GOD'S GUIDING HAND

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 suspicious 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 man-kind stood ready, waiting and expectant for a new teacher and a new system. Their very experience with these 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 announced and vitalized by the gospel. With the Greek it renewed the appeal to the gentler 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 innermost 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 moieity 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 overpowering 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 commentatory 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 until he comes to Jesus. No man can live religion till he has it. A lamp can not shine until it is
lightened. 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 pulpit s 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 pulpiteers have shifted their entire position and have given up the new birth and preached 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 pulpit has a right to throw aside the Word.

It is simply a matter of choice. If pulpiteers are to be led 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 spoilation 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 own peril. Rather than do this the preacher had better surrender his pulpit and enter some profession, trade or business. The malediction against such doctrinal miscalculation 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: "If 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 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 stated 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, incurs the displeasure of Heaven, insults God and imperils, if he does not forfeit, his own salvation, and does a tragic harm to other souls coextensive 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. Had it been best for us to live beneath a cloudless sky, 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 see in it one of the most out of the possible for the nurture of our faith.

We may not assured that God can do more for us and bring greater things to us out of clouds and sunshine if we are only discursive and truthful and faithful. Dr. Jowett says, in the Congregationalist:

"When Dr. John G. Paton lost his young wife on one of the island of the Hottentots he was enveloped in mystery and loneliness. He ha
greatly his grave. "I built it round and round with coral blocks and covers the top with beautiful white coral, broken small as gravel... and the spot became my much frequented shrine with prayers and tears I claimed that land for God." This is a rare and sapient course, and only nourished in the school of the cloud. There is nothing easy about it. There is nothing cheap. It is quietly noble and serene. It is born in the mist. The wet, sullen mist on the home Scottish hills feeds the tough fiber of the heather; and the mystery is a life-feeder, and strengthens us to the spirit of courage that life itself ever through the darkest night.

A ROUGH AND ROCKY SEA

WE MEAN the sea on which sail our so-called highest 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 the Bible and to confirm and humiliate the too ready critics. Another case in point comes in a letter to a Presbyterian Banner reporting a visit at Peidion Antioch by Sir William Ramsay. 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 "decent" scholars ran up the white flag and explained that the verse was an interpolation, etc. od no inm--Sir William Ramsay now shows from his researches at Anthee that Cyrenius was governor of Syria for three years from the year 10 before Christ. This taxing was "first made" when Cyrenius (Quirinus) was governor the first time and it was repeated, of course, from time to time, of which time being when Joseph went up with Mary to be taxed, and thus Christ was born. The Presbyterian Banner says, referring to the letter from Sir William Ramsey, and quoting him:

"We had a wonderful season at Peidion Antioch. We found the archeological record unanswerable. There is no possibility of evidence that Quirinus (Luke 2:2) was governing Syria, 167 B. C. This was the first enrollment when Quirinus was 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 full-grown Christian. Though surrounded by the unnumbered hosts of the enemy, Elisha and the young men 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 fall without your Father's notice. C. A. McC.
**The Editor's Survey**

**Things That Abide**

In the bitter waves of war, 
Regarding the nation and its future. 
By the winds that blow 
Fellowship and cooperation should flourish. 
When the anchors that faith had cast 
Are rippled by the storms of doubt. 
All is quiet in the harbor. 
And the wharf is empty. 
I know that right is right. 
That it is not good to lie. 
That love is better than spite. 
All are weary of the fight. 
I know that passion needs 
Rest, love, and allegiance. 
I know that generous deeds 
Sometimes reward with fault. 
That the rulers must obey. 
This, and must let it pass! 
That Duty lights the way.

The All-Inclusive Relation

There are numerous terms by which our saved relationship to God is expressed in the Word. "Disciple" is a striking design- 

ignation, and beautifully signifies our relation of learners under the tutelage of Christ as our great Teacher. "Servants" is another term expressive of our obli- 
gation; and the word "heirs" is often used as a useful and fine term. There is not so beautiful and expressive and so all-inclusive a term employed as that sweetest of all designa- 
tions—"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 this. After all the father is the teacher of all the children with the child. We mean of course to 

include the thought of motherhood. Son- 

ship is of both father and mother. In the 
parenthood 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 that permeates the whole of spiritual relation, as it is in the higher relation of sonship to God. The thought, too, of inher- 

itance comes in beautifully. All the 
father has is his. He lavishes of his upon the child of his love. The outlook of inheritance of privileges and blessings and wealth opens out inspir- 

ingly before the eye of the child of a rich father. What a prospect opens out before the eyes of the child of a rich father! 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 ent- 

erred by a man who proceeded to open the shutters and windows in readiness for right. No one needed to be told that he was a servant. Short- 

ly after another man entered. He walked 

round the room examining the portraits, 

paintings and ornaments as if they were new to him; and finally, taking a book, he sat down and read it. In another room a gentleman came rushing into the room a rollicking boy of sixteen. After a bright "good morning" to the visitors, he darted into the library took 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 

hug and shout. "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 He is our Father, Jesus is our Brother, and we are the guests of God, and it is an unspeakable honor to visit the King." Then, raising his voice with one of his glads shouts, thrilling holy psalms, 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." 

