streams into new channels. There is much to die for, but more to live for. The thing of highest value, for the vast multitudes while a favored few pile up fortunes which they and their posterity could not legitimately expend in a thousand years. The child of God should have no trouble on this subject. One fact remains infallibly true and that is that these rich people have no pockets in their shrouds. Not one penny of all their vast accumulations can they carry with them beyond the grave. He has left them as poor and dependent and helpless as the inmates of any county poorhouse in the land. And if they have neglected that better part, the claims of Jesus Christ, they enter eternally spiritual punners as well. The child of God possesses real riches. The graces of the Spirit enlarge, enrich and embellish the soul and constitute literal riches of the soul which go with a man through death and beyond the grave, fashioning and directing his destiny through all eternity. Dr. Jowett says with force in Congregationalist:

What is the character of these riches which a man can take with him through the grave? Happily there are spiritual millionaires unreckoned to us in the World of God. And we have them moving about in common life today. What are they like? How does Scripture describe them? There is one of the characters they are rich in faith.” Their souls are endowed with a delicate perceptiveness which apprehends and anticipates all things. There is a fine sensitiveness of touch which, behind aggressive material presences, can feel the movements of the heavenly world. And this exquisite feeling of the unseen endows their spirits with the further grace of an audacious venturousness. They step out into unknown enterprises with amazing confidence. Their pride is in the God who has manifested in a glorious audacity which leaves the man of the world confounded. But there is a third feature of the character that is “rich in faith.” It possesses a holy hilarity. Indeed, how can it be otherwise? How can a man be daunted and cheerless when he sees that the mountains are “full of horses and chariots of fire.” How can he sink into gloomy deponency when he apprehends “the power of the resurrection?” A man who can say, “He hath delivered me from all my fears,” is bound to be fearless. When the grace goes down and the heart begins to sing, “Then was our mouth filled with laughter and our tongue with rejoicing.”

The Rich Ones

This in an age of colossal fortunes it is inevitable that discontent should be widespread in the minds of the poor and moderately circumstanced. Men will wonder why such inequality. They will ask why such grinding want facing such aggregations of wealth. They will wonder why life is a weary struggle, and enter the bare necessities of existence with the vast multitudes while a favored few pile up fortunes which they and their posterity could not legitimately expend in a thousand years. The child of God should have no trouble on this subject. One fact remains infallibly true and that is that these rich people have no pockets in their shrouds. Not one penny of all their vast accumulations can they carry with them beyond the grave. He has left them as poor and dependent and helpless as the inmates of any county poorhouse in the land. And if they have neglected that better part, the claims of Jesus Christ, they enter eternally spiritual punners as well. The child of God possesses real riches. The graces of the Spirit enlarge, enrich and embellish the soul and constitute literal riches of the soul which go with a man through death and beyond the grave, fashioning and directing his destiny through all eternity. Dr. Jowett says with force in Congregationalist:

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Blinded

We are persuaded that Satan’s chief engine of operation and his cardinal of vice is, to a very large extent, the art of blinding the eyes of people. We have often wondered why it was so difficult to get young people embarking on bad habits to heed the advice of older heads and look forward to the ultimate and inevitable outcome of such habits in wrecked manhood and debauched character. It seems impossible to get them to look a hair’s breadth beyond present indulgence and enjoyment. Their eyes are entirely closed to all consequences. The devil’s work here is manifest. “He hath blinded their eyes, and he hardened their heart: lest they should see with their eyes, and perceive with their heart, and should turn again, and I should heal them.”

Our only way of meeting Satan is by prevention. The nursery is the place to get in our work of forestalling this blinding and deception by Satan. Careful instruction and diligent religious culture of the young from their earliest years is the surest and the only safeguard against this Satanic work. We commend this plaintive wail from Charles Lamb to the thoughtful reading of young people:

The waters have gone over me. But out of the blackness we have cried and cried out to all those who have but set a foot in the perilous flood. Could the youth, to whom the flavor of his first wine is delicious as the boy of 11 who in some newly-discovered paradise, look into my desolation, and be made to understand what a dreary thing it is when a man shall feel himself, with all that he possesses, and yet let not to be able to forget a time when it was otherwise, to bear the pitiable spectacle of his own self-righteousness; and that he be never to finish with last night’s drinking, and feverishly looking forward to this night’s repetition of the folly, could he feel the body of death out of which he cries and cries and cries, could he have delivered, it were enough to made him dash the sparkling beverage to the earth in all the pride of its mantling temptation.

Suffering

There are labyrinths of mystery in suffering. A thousand questions arise respecting it which we cannot answer. Why should there be suffering? Why should the good suffer? why the marked seeming inequality in the allotment of suffering among men? Many of the most pressing and hard questions baffle all attempts at satisfactory answer. But amid the obscurity which encircles the subject and the helplessness of reason to solve the mystery there is one glorious fact connected with it which is full of comfort, light and joy. That fact is, that our God is greater than all suffering, bigger than all mystery and mightier than every difficulty. He has us and all that pertains to us in His hands and can make all things work together for good to us. He can come into the direst sufferings, into the saddest lot, into the deepest gloom and bring out of it a blessing rich and strong for His own. How this should nerve us to endure. How this should fill us with hope and cheer in dark hours. J. Y. Ewart says with truth:

Let us look this grief also squarely in the face. It is a truth that a stern and solid fact back in our past. We can not now change that fact. We can not call back to our home the departed loved one. We can not now help the disappointment which is fast approaching the heart. For some reason, to Him wise, God brought that sorrow into our lives. And that sorrow, that wound, like all the hard things in human life, will serve to make us know, to know, and to know, that there must be a real and needed contribution to the ennobling and beautifying of our lives and our equipment for service. This is a challenge to our faith. He is thus inviting us to a deeper walk, a more childlike trust in Him. And remember, that behind the clouds the sun of His genuine love for you is still shining.
The Supremacy of God's Kingdom

E. M. ISMAC

The four kings Daniel saw are a most fitting symbol of all that is of this world—its pomp, its power, its pride, its eulogy, and its carnal desires of every stripe. It is God whose powers are not of this world. Their pomp and power wielded no small influence in the world. They possessed great power, and did marvelous things, but they were base and low. We find the fury of the Lion, the brutality of the Bear, the swiftness of the Leopard, and the destructiveness of the fourth beast, whose name is not given but who is the most brutal of them all.

These represent the nature of sin. It appears in many forms, but in all is always beastly, destructive, selfish, continence and crush. Men without God are more brutal than any beast of the forest. There is nothing so horrible as sin. Men become brutish under its sway. Fathers become tyrants, mothers forget their offspring, sons forget their mothers, and daughters become fornicators. There is nothing so heinous as a man without God. He becomes dominated by Satan, filled with his own depraved opinions, abusive in his disposition, and sooner or later falls to rise no more, a victim of his own choice and apostasy.

These worldly powers all come to a sad end. Where is the great kingdom of Babylon today? Where is the splendor of the Roman empire? Where is the boasted learning of Greece? These are but illustrious fragments of the kingdoms that all sin will bring us. It matters not whether the sin be personal, ecclesiastical, or national, it will meet the same sad fate. It may be Rome, or it may be a Roman: it may be America, or it may be an American. Sin is no respecter of persons or of nations. It is altogether deadly in its effects upon men and nations.

But there is another power in this world. There is another King who is the Prince of the kings of the earth. His kingdom in its present form may not be that which Daniel saw, for those who have lost their spiritual vision, but to the man who sees God, and whose heart is clean, there is seen a power at work in this world that will in time banish all the kingdoms of darkness and bring peace to the habitation of man. Daniel saw this King. He was moving among the clouds of heaven toward the ancient or days. It must have been a glorious vision. It was the Son of God ascending from His victorious death and resurrection on earth and His conquest over hell, leading captivity captive that He might give gifts unto men—up, up saw Him go, among the clouds until He stood before the Father to receive His kingdom that was to have dominion over all the nations of the earth, to an everlasting kingdom that never is to pass away.

This world has not yet measured arms with the Son of God. It has not properly estimated the Babe of Bethlehem. It has not grasped the thunder of His power. It is still beholding the four beasts, and so taken up with them that the Man of Calvary has been lost sight of by the great mass. But this Babe was born to conquer. He has never faltered a moment. He has not been discouraged an instant. It was a conqueror when in the manger. He conquered when living in Nazareth. He met the battalions of hell in the wilderness and rose above the power of His tempters, and made them stand back with fear. He has never been understood. It is to be feared that His avowed friends have often misrepresented Him. They have not always understood His mission. He cannot do the work of men, but not of God. He had no armies, no navies, but He came to die that we might live. It is a strange mystery: we stand back and wonder. His love has baffled us. He is rich in mercy. His blood avails for all the race. He will win, but not by force of arms. He will not follow the four beasts in their method of doing things—no, He will adopt another method entirely. They crush. He crushes those who have crushed others. He will crush His own blood; they seek to be ministered unto, but He will minister unto others; they cause distress and woe, He will relieve the bruised and wounded wherever they are.

Those who follow Him must not even hope to escape suffering and sorrow. It is their portion. There is much of it for His body, the Church, to suffer. We are told that all who have sown the seed of every selfish interest, forsaken all that pertains to the beasts of the wilderness, and walk humbly with Him in white. We know not what glories may be ours in the ages to come, but we wait patiently, knowing that He doeth all things well, and it will be ours to wave the palm of victory over every foe in the grand Kingdom coming where sin will have no place, and

Socialists and Their Blasphemous Catechism

REV. C. E. CORNELIUS

Socialists have Sunday schools, both in England and America, and they are organizing these Sunday schools in many of the cities of America, evidently to cleverly capture the young and mould their minds for the doctrines of spoliation, irreligion, and social anarchy. There are not a few good men and women who have been influenced by this movement. These men and women have not known the subtle and persistent influence that has been, and is now, at work to overthrow the Bible and all true religion. It is time that Christians were awake.

The text-books of Socialists in the educational work among the children are drastically antagonistic to Christianity. A text-book published by Germania, Chicago, known as "The Little Catechism," is blasphemous and utterly vile. This catechism was first published and circulated among the American-Bohemian socialistic and anarchistic schools; but it now has a wide circulation in the homes of all classes of socialists, American as well as foreign-born, having been translated into English and other languages for that purpose. Much of this catechism is too vile to reproduce here. What is here given is taken from the Pacific Coast Magazine, the official journal of the Brotherhood of Independent Mechanics, a very sane and reputable journal.

"By means of cunning misrepresentations and perversion of facts, children are made to take a wrong outlook upon life, to confiscate every right they have. Their mental balance is upset: they are invited to rebel against fancied wrongs, and to develop a feeling of bitter hatred against fellow citizens from whom they have suffered no harm.

"In this way by sowing the poisonous seeds of prejudice and class hatred in virgin soil of youthful minds, it hopes later on to reap the harvest of revolution. In other words, the Socialist Sunday school as it exists in England and America, is a deliberate, coldly planned, cleverly conceived device to capture the young for the doctrines of spoliation, irreligion, and social anarchy."

Following is a part of this blasphemous catechism. Let American Socialists who have any regard for the Bible and Christian religion, please read carefully.

Question: What is God?
Answer: God is a word used to designate an imaginary being, which people of themselves have devised.

Q. Is it true that God has never been revealed?
A. As there is no God He could not reveal Himself.

Q. What is heaven?
A. Heaven is an imaginary place which
churches have devised as a charm to entice their believers.
Q. How did man originate?
A. Man is the image of God.

Q. Has man an immortal soul as Christianity teaches?
A. Man has no soul; it is only an imagination.

Q. Who is Jesus Christ?
A. Jesus Christ was the Son of a Jewish girl named Mary.

Q. Is he the Son of God?
A. There is no God and therefore there can be no God's son.

Q. What do we know of the birth of Christ? [The church teaches that the ascension is not fit for print.]
Q. Did Christ rise from the dead as Christianity teaches?
A. The report about Christ rising from the dead is a fable.

Q. Is it true that after Christ's death the apostles received the Holy Ghost?
A. It is not; the apostles had imbibed too freely of wine, and their dizzy heads imagined all sorts of queer things.

Q. Did Christ ascend into heaven?
A. He did not; what the church teaches is a nonsensical fable, because there is no heaven, and there is no place to ascend to.

Q. Will Christ come again to the earth?
A. He did not, because no dead person can ever come back.

Q. Will Christ return on the judgment day?
A. There will be no judgment day; that is also a fable, so that preachers could scare people and hold them in their grasp. Man has no soul, neither had Christ any soul. All these things have been invented by the churches.

Q. What is the Holy Spirit?
A. The Holy Spirit is an imaginary existing only in the minds of crazy religious people.

Q. Is Christianity desirable?
A. Christianity is not advantageous to us, but is harmful because it makes us spiritual cripples. By its teachings of blasphemy after death it deceives the people. Christianity is the greatest obstacle to the progress of mankind, therefore it is the duty of every citizen to help wipe out Christianity. All churches are impudent humbugs.

Q. Is there communion of saints?
A. No, because there is no God, no saints, no soul, and therefore our prayers are wholly useless and only a waste of time, which should be spent on more sensible things.

Q. What is our duty when we have learned there is no God?
A. We should teach this knowledge to others.

Q. Do we owe a duty to God?
A. There is no God, therefore we owe Him no duty.

Q. Should we take the name of God in vain?
A. Yes; because the name of God has no meaning.

Q. Does Christianity stand for right?
A. It stands for and supports all that is wrong.

Q. Should we pray?
A. We would not. By prayer we only waste time, as there is no God. If we are given to prayer we gradually become imbeciles.

Q. But preachers say that prayer helps us.
A. What of that?

Q. That is a contemptible humbug.

H E R A L D O F H O L I N E S S

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We would add our mite in an effort to clarify the situation to those who find it hard to reconcile this doctrine with the doctrine of divine love and mercy.

To the student of the Scriptures it is apparent that there is much of figure in the New Testament as well as the Old, and if we will search the Scriptures with unprejudiced minds, letting Scripture interpret Scripture, we will find much of light upon this subject that prejudice and fear have rejected.

In the past, as one can readily see by the perusal of the sermons of somewhat noted worthies of a generation or two ago, and even now, there is often heard the preaching of hell with a special vindictive stress on the thought of fire and brimstone and the vengeance of Almighty God, that does not set well with the expressions of divine compassion and long suffering otherwise spoken of in the Word.

To us the Scriptures perfectly reconcile the thought of hell, not only with that of a just God, but also with the thought of a merciful and compassionate Savior.

In the first place, the Word teaches us that eternal death is not the will of God, but it is the wages of sin; for “the wages of sin is death”; whereas the Lord “is not willing that any should perish, but that all should come to repentence.”

Second: God in His Word never shirks responsibility. “I have made and I will bear,” is His word and often in the Bible punishment administered by man or the elements coming as a result of the breaking of law is spoken of as the direct action of Almighty God.

Paul the apostle recognizes this when he speaks of himself as the “prisoner of the Lord,” and he was; although those that put him in prison were doubtless children of the devil. God assumes the burden of His permissive provisions as well as for His actual mandates and the judgments following.

Thus God is spoken of as sending men to hell. Why? Because having created men, He must find a place for those who refuse His will and reject His mercy.

We doubt if there was any provision made for hell in the first creation, but with the fall of the angels it became necessary to prepare a place for them, and we, if we reject the grace of God, must necessarily go to the same place. Matt. 25:41.

If God will send us there. He can do no otherwise. We can not be permitted to contaminate heaven, and if left on earth we would soon altogether curse it, and extirpation, that boon of the Buddhist, would be to us a greater bane than any conscious existence of any kind anywhere. I have a family of beautiful and bright children, but I have a son who is incorrigible. I have borne with him, I have tried to teach him his duty, but he has not the temperance without number. I could have died for him, but “he would not.” There comes a time when I know he is without hope, when his influence is only to damn the family, and I send him out to a state school which I as a citizen helped to create. We had to prepare a place for him and his kind. It is not a good place. It has not the influences of the home. It is larger than what he and his kind need. But what can we do? He must not be allowed to curse the family. We can not turn him loose to curse the world. We must prepare a place for him. So with God.

What is hell? It is a condition and a place. It is a condition of misery which is indescribable. Eternal burning and the eternal gnawing of the worm that dieth not probably best express the horrors of it. But that is not all: it is the place to which those will go who arise to shame and everlasting contempt. Dan. 12:2.

This teaches us two things: First, whatever our physical agony may be (and there will be no physical agony), it can not be a fit recompense for our sense of moral degradation. Second, we will recognize our own responsibility for our place and condition: for injustice may breed resentment, but not shame, and contempt is an idle word unless we ourselves feel contemptible.

Whatever it may be as a place, it is a condition of “outer darkness.” We have heard it spoken of as a place outside the stellar-lighted universe and we have heard men speak of the “black flames of hell” in an effort to reconcile the thought of fire with that of “blackness of darkness.” This may or may not be so; we can be without God and without hope and yet be in the world. Eph. 2:12. But it is a condition of such utter moral degeneracy as we can not conceive of: where remorse will be the worm that never dies; where hate will be malignant; where any real fellowship will be impossible, because of suspicion unlighted by one ray of trust: contemning others, contemptible ourselves; without God or spiritual light; in outer darkness.

What is hell? It is a “bottomless pit.” It is a condition and a place; bottomless because as there seems to be no limit to our possible advance in the beauty of holiness, there is no place that can be called bottom in moral degradation.

As a young convert (enraptured with the love of God, but mightily puzzled about some things, yet willing in our confidence to wait until our Father should explain) we found ourselves one beautiful day alone with nature and God; filled with the beauty of the scene we cried out. What a heaven this old world would be if it were not for sin in it.” Paul like an echo came back to my heart: “What a hell it would be without God in it,” and I was satisfied.

What is hell? Ask the Jew fleeing from the torch of the Russian peasant: ask the victim of the inquisition; ask the Bulgar in the hands of the unspeakable Turk: ask the inebriate in his horrible fantasy: ask the hunted criminal who feels that even his physical agony is too light! It is the maiden cast out in her shame. These are the beginnings. This intensified is hell. A lake of fire: would it were only that: then we might find comfort, but a Gehenna, a garbage heap on fire; a festering mass; the pest house of the universe. And God stretched out His hands all the day long to save us from it, but we would not. Truly our house is left unto us desolate.

PASADENA, CAL.

The Vicarious Atonement
ELLA STRICKLAND

The ransom of a man's life are his riches.—Prov. 13:8.

Of all things of which we have to boast, nay, the only thing of which we should
Man is the only one of earthly creatures that is immortal. The Materialist would have us believe that all intellectual phenomena are mere effects of the cause, matter. But we conclusively believe that the soul is independent from matter and that it is immortal and incorruptible: from its own desire for immortality, from the vastness of its capabilities, from the pernicious effects of opposing this whole-some doctrine, and from the fact that all nations and the wise and best men of all ages have believed and taught man’s immortality; saying nothing of God’s approval on the teaching of this great truth. Man is the only one of earthly creatures that will pass unimpaired through death and the final destruction of the world by fire. He is not afraid of the consequences of death, but accepts it as a door through which he can pass into a higher and more enlarged state of life. He considers the result of death as analogous to the result of birth into this world. He does not look forward with a fear of his own destruction. He knows that all will be on fire and all things earthly shall be consumed. His immortality shall last at the destruction of this world. He alone shall be left to describe this great catastrophe.

To only him of earthly creation are revealed the mysteries of the kingdom of God. God has been “mindful of him” enough to visit him and give him a vision, centuries in advance, of the future mysteries. Several hundred years before it came to pass Isaiah saw the nature of Christ’s birth and the power of His pure and sinless life. He saw the dumb speaking, the sick healed, the lame leaping, roses blooming in the desert, the wilderness laughing for joy and the Light shining unto all nations—a reign of peace and righteousness. Joel, through inspiration, looks into the future about four hundred years and saw God’s work, all will be on fire and all things earthly shall be consumed. His immortality shall last at the destruction of this world. He alone shall be left to describe this great catastrophe.

Although it is true that man is the only earthly creature that is immortal, the only one who will pass unimpaired through death and the final destruction of the world by fire, that to him alone are revealed the mysteries of the kingdom of God, and that he is the highest of all earth’s creation, yet, man is the most rebellious and has fallen the lowest of any of His creatures. No other creature has fallen so low or so heedlessly disobeyed its Creator. All other creatures and all nature has obeyed God’s voice. But man has broken His law, and disdained His commands and defiled His name. After seeing that this is true we are forced to exclaim: “What is man that thou art mindful of him?”

Highway, Ky.

“No service in itself is small; None great, though earth it fill; But that is small that makes its own. And great that seeks God’s will.”
Two Pile Woods
Flm, hurried Roy Miller, as he sauntered out to the back yard and stood looking at the woodlot, which had just been cleared into the yard. "That all has to be sawed and split and piled. For once I wish I had more under-wood."

The man shook his head, and Roy looked over his shoulders as he started toward the shed for the saw.

Roy was not the only boy in the neighborhood who had to face a pile of wood that afternoon. Tim, who was clearing out his own woodlot, noticed that Luke Stafford and James Bent were both at the same kind of work. The two boys lived just across the street from each other, and before Roy went to work he stood and watched them.

James was busy piling wood that he had already sawed and split, and it made an even, regular pile that any boy might have been proud of.

"That's the way Jim always works," Roy thought, with an admiring glance at the result of his own half-hearted efforts. Just then the minister passed by the Bent's front gate. "All done but sand-papering, James!" he inquired with a smile.

James blushed at the implied compliment, and answered, "Pretty near, sir."

You remember that the old man and the saw logs was part of Lincoln's work when he was a boy," added the minister.

And now Roy's attention was attracted by the voice of Luke Stafford across the way. Luke's load of wood had been in the yard for weeks, but none of it was pilled; only a few sticks, lying in a heap beside him, had been sawed. Now he called out in a querulous voice, how many sticks do you need today?"

"How many sticks," repeated James, "between the two boys that we were watching struck Roy as de- cidedly comical, and he sat down upon his own load of wood and laughed. Then he picked up the saw, and went to work with a will.

"I may not be able to rival Jim," he said to himself, as he sawed, "but I am bound I won't be like Luke, not if I have to saw and split and saw and split and saw all around and down and split it all and run it all back and take it all and then saw it all over again and do it all over again..."

"Wh-y, how much have you done!" she said. "I am glad to see you take hold of your work, and do it carefully.

"O," replied Roy, "I didn't relish the undertaking when I began; but I had an objection to it which did not last.

"What was that?" asked his mother, looking interested.

"It was the contrast between Jim's and Luke's wood," replied Roy, pointing as he spoke.

And Mrs. Miller, who knew both boys well looked and laughed; and then she said:

"I like the choice you made of patters--"

And now the pattern proved to be one which lasted Roy all his life. If he was tempted to shirk any task after that, he was sure to find a good lashing as he spoke. "How many sticks do you need today?" Jullia Barrow Coves, in Young People's Weekly.

Remarkable Incident
A visitor among the poor was one day collected into the stairwell which led to a garret in one of the worst parts of London, when his attention was arrested by a man who appeared to be a pauper and renowned countenance, who stood upon the landing-place, with folded arms, against the wall. The man's dress was of the lowest order of appearance which made the visitor shudder, and his first impulse was to go back. He made an effort, however, to get into conversa- tion with him, and told him that he came there with the desire to see him happy, and that the book he had in his hand contained the secret of happiness.

The man shook him off as if he had been a viper, and bade him begone with his nonsense, or he would kick him down the stairs. The visitor was surprised with the grossness and violence, and to argue with the point before him, he was startled by hearing a feeble voice from behind the door. "Come from one of the broken doors which opened upon the landing, saying: "Does your Book tell of the blood which cleanseth from all sin?"

For a moment the visitor was too much absorbed in the case of the hardened sinner, before him to answer the inquiry, and it was repeated in earnest and thrilling tones: "Tell me, oh tell me, does your Book tell of the blood which cleanseth from all sin?"

The visitor pushed the door and entered the room, which was a wretched place, wholly destitute of furniture, except a three- legged stool and a bundle of straw in a cor- ner, on which he stretched the wasted limbs of an aged woman. When the visitor entered, she raised herself upon one elbow, gave a faint, half-hearted smile upon him, and repeated her former question: "Does your Book tell of the blood which cleanseth from all sin?"

He sat down upon the stool beside her, and inquired, "My poor friend, what do you want? What is this thing of which you speak?"

"It is something fearful in the energy of her voice as she replied, "What do I want to know of it? Man, I am dying! I am a wick on a candle all day. Shall I have to answer for everything I have done," and she groaned bitterly as the words left her lips, "or will I be freed from all sin?"

The visitor answered by reading the first of the First Epistle of John. The poor creature seemed to devour the words, and when he closed, she exclaimed, "Read more, read more.

He read the second chapter—a slight noise aroused him from his reverie. He saw that the old woman had followed him into his mother's room, and though his face was partly turned away, the visitor could discern the tears running down her cheeks. The visitor read the third, fourth and fifth chapters, before he could notice her. He had been so intent upon his listener to consider what he should do, and then she would not let him go till he promised to come again the next day.

He never from that time missed a day reading to her until her death, six weeks afterward; and very blessed was it to see how, almost from the first she seemed to find peace and peace; to become more and more, to the wonder, for the remarkable change wrought in the soul also testified to the saving power of God's grace.

On the day of the funeral, he beckoned the visitor to one side as they were filling up the grave, and said: "Sir, I have been thinking there is nothing I would like as to tell others of the blood which cleanseth from all sin."

The First Candlestick
The first candlestick was a boy. He sat in the corner of a Scotch kitchen holding a piece of fir candle in his hands, from time to time biting and trimming it to make it burn brightly.

The fir candle was a length of wood cut off a kind of fir tree, which is found embed- ded in the peat. This kind of candle is still used in some parts of Scotland.

It was for a few of the lot of "herd-laddies" to act the part of candlestick, but should a beggar ask for a night's lodging, he was expected to relieve the "herd-laddies" of his duty. A candlestick is still called, in Aberdeenshire, a "boy," or poor man. —The Child's Hour.

Sailing on Roller Skates
Sailing on Roller Skates is described in Popular Mechanics as one of the most fascinating and marvellous hobbies of modern skating. In Berlin, there is hardly a section of the German capital where there are good pavements for the ball of skaters. In a sea of a group of boys with at least one sail may be found. The sail is of the same type that has been mentioned in the sport for more than 50 years. With a good wind it is possible to sail along the pavement at a high rate of speed. —Exchange.

God's Big Timber
"Yes," the deaconess admitted, "sometimes things look dark—there is no guaran- tele of perpetual sunshine for any one, you know—but it all comes out bright at last."

"When I was a child of six or seven years, I once objected to talk one night through a long stretch of pines. It was a clear dark and grown dark and the path was indistinct. I remember it perfectly, because I was, and as I dreaded to enter the woods, but with- in their shadow the quietness and bigness of it seemed to me more. One bright star shone through the black tree-tops, and as I walk- ed noiselessly on the needle carpet, I seemed to be in some enchanted place. To this day, I can clearly see that midst, and feel the hush of the night about me.

"It is that way in the work—duties press and fear comes. But when, in the midst of it, you can look up and see Christ and realize God's power in the situation, you are not afraid. It is God's big timber we are passing through."—Deaconess Advocate.

Only Picked
Aunt Sophia is known as a remarkably sunny and happy old lady, and she is also quite a philosophical and practical commentator. Quoting the words of David, Psa. 40:11, "Let thy loving kindness and thy faithfulness preserve me, and let me not be put to shame."

A Handshake
How little one costs; yet how much a good, hearty handshake will sometimes do! Not long since, a long, discouraged boy sat in a park in one of our great cities. In com- mon parlance, he was out of a job, and knew not where to find one. Along came a man fully of confidence, as if he had heard the boy's sad, dejected look, he went over, sat down by him, and heartily shook hands with him. The boy was shivering from his own store, he added wonderfully to the hope and courage of the lad. The result was that boy cheerfully went away, and found a good job, and proved faithful and successful. —Selected.

Sunshine Enough
"Oh, look, Bobby!" Bertha cried. "The daisies are so yellow.

"Huh!" said Rob, with a disapproving glace at the sky. "There are a whole lot of clouds yet. I don't call that much sunshine."

Bertha looked at the golden patch on the floor where a struggling sunbeam had found its way through the window, and for a mo- ment her face was sober. Then her eyes brightened, and she exclaimed, "Well, any- way, Bobby, it's a good deal of sunshine if you sit in it."—Christian Advocate.
Nazarene University

The students of the university have recently had the great pleasure of hearing Miss Rebeca McCombs tell the story of the recent Armenian massacres. Miss Akhrayan is a woman of deep Christian experience and speaks with much unction. She related briefly the history of the Armenian people, giving special attention to their persecution, and the great hope that one day they will come to the Church. This hope is still very strong, but it has not died. The students were greatly moved by her message.

The lecture on evening evening was given by J. C. Moore, President of the University. He spoke on the subject of the winner of this local contest will be given the title of "Christian of the Year." He said that this contest has been going on for the past ten years and that many good young people have participated. He added that the contest is open to all students and that the winner is chosen by a committee of faculty members.

Dr. W. F. Rutherford, Business Manager, gave the monthly report of the special車ituation of the University. He said that the University has been doing very well financially and that the new building will be completed soon. He added that the University has a strong enrollment and that the students are working hard.

Central Nazarene University

The special Bible Study and Lecture Course, which was conducted in Central Nazarene University, Hamlin, Texas, was a great success. Every participant was impressed by the sincerity and enthusiasm of their peers. The course was well received and many of the students expressed a desire to continue their studies.

Nate Rosen

The lecture on evening evening was given by J. E. L. Hamlin, Tex. The students were greatly touched by his message. He spoke on the subject of the effect of this address upon our students. He said that the students have been very attentive and that they have been very interested in the topic.

Dr. W. F. Graham, President of the University, gave the monthly report of the special tour. He said that the University has been doing very well financially and that the new building will be completed soon. He added that the University has a strong enrollment and that the students are working hard.

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When it was found possible to get the people's attention, the audience was called to prayer. The missionary journal offers a month—less and then Evangelist A. G. Jeffries spoke and preached one of his great sermons on "The Universe Not Made in Vain," and we followed the sermon can not well be described. The regular altar was supplemented with chairs for the childre and gents who wished to rush without being urzed. The altar service continued until breakfast Monday morning, and the matron reported that after that gathering in the dining room it looked for a time as though an altar service and a praise meet­ ing were going to fill up the time usually occu­ pied with breakfast. The number of conver­ sions and dedications during the day and night cannot be well ascertained, but there was quite a good amount of the freedom of the saints was remarkable.

There were no meetings after the altar, as becoming centers of power. Some new ones are reporting calls to give themselves entirely to the work of the Lord either as missionaries or preachers.

Peniel University was probably never in a better spirit. We have a large group of Alman­ than she is now. The work the Holy Ghost began among us during the stay of Brother Milton Williams continues. In fact, we have found to be a characteristic of Milton Williams' work that it is of lasting quality. His teaching and work has certainly been a bless­ ing to us and to all the people here, and we are trying to bless the church and the world.

We are not concerned for anything so much as we may see our students saved and see them prepared to go out to other countries and give them an at­ tention to others. Our expectation, we are sure, is determined in the words of our motto, "God Must Be First!"

In perfect love,

JAS. B. CHAPMAN, Deaan.

Stirring Missionary Tidings From Fields White Already to Harvest

Special Notice

It is getting very near to the time when the general superintendent commence holding the district assemblies. Many of the churches have made no response to our several appeals for their contribution toward the traveling expenses of the general assembly. We are greatly in need of money for this purpose and trust that all our pastors will do their best to promote this matter, and make sure that each church contribute. Kindly make your remittances to the district treasurer, desig­ nating funds so that they may be used, or if more convenient, mail direct to the undersigned.

E. G. ANDERSON, Treas.

445 Eggleston Ave., Chicago, Ill.

We are privileged to publish the following letter of our pastors in the city of Washington.

It has been so hard to get settled, for every one is so slow and the house was in an awful confusion. The rooms were all in the same painted. You ought to see them paint; mostly with rags doused in the paint and of course, everything was smoked black. We have to have all the doors and window slats and window­ cement, and we have scrubbed and scrubbed, but it is impossible to get all the dusting off. There is a terrible amount of floor-sweeping for home, brooms or scrub-brushes, only a bunch of sticks tied up for a broom. No oye Dutch churchmen would ever dare to spend money in this way.

I have often tried to tell you what they were like. Yesterday I made real noodles for our dinner. I found a square of round bread, and found on that for a bake-board, then I found a little piece for a rolling-pin. I want to send you people­tins today so that I can make a pie. We have not had a real pie since we left home. We pay about ten l. 60 for a good pie, but here they are about $5.00—but some one must plan the meals and watch to keep things clean. This work and housekeeping surely is the hardest work I have ever done. If I were in the city, I would have to build a tabernacle, and have a place of our own to worship in. Will our people please keep that in mind and let them earnestly pray the Lord to send us the needed amount speedy, for this is a growing city, and unless we get a good place we shall have to be more difficult to do in the years to come. No one can tell when the situation in Mexico will be so settled that we can build up our work there, so we feel that we must have a permanent home, and for this purpose, and by the help of the Lord branch out south of us, as soon as conditions there change for the better.

Supt. Northern Mexico.

 militia. Treats New England District.

The following is a translated copy of a letter to our general missionary secretarY, Rev. H. F. Roy­ mans, at our Mission House, Mexico City, Mexico, written March 6, 1921:

My Dear Brother Reynolds: On the 2nd of this month I had the pleasure of meeting Brother Leslie F. Gay, of Los Angeles, Cal. The visit of Brother Gay has been a blessing to us in many respects, and to me in particular. he never in a fruit of the devil. But the gospel of Christ is the power of God unto salvation, so we give thanks to God, because "our work is not in vain." Since the third week of last month, until the last day; we have been meeting daily, until the last day; the divine services were well attended. Glory to God! Many people have been interested, and as asked God, for Christ's sake, to pardon their sins.

In January the attendance was so considerably increased that the room was too small to accommodate the people who came to hear. God's people gave testimony, prayed with such ferv­ or and many with such joy, that it caused the smile to come and the tear to flow, because of the peace that the Lord God had given them days of preparation for entering the terrible trial of ten days of combat in the city of Mexico Days of horror! Days of tears! Days of anxiety.

Miss. Trea rs.

For a Forward Missionary Move­ ment

To all the Missionary Treasurers of the Pentecostal Church of the Nazarene:

Dear Brothers and Sisters in Christ,—I am venturing to write you because of the feeling that God has laid upon our hearts in the membership of our church at large for a great increase in zeal for our foreign missions. The Lord's work seems to be more and more to be carried on with that we are going too far. If indeed such a thing were possible. Believing that the thought is of the Spirit, we have begun to set in motion a prayer circle among all of our district and church missionary treasurers, namely, that we should unite in prayer every Monday evening, not saying just what time or how long to pray, but especially and in faith for the salvation of the heathen and sanctification of all the work of our foreign fields, and that the interest of pastors and people at home may be mightily deepened and strengthened to meet all of our requirements.

We as missionary treasurers should have this work deeply at heart and be the more intense about it on account of the large amount of indifference which exists. We believe that such a concert of prayer heartedly entered into will create a sense of fellowship among us and stimulate our faith, and our own missionary interest.

Moreover, we are confident that God will hear and graciously answer prayer in the fruitful labors of our sanctified missionaries, and in stirring up desire and effort of His people in all our churches on every district to bring the heathen world to a saving knowledge of our Lord Jesus Christ. You ought always to pray and not to faint, and this is not intended to take the place of any labor or prayer that God has already laid upon your hearts, but to be included therewith in confidence that we may find an additional sense of power in unifying all of us together in time and object; for we have no abundant instances in the Word and out of it where God has especially honored the united prayer of His people. We beg you who see this letter join us in making the continued advancement of our missionary enter­ prise, and in this we are sure that our Lord will bless us for His glorious purposes, a special object of united prayer every Monday evening.

Yours for holiness in Jerusalem and to the uttermost parts of the earth.

TOM M. BROWN.

Mi II. Treats, New England District.

Mexico.
Missionary News from Southern California District

The Lord has set His seal of approval upon the organization of the Nazarene Spanish Mission. The work is being carried on in Mexico, and they have the "shouting blessing," which enables them to super- vise over every circumstance. There are four sisters of love and grace, who have been other- wise to be received into fellowship. Some young women in training for work among the German people are having a good time in Los Angeles. Brothers Stone and Brand are efficient helpers and their services are greatly appreciated.

The Japanese work is moving forward with Sister Pool in charge at Upland, and our pre- cious Lord has seen fit to use Sister Staples again. Some time ago Sister Staples was ill and the con- verts said: "The captain is sick and the ship can't sail." Sister Staples' answer to their child-like faith, she was raised up. Several bright young men have been saved recently, and the number of members is stricking. The number of the students from the university assist in the Sunday services which are now being conducted at the Huerzenda street.

Rev. Etta Innis, who is supported by the members of Emmanuel Church (formerly known as Compton Avenue), is stationed at

Interesting District News and Announcements

Colorado District

We began a meeting here February 16th and continued on until February 23rd. The meeting was well attended. The pastors, prayer-meeting, the prayer-room, and the people were all in prayer. The meeting was well conducted and well attended. The Lord's people were brought together and believe there is a good beginning for a work that is yet to come. The Lord's work is not over.

There have been three different branches of this "sect" here and holiness is still just a dream. The friends of the Lord have not been true to His cause, but to the Lord's cause they have left a following but we believe that their end is near. Pray for the work of the Lord in Colorado Springs, to come to the meeting.

C. B. WIDMEYER, Dist. Supt.

Southern California District

We spent the Sabbath morning, February 16th, with our Spanish Mission in Los Angeles. The mission is entirely organized into a church. There are forty names enrolled as charter members. The pastor, Rev. המקומי, is certainly a faithful self-sacrificing pastor. Brother Atheras, of El Paso, Texas, was present at the service last Sabbath afternoon, as also was Brother Kerus. Our bright, ac- complished Brother Stone and wife joined in with the services. Brother Stone is a true helper in this work, teaching in the day school, as well as a constant helper in Sabbath school and devotional meetings. Brother and Sister Stone brought their baby forward for baptism. It was a real joy to me to baptize this baby. I trust God's hand will guide him in the path of life and sanctified. And why not? February 23rd I spent at Cucamonga, preach- ing. Brother Ramsey. Our church at that place seems full of fire and expectation. Brother Ramsey has been sick for some weeks, during which time he has been helping his pulpit. However, Brother Ramsey is on his feet again, for which we thank God. Our attendance was small, but our service and our visit with both pastor and people was much enjoyed. God is on the giving hand.

C. W. WILSON, Dist. Supt.

Louisiana District

Our meeting at Shreveport closed last night. There were five professions in the last service. Four joined the church. Our hearts are en- couraged, and with confidence we press on in the holy war with King Jesus as our Captain. Blessings on the Herald of Holiness.

T. C. LECKIE, Dist. Supt.

Chicaco Central District

I was with Rev. Boly Morgan for one week at Buttes, Idaho Church, where we had a neat little building and as loyal and true mem- bership, though it is small, as there is in the district. We had good congregations and sev-

eral were at the altar. I came to Hammond March 9th and have labored here with our beloved brethren since then. Yesterday, March 9th, was a great day. Although our building here has been completed for more than two years, we had to delay the dedication and the shipping in it since then, it had never been free from debt nor dedicated. The power of God was manifestly seen on Sunday in the service. We had several hours of prayer and singing before the doors were opened, and the power of God was plainly seen. In spite of the great damage to the citrus crops of Southern California and the frequent financial shortage, our churches have for the most part come up cheerfully to the help of the Lord, by sending in their regular mis- sionary appointments.

Miss Esther Smith, whose work is in Central America, is a member of the Pentecostal Society of First Church a short time ago. Her voice has a peculiar penetrating quality and the fa- miliar text, "Go ye," leaped by a passionate earnestness, winged its way straight as an arch- way to our hearts. Among others she spoke of the self-sacrificing work Christians give to God, when they send to His workers, the sordid ribbon that has no monetary value, or the good looking shawl that prove on trial to be left-handed. God bless these tried and true ones who, knowing the privations of a missionary's life, await with eager heart the hour of return to the fields of labor.

Our district is also enjoying the rare priv- ilege of meeting with a group of young ladies. Miss Rebecca Krikorian, an Armenian lady mission- ary, of Aniab, Turkey. She has portrayed to us the marvelous work that is being done in this land, and the missionary work of the Armenians, and of them to reveal the source of this wonderful power which enabled them to die, rather than renounce the faith of their fathers or their persecu- tors. As they listened to the story of a Saviour's dying love and God's saving grace, one of them exclaimed, "Yen Nazarenes are so in earnest about missions." As though in an- swering the brethren, she mentioned that the Armenian students in the university, one of whom expects to return to his native land.

We'll get the globe with salvation. With you and me is the salvation. And shall illuminate every nation, every tongue, every kindred.

CATHERINE UMBERGER.

Abilene District

The work is being vigorously pushed on our district by our faithful pastors and evangelists. I attended the special lecture course at the Abilene District training school held in this year by Rev. Andrew Johnson, which was a great treat to me. Brother Johnson endeared himself to all of us, and we all wished to send him back for him to return another year. I have visited the churches in this district at least once, and we have the house well filled, and three were saved the last service. Bro. E. W. Wells, the pastor, has the confidence and respect of the people. Sunday, the 10th, led me to the church at Bums, Rice, Bethel, Dublin, and Busyn. At all these places I found the work in fairly good condition. At Ballinger they have asked for a church to add to their church, and which will (now) easily accommodate four or five hundred people. We have the house well filled, and three were saved the last service. Bro. E. W. Wells, the pastor, has the confidence and respect of the people. Sunday, the 15th, led me to the church at Bums, Rice, Bethel, Dublin, and Busyn. It was a great time. The Lord was present to bless in force.

I am sure that you would be pleased with all the news from your district.

J. M. WINES, Dist. Supt.

District Announcements

NEW ENGLAND DISTRICT

This applies to any who may be expecting to attend examinations in the spring of the year. The examinations will be held at Haverhill, Mass., on Tuesday, May 6th, begin- ning at 9:30 a.m. Candidates for such examinations should register as early as possible, so that they may be prepared to examine. The follow- ing brethren will conduct the examinations. Candidates should register, as early as possible, with Rev. J. A. Miller, Supt. No. 2, 1st and second years, Rev. F. E. An- derson, Supt. No. 3, 1st and second years, Rev. C. P. Low- den. Supt. Nos. 4 and 5, 1st and second years, Rev. A. R. Bryant. J. W. GILLES, Chairman.

NEW ENGLAND DISTRICT ASSEMBLY

Are you aware that each year your pastor who has been serving on the Board of Examiners in the entertaining of the assembly by contrib- uting on the last Sunday to the usual deficit, besides frequently paying for his supply assem- bly Sabbath? Can't you and won't you re- ,cognize this year by sending to the assembly for your representative? Thank you, I knew you would.

W. G. SCHUMANN.

CHICAGO CENTRAL DISTRICT

Rev. J. F. Harvey, Georgetown, Ill., has been appointed a member of the Board of Exam- iners in the district for this year, who has taken the superintendency of the Pittsburgh District. Brother Harvey is secre- tary of the district, and prior to his assem- bly this year write him for information.

J. M. WINES, Dist. Supt.

RECOMMENDATIONS OF ADVISORY BOARD OF THE ABILENE DISTRICT

The Advisory Board of the Abilene District met in session called by the president, A. M.
PAYLOR, all members: M. Ellis, A. M. Paylor, W. F. Rutherford, J. War Hall, J. A. Young—being present. The following recommendations were adopted:

1. Recognizing the splendid work being done by our Publishing House at Kansas City, Mo., and the importance of such an institution for the conservation of our work and enlightenment of the people in our deeper spiritual life and the welfare of our Zion, we recommend and urge our pastors and churches of the Abilene District to at once set apart a day for prayer and sacrifice for this important branch of our work and endeavor to offer it for the same and sent at once to our manager, C. J. Kline.

2. We commend and urge our churches to send in their subscriptions for the publication of the Minutes. The manuscript for the Minutes has been ready for the printer for some time, but there are no funds to defray the expense of publishing. This is also causing an anxiety to the editor, W. F. Rutherford, who is not to be blamed for this delay.

A. M. Paylor, President.
W. F. RUTHERFORD, Secretary.

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**ANNOUNCEMENTS**

**REVIVAL SERVICES**

The Rev. M. L. Brandberry and Lida Brandberry will begin a series of revival services with the Pentecostal Church of the Nazarene at Indianapolis, Ind., April 2d to continue up to the 15th.—C. W. RUTH, Pastor.

**TO PASTORS AND LOCAL MISSIONARY BOARDS**

Misionary envelopes can be procured free of charge from the headquarters of the General Foreign Missionary Board, 8656 Kegleston Ave., Chicago, Ill. Kindly state quantity desired, or number of copies wanted. We also have a few copies of the Herald of Holiness, November 12, 1912, containing the General Superintendent's Missionary Address. Also the Christmas number, in which are some very excellent articles upon our foreign missionary work. A postal card request will bring you a copy.

A letter has been received at missionary headquarters, 6356 Kegleston Ave., Chicago, Ill., addressed to a Rev. G. A. Gaal. Any person knowing his address will confer a favor by sending it to missionary headquarters as above, that he may be forwarded.—H. F. REYNOLDS, Gen. Sec.

**HOLINESS RALLY**

At Blackwell, Okla., April 5th-6th. All-day meetings Friday, Saturday, and Sunday. Workers: Revs. J. H. I. C., C. A. Ihoff and others which are designated from the嘨's time expected. Let us "raisy" to this rally. We will welcome you and the Lord will bless you.

C. A. IHOFF, Pastor.

**SOUTHWEST TEXAS HOLINESS CONVENTION**

There will be a holiness convention at Red Rock, Texas, beginning April 2d. Free entertainment will be given those from a distance. Let me know, if you are coming.

C. R. E. EVANS, Pastor.

**REVIVAL SERVICES, CAMBRIDGE, MASS.**

Special services will be held in the Berean Pentecostal Church of the Nazarene, Rev. J. N. Shick, pastor, in Board of Church Extension. April, 1st-13th. Rev. C. E. Roberts and wife, of Pilot Grove, Mo., will be present. We trust they have a most excellent time of ministers and workers of this type. They also have a most excellent voice and ability to do their work well. We wish to have these men and women in our midst more often. It will be a blessing to our church to have them present. May God bless them and send them back with a greater understanding of the great commission of our Lord.

**GOOD NEWS!**

Just as we go to press we receive the following telegram which needs no comment:

"Warren, Pa., March 21, 1913.

PUBLISHING HOUSE:

Easter offerings in Warren for publishing interests over three hundred dollars.

WILL H. NERBY.

Point, Texas, assisted by Miss Leonora Taylor, of Moores, N. Y., will sing and preach the gospel every evening except Saturday, at 7:30 o'clock. Mrs. Roberts and Miss Taylor have sung their way into the hearts of the people, north, south, east and west. Sunday services are as follows: Hour of prayer, 10 a. m.; preaching, 10:30 a. m. and 3:00 and 7:00 p. m.; Sunday school service following morning services. Those who have heard these gifted evangelists will not need a second invitation.

MRS CHARLES HADDOW."

**EVANGELISTIC**

I am ready now to engage in evangelistic work. I have evangelist's commission from the Arkansas district assembly of the Pentecostal Church of the Nazarene. Address me at Danville, Ark.

J. W. CHISM.

**HERALD OF HOLINESS**

**General Church News**

**Grand Island, Nebr.**

The meeting here is moving nicely. There were five in the altar yesterday for pardon and purity. This past week we organized January 27th with seventeen charter members, and we expect to have that number doubled by the end of this week. That is the way God works in Nebraska.

J. W. FARR.

**Grand View Park, Mass.**

As nobody has reported the good time we had at Lowell, Mass., recently, I will say that the Grand View Park Camp Meeting Association held its regular midwinter convention with the Lowell Pentecostal Church of the Nazarene. Bros. Riggs and Martin pastors. The Lord was with us. Among the preachers assisting were Revs. Langhear, Demina, Raymond, Schurman, Hanson, Washburn, Bryant, Gould, Irving, Brother Peavey, and the writer. We would have liked it much longer but we are as with us in blessed power. A revival tide was on continually, and souls were seeking the Lord. The last two days (all-day meetings) were two blessed days. The closing altar service was a time of glorious power, and a good many pressed forward to seek the Lord. We are planning the most aggressive time we have ever had for old Grand View. The summer camp will be held June 27th to July 6th, and this is a date you want to "cut out and save." We have quite a large meeting this date for old Grand View Park! If you have ever been, you know what times we have! If you have not been, this is some you should begin this year!

M. E. BORDERS, Pres.

**Meridian, Miss.**

Just closed a most glorious revival with the people of the First Church of the Nazarene. About forty seekers at the altar in the closing service: perhaps two hundred during the ten days this was my work here. There was a holiness meeting of the Nazarene. It is a beautiful place, and beautiful spiritual atmosphere, with a student body of about five or six hundred. I return to Indiana to-day.

C. W. RUTH.

**Malden, Mass.**

Well, Hallelujah! On with the glorious fight! We are pushing out in this city as never before. Our campaign to pay off our mortgage on our building is coming along. We expect to be debt free and giving until over $4,300 has been pledged already! We hope to have the entire amount collected sometime next spring. The Lord. Last evening Rev. Maurice Barrett of Boston University, a relative of John Hatfield, preached his first message in Malden. He was a big success. Many new comers won the altar. We are going in for the biggest revival ever known in this city.

L. D. PEAVEY.

**Saratoga, Texas**

I am down in southeast Texas in a great meeting. I am going to find a place near here and stay in it for a long time. I, A. D. Dodson and wife are with us. Many are seeking, and many are finding. Rev. John Lipecum lived here and is interested in the work. He is a grand man.

J. E. THURSTILL.

**PROVIDENCE, R. I.**

We closed our midwinter convention this week, in the Church of Emanuel of this city; God made these services a blessing in several ways. The writer is on his second year's pastorate here. I can say truthfully that...
God has blessed my humble ministry to this good people. Many seeking souls have been brought to the church and the entire church building has been thor­oughly and neatly repaired, greatly enhancing the property. To our great God be all the praise. Brother, pray for us and "Keep on thriv­ering." The Lord has given us a blessed day last Sabbath. We had the sacrament of the Lord's supper in the morning. Seeking souls were at the altar in the evening service. We pray God will have a beautiful and full fellowship and in full membership during the day.

J. NORDBERG.

KANSAS CITY, MO.

Not by leaps and bounds, but surely are we making headway. Fullerton (March 18) was a fine united in church fellowship with us, among whom was Rev. J. H. Vance, of 725 Wilton street, Ft. Olinda, Oregon. He is the district superintendent of this great movement, one of his great messages in the morning from the theme, "The Quenchless Passion"; text, John 11:7. He sang a grand hymn, giving the church at the close, and a blessed time of rejoicing. Rev. J. W. Goodwin led an inspiring and thrilling service of prayer, the minister, Rev. C. A. Al­well, preached a special evangelistic sermon at night; subject, "Wrong Inside." Text, "For if death comes on the one that is mine, it is Eleven persons responded to the altar call, and nearly all were blessed. It was a good c losing to a great week. We are looking for March to be a great month.

FIRTH CHURCH, LOS ANGELES

While the east was having zero weather in some places, March 24th, morning, was very pleasant and beauti­ful in California. It was an ideal day, and big crowds came to church. Dr. Breese, the old warhorse of the Nazarene movement, one of his great messages in the morning from the theme, "The Quenchless Passion"; text, John 11:7. He sang a grand hymn, giving the church at the close, and a blessed time of rejoicing. Rev. J. W. Goodwin led an inspiring and thrilling service of prayer, the minister, Rev. C. A. Al­well, preached a special evangelistic sermon at night; subject, "Wrong Inside." Text, "For if death comes on the one that is mine, it is Eleven persons responded to the altar call, and nearly all were blessed. It was a good c losing to a great week. We are looking for March to be a great month.

Rev. J. T. Little, our pastor at Ashland, came to Los Angeles for an all-day meeting. He has been con­tinued from February 18th to March 18th in a blessed work of grace. Above fifty were at the altar. Some unusual cases were among the finders; two elderly men were converted. Our brother the uction had upon him, and was made a blessing to the church and city. In his preaching he kept close to the Bible, and it was made clear to all the moment was gone. Our prayers will follow him. We are looking up, with greater victory in our souls, and with unwavering faith in our God we go on.

C. H. DAVIS, Pastor.

WATAGA, ILL.

This is the third week of special meetings at Wataga. Rev. D. Nelson Gilse, one of our Pen­tecostal workers, is doing splendid work with an independent church and advertised meetings for the promotion of spiritual holiness. The writer has been kept on the alert. The news seems to be that the Lord has raised up a great leader in the person of a fine young man named E. J. Rossley has been singing; several members of the Kewanee church have been present and assisted in the services. The attend­ance and the services have been good, and some souls have been blessed and helped to God; the devil has sought to hinder the services, but he is not making much headway to invade Gulesburg. Under God we expect to plant and organize a holiness work in Knox county, and District Superintendent, D. J. Wall­ace, has assured me of the good work to be done. The church is in the fullness of blessing, and demonstrating the fact by the signs and wonders. From start to finish we had a good degree of fire, and a tidal wave of salvation swept souls into the church. The number of happy finders is astonishing. We have had a fine meeting, and the fact is that a number of good people feel this is the beginning of a real spiritual awakening.

Our meeting has continued and is still making great progress. Many souls are getting the right idea of the Lord.

ANTHONY, ILL.

The Lord has raised up in the church a man who is having a great change in his soul. The man is a leader in the church, and the people are looking up to him as one of the outstanding leaders in the church. We have had a fine meeting, and the people are getting the right idea of the Lord.

F. W. FRAZIER.

We are praying for the work of God to be blessed and to grow. We have had a fine meeting, and the people are getting the right idea of the Lord.

SISTER ERD.

SACO, ME.

We are pressing the battle as we can, and God is blessing. Rev. A. N. Gill and Mr. C. M. Boardman have been in the work and are doing splendidly. We are looking up to them and their fine people as one of the outstanding leaders in the church.

A. C. GOLDBERG, Pastor.

WOODWARD, OKLA.

The Lord has blessed us at Woodward, Okla., in saving, sanctifying, and adding to the church several souls. We have glorious prayer meet­ings, and we are getting the right idea of the Lord.

A. C. GOLDBERG, Pastor.

AN IDEAL SERVICE.

Our regular service on Sunday, March 5th, was certainly ideal. While we were singing the opening song, we were visited by a wave of glory which swept over the entire congrega­tion. And such praying and shouting! Hands were lifted, and the currents to the heart. Members of the choir walked back and forth on the rostrum, while
in the congregation, with upturned faces almost angelic, were those who drank of the wine of the Spirit, until they could no longer remember their bodies. In the pews were children, old ladies, squatters, holiness seekers, and fire jumping men. We stood knee to knee, arm to elbow, and it seemed as if the altar was on fire. The fire burning in the soul, as our dear Dr. Breeze says, "is the fire burning in the altar."

The 3 p.m. service at the prayer room was uneventful. We were led to pray for increased glory on the night service, and how gloriously did God answer prayer! From the very beginning of the service there was a spontaneous outburst of glory from many hearts, and the morning service was far outdone. For freedom on the part of our young people, I doubt whether Peniel ever saw anything different. It was a holy day, and to hear, while we were taking the offering, a whole class of students, who have a call to the mission field, would make one hungrily to contribute, and make the heart thrill with the thought that young men, again, that they might go as missionaries.

When the voice of praise had stifled, our preacher announced that every member of the church would be present at the church prayer meeting tonight at 7:30 p.m. for a prolonged evening of prayer. We are having a wonderful time for we are helped in the coming year. Brother Jones has been honored with the coming year. Brother Jones has been increased the pastor's salary, and we can expect to go soon and work together to start a real holiness church there.

ANNOUNCEMENT

Our preachers' meeting is to be held in Lynn Mass., April 1, 2. All deacons as well as preachers are requested to be present, for this is the last before the monthly Board.

L. N. FOGG, Dist. Sup't.

Cedar Springs, Ohio

Our campaign in south Texas was full of confidence and victories. We went to Houston where we had a blessed stay with Brother and Sister Young, who had moved there from Oklahoma. We were to Galveston, and from there to Denison, Texas, and had a week's meeting in the Nazarene church. Then to Greenville, where the Lord gave us a great time. Some of the old toughs got saved. We are at this place in a revival and God is going to bless the people. It is almost every service. We are expecting a landside before Sunday night.

G. D. and Bertha Crow

Athens, Ohio

It has been my privilege recently to spend a few weeks in Shreveport and mingle with some of His children and workers the work at the Arlington mission. Rev. T. C. Leekie, superintendent, spent several days in bringing some precious heart-searing messages to the people and all our labor was blessed. Some professions and additions to the church. God gave us joy in seeing the truth burned up in many hearts. Everyone of a lover of those lost in sin who only waited for the truth to be made manifest to the good the meeting done there. Friends, do not fail to pray for the work that has been launched in Athens. We are working to bless and prosper the work there even at the cost of much prayer, uniting labor and other votes of real benefit to the Lord's head.

JOHNIE H. DANCE

Caddo, Oklahoma

We had a fine service last night. The young people had a splendid time. We are working under conviction, and the Lord is blessing His saints at Caddo. We have prayer meeting every Tuesday, and soul winning is our war cry before preaching. Sunday school every Sunday evening at 2:30. Brother H. P. Huffman preaches on the fourth Sunday.

MRS. JESSIE NICHOLS

Santa Ana, Cal.

After the Long Beach meeting we found ourselves in Brea, Cal. This is an oil field.
There is a commodious church building, built through the tireless efforts of Brother Amos Wright, of Olinda, a sanctified layman. Brother McKnight, of Passadena, supplies the work. God gave Brother McKnight a call to go to Olinda, a call from Olinda, marshaled by Brother James Elliott, was no little help. Am now in Santa Ana with Brother Wright, of Hawthorne. Closed our meeting last Sunday night.

WILL O. JONES.

CHASE, KAS.

We closed our meeting in the school house six miles north of Chase, KAS., March 7th. In twenty-four days' stay eighteen souls found Jesus in pardon or cleansing. One family, a mother and six children, stood out in an afternoon prayer meeting. There are a few true and tried souls at this place, but are in the dear us. We will stand by them as long as they get it alone with God. How they did en­joy the truth, and how we enjoyed praying with the family, we are now ready with the church as the other churches are afraid to preach the gospel. Brother church as the other churches are afraid to preach the gospel. If the altar work ever leaves Chase, Kansas, I will not be disappointed in calling those who are prays us from sin and the world. I believe God wants a holiness church in that locality, and we shall continue to pray and labor. Our superintendent, Brother Hatcher, of Bushston, KAS., had charge of the sing­ ing. Anyone wishing a sanctified singer and altar worker, will not be disappointed any longer.

E. S. LANG.

MIAMI, FLA.

We closed our meeting in the city on Sunday, March 8th, with twenty-six conventions of pro­fession and sanctification. Dr. O'Bannon, of Des­ moines, was in charge. We opened in Miami, and continued four weeks. We had to break down prejudice and prove ourselves before we had a break. We had several people who are quite old hands at the class, who are mostly made up of tourists. Brother and Sister Boliver, of Kansas City, Missouri, were here. Rev. Remel, of New Jersey, preached a strong sermon on the judg­ ment, and Brother Snyder, also of New Jersey, a good sermon on the sins of the unrighteous. We have a small class here and expect to organize a Nazarene church as soon as we can get our district superintendent. Brother Snyder, of Kansas City, packed his bags and left here to go from here to Homestead, thirty miles away, a town of two hundred and fifty, but with no church. He said he saw in Miami over one hundred souls who he placed on the corner of Third and J streets every Thurs­ day evening and Sunday. We bought a lot and paid $25 to $30 a lot. We are going to see­ ing our way we invite to these services, also to Homestead, as our help will be limited.

E. H. KUNKEL.

WEST SUNBURY, PA.

God is giving us victory in our work here. Souls are praying through and we see a quick­ ening influence and an increase of power. The last Wednesday night lasted until eleven o'clock and three souls sought and claimed to find the Holy Ghost. The public testimony was given through to victory yesterday. We praise God that the fire is burning and we are looking for a mighty outpouring of the Holy Ghost. There were seven services in Miami over one hun­ dred and thirty and we are pleased with the results. We are in charge of the church here with our superintendent, to be with us April 11th-30th, at which time we trust God will give us a way out of the mess we find ourselves in. We have never seen. We know He is able to do it and believes God will go on with the work. Our missionary is on his way here. We enc­ ourage nearly two months and last week we are looking for larger things this month.

L. E. GRATTAN.

UCHIRCHESVILLE, OHIO

Brother Hafer being away helping Brother Welch in meetings, we were left in charge yester­ day. In the morrow we preached and God blessed us and this week I am going to the evening when we gave the altar call a young man came for­ ward and knelt at the altar and was saved, and though his head was uncovered, his heart fell upon the people and some were prostrated. Brother Benedict was here and brought us a message in song.

D. E. GARNER.

FAIRMONT, MINN.

We closed here last night a glorious meeting Rev. Lynes. Superintendent of this district held a two weeks' meeting here, elevating eleven souls before we came. We had done some deep plowing and sowed some precious seed that sprang up and brought forth fruit. Souls were stirred up. We have just closed a Sunday, every sinner that got converted (except one) also got sanctified before the meeting closed. The folks that fought Brother through the most when he held the first meeting, consecrated, opened and got saved. Restitutions were made. One man had to give $25 to pass for outlawed bills. Another had to go back for twenty-five years and stand his trial. Some of the folks were old friends thirty years. I received five new subscriptions for the Herald. Receive the first six wednesday night the folks at Village. No except a Swede will under­ stand what that meant in the line of sacrifice from this people. (Holding as is held in a Swedish church) for the wedding ring is al­ most as sacred to the people of Sweden as the marriage itself. One lady had her finger cut on the sidewalk before the Lord answered with fire from the skies, and such shouting and clapping and clapping of hands you never saw. She shouted and sang for over a whole block, and the rest of the folks got up the church. We start in Surrey, N. D., March 7th-23rd, then Omaha, Neb., from the 26th of March until the 31st, and then on to Des Moines, Iowa, for Brother who is conducting a Swedish holiness mission at that place.

AUG. N. JILLSON.

GARFIELD, WASH.

On arriving at this place from the Nazarene University, at Pasadena, I found our people in special meetings with Brother Fowler. The services were held at nearly every place. Brother Rice, the pastor, is pushing the battle for God and holiness.

ORA OGLE.

YANKERVORST, AK.

The work here is moving along nicely. Our pastor, Brother K. A., is a good preacher. We will soon be out in evangelistic work.

W. H. HANSEMANN.

We have just closed a good meeting seven miles east with good results. There were five professions, with several others at the altar. This is a ripe field. J. A. BROMFIELD.

WICHITA FALLS, TEX.

We are in a revival here. The Nazarenes have a nice church and a fine lot of people.

B. M. KILGORE.

GARDEN CITY, KAS.

We began meeting here January 16th, and God has His rich blessings and got hold of a couple, and we saved several and have been seeking salvation from sin. Rev. Cochran, our district superintendent, was with us one week, and we were all greatly helped by his礼拜 and powerful sermons. Brother Frank Mayhew, of Plainville, KAS., led in the song service and his soul was so sweetly handled young man, pastor of a circuit at that place. Our meeting ran three weeks. In all there were two­teen souls, were reconverted, and were sanctified. Two united with the church. We are encouraged in the Lord.

THO. KRUEGER, Jr., Pastor.

TAYLARKANAR, KAS.

We have just closed one of the most success­ ful meetings in the history of the Nazarene Church in the state of Kansas. Rev. R. H. Headley of Peniel University, was the leader. He preaches the Word with the Holy Ghost sent from heaven, and it always produces results. He exhibited a spirit of perfect love all through the services putting the gospel straight on their own homes and getting his audience away. The day services were largely attend­ ed and the meetings closed in fine style. One would think hundreds of people many times. The folks prayed through at home and at the altar. There were thirty­ five professions during the meeting, the number of whom were sanctified. Some of the salt of the earth will unite, next Sunday, with this church.

H. B. WALLIN, Pastor.

GARDNER, KS.

The church here through is going through a real sitting experience, which is not yet ended. We began with Rev. Steuver, and our pastor, in favor of the Evangelical Church. Pavlickt, R. L., April 9th. Pray for us that sinners might be regenerated, believers sanctified wholly, the church edified, and God glorified.

E. WORDSWORTH.

EVANSVILLE, IND.

God is moving the work along here. Our superintendent, Brother Freshney, is fully occupied in members and interest, under the earnest efforts of the superintendent, Brother Miles Bright, and Brother Wright, of Montclair, in the last two week's meeting, organized a short time ago, bids fair, under the hand of God, to be a blessing to our chil­ dren. Superintendent Brother Freshney, and Brother Brother E. F. Freshney, of Indianapolis, who preached in the morning. God gave us two souls this week at the church meeting, Wednesday evening, Brother Freshney gave us another good sermon, after which one soul was saved, and another soul united with the church. On March 16th, was another good night. At our afternoon service two knelt at the altar. Then at night two more united, and God gave us another victory. Our desire is to please the Master in all things, and be instrumental in His hands of bringing men and women to the Lord.

CHAS. A. BROWN, Pastor.

SOUTH PORTLAND, ME.

We are glad to report victory. In the past two or three weeks we have seen some of our most promising meetings which have been about ten years of age, seek God and the way they testify in the work. God has been giving us a good pillow of our church. We have been enabled to pay the first of the month to pay five hundred dollars on our indebtedness. It is a wonderful thing to see that the financial condition was the best for thirteen years. While rejecting over these blessings and all that God is doing for us. The work of one of our staunch members, Sister May Webster, God, forty-eight years old. She had stood for several years a patient and waiting soul and was a blessing to the church and commun­ ity in which she lived.

J. M. CHESSNUTT.

CHARTON, IOWA

God is giving us victory at this place. It is no uncommon thing to have seekers praying through and finding God in our regular serv­ ices. In the past few weeks we have seen many who have been believing in full salvation, and who enjoyed the baptism with the Holy Ghost, began holding holiness prayer meetings. God sent victory in the salvation of the lost, and entire sancti­ fication of believers until it looked to many that it was more an experience rather than a notion of man. The movement continued to go, gathering volume and power as it went, and it is this week we are preparing for a new meeting, which was done in August. At the close of this meeting Rev. T. H. Agnew, then super­ intendent of the Iowa District, moved the movement into the Pentecostal Church of the Nazarene. The newly organized church called Rev. C. M. Maggard, of St. Louis, as their assembly man, who did good work by way of rallying the people around the standard of the church. Steps were immediately taken to build a church which has been pushed with courage and vision. The writer of this report, as pastor in September, and after noting the sanctified sanc­ tification and sacrifice of the saints, and the holy zeal and energy which had so long held the work, he concluded that there was victory ahead for the little band. In this we have not been disappointed. God has given us a number of precious souls who have prayed through to victory, either for pardon or purity. The news of which has been sent out to spread, and one family, that of Brother Walker Anderson, heard the glad tidings down in the state of Washington, and wrote the writer here for the benefit of the services. Soon after coming both Brother and Sister Anderson and son, who were converted, and were filled with the power of holiness, and they felt they were just where God wanted them. It soon developed. The people began to feel better and with a clear head and without tumor in a malignant form. The best physicians were consulted but they were not of any help. Brother Walker Anderson put on the altitude as the only means of prolonging her life, and she and some of the saints felt that it was not God's will to take her from the church and her fam­ ily. So she is at this time, and began praying for the healing of her body. We hold on for days, and at a cottage prayer meeting at the Ander­ son's house they were brought in power and healed her instantly. We also
people have been getting to God. Brother Bud Robinson began a two weeks' meeting with us Sunday, March 14th, and we have ever seen for a great revival. Our folks are bethelized and united, and are on the firing line. Our faith lays hold for mighty things. Amen.

E. M. Hutchens, Pastor.

LISBON, TEXAS

This is a forsaken territory; very few genuine Christians that stand true to holiness; but we find that God's grace is sufficient to keep us and all under his protection, warping the battle for God and holiness. We love the Herald of Holiness. It has something in it for everyone. It is the most practical publication I have seen. I want to thank you, Brother T. D. Tilley, who remained a few days. Backsliders, folks, I hope many will visit the second work, grace; ten sinners came to the Lord, and four professed conversion. No organization was worked, but we had a brother Derby at Ben Davis on Tuesday night.

H. E. Carter.

ATLANTA, TEXAS

I had the pleasure of attending the midwinter meeting of Plateau University this year, a visitation and patient, prayerful experience. I never witnessed anything like it before. There was more power in one sermon than I have been able to gather from the pulpit. It was a realization of the Holy Spirit; it was a real personal time. Souls being saved, singing, shouting, praying, and preaching. Brother J. B. Creighton, district superintendent for Idaho, who preached the Word in great power. We wanted to help Brother T. D. Tilley, who remained a few days. Backsliders, folks, I hope many will visit the second work, grace; ten sinners came to the Lord, and four professed conversion. No organization was worked, but we had a brother Derby at Ben Davis on Tuesday night.

H. E. Carter.

BLOSSOM, TEXAS

Brother Land came at his regular third Sunday appointment and preached the Sermon and administrated the sacrament. All the saints present enjoyed real souls in each service. The service was a large meeting and attention good. After a live testimony service, a good sermon, inspired and accompanied by the Holy Ghost, was delivered, and several came forward for prayer. Conviction seemed to rest on the congregation. We are praying for and expecting the Lord to give us a sweeping revival in the near future.

Y. A. Walker.

BAILLINGER, TEXAS

We have had a church that about completed. Last Sunday was a grand day. We had our district superintendent, Rev. J. M. Ellis, with us. The Lord blessed us in the preaching of the Word. At the close of the message Sunday night an invitation was given for everyone to unite with us in a fast and prayerful effort to win the city through to victory. Let the pastors of the Abilene District urge their members to rally to our distress and help us. The Baillinger church means to pay one dollar per member for him. We also mean to raise a dollar per member so as to help in the work. Our church has already raised $50 for missions. We will have a Publishing House some day soon.

GRANIS, ARK.

I was with our church on last Sunday at Acts and the Lord was with us and blessed us in preaching from the text, "Ye shall receive power when the Holy Ghost is come upon you." Acts 1:8. The saints were blessed, and we closed with a praise and testimony meeting.

B. B. Howley, Pastor.