"Behold what manner of love the Father hath bestowed upon us that we should be called the sons of God." What manner of man, really? We have been taught that membership and membership of the very family of God has been secured for us by the sacrifice and death of Christ our Savior. We are told that the Israelites, even when they had manna, wished for the onios and leeks of Egypt, and, even when God was feeding them, sighed for garlic. What manner of love is there that we and the folly of those who accept everything in place of the blessedness of sonship to God in Christ Jesus? "

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 Scriptures. The Book of God is ineffa- 

ble! What manner of love is there that, this book 

impossible. A word or verse of Scripture can lie dormant in a human mind for fifty years and after this long 

lapse of time can rise in triumph and vi-

talizing energy and bring the man in penitence to the feet of the Savior. 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, and sharper than any twoedged sword, pierc- 

ing 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 in-

vincible character of the Word, we have 

God's explicit declaration: "My Word shall not depart out of my mouth, yea, it shall wax sharp in the mouth of him that speaketh it, and it shall be very plain in the sight of them that read it."

In Dr. masse's little book, "Men and the Kingdom," he tells two suggestive stories. One is of an old German, who told a company of heathen that he had read the Book of God. 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 top and bottom, but, when I got it and tried to commit it by memory, I should practice it, verse by verse, upon my neighbors, and I became more and more familiar with the book, and I became more and more bookish. These two stories are true to life. Parents and teachers may well take the first one to heart. They are often distressed over the poor application of the Scripture by their children. If school teachers are disturbed to find how often boys and girls have missed the whole meaning of what was said, or seemed to have learned the words only on the surface. But remember that the meaning of God--a way of waking up. They lie dormant for years. Then, in a time of strain and moral danger, a verse learned years ago comes back, and helps us to make our way to God. And one of the best ways to in-

sure the secure lodging of those words, so that in the time of need they will wake up, is to practice them on our neighbors. A suc-

cessful teacher said recently that one verse of the Bible practiced is more secure than a hundred verses learned. There are limits to that, for a child's life does not furnish the op-

portunity for practice that comes to us who are older. Often it is enough to see that God's thoughts are given into our minds, a mind, in the as-

surance that the practicing will follow in due course.

**God and the Nations**

History is no longer considered a dead-letter of events, the more 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, contemplated with admiration the ruins of ancient empires of the world. "By the providence of God, the course of human events is conducted by great and overruling hands, and by means that are often by its wisdom, and in the end for the glory of God, and the benefit of mankind." It is not a God that works in vain and in the end for the glory of God, and the benefit of mankind. It is not a God that works in vain and in the end for the glory of God, and the benefit of mankind.

**Herald and Prophesy** says point-
**Words Folly Spoken**

How our words sometimes abide. A brief message from a loving heart given opportune often bears fruit out of all proportion to the seeming size of the thing said. We should not be charity with our words, but especially with the young, we should be ever ready to leave messages of love and wisdom and truth couched in appropriate words. Two instances of the marvelous persistence with which such brief messages have lived and lingered in the memories of the young are thus related by an exchange:

Upon one occasion as Bishop Merrill was bidding good-bye to the students of the Adeline M. Smith Industrial Home of Little Rock, Ark., and the girls of the institution were gathered in front of the home to wave a farewell, he turned, and as a last word said: "Be good girls. That covers it all." The testimony of Mrs. Harriet B. Otis, Superintendent, is that those girls, as long as they were in school, never forgot the bishop's admonition. They talked of it, thought of it, and those words were engraved lastingly upon their memory. "Be good girls. That covers it all." And he was correct. Some years after that Bishop Merrill paid a visit to the same institution and when the girls, in like manner as before, assembled to bid the visitor good-bye, he left them parting message, quoting from Professor George A. Smiley: "To every one it is always right to do right, and never right to do wrong." To this day the girls cherish those words as of more value than gold. They hand them down from class to class. Probably no address delivered by the bishop at any conference has ever produced more result in correct living than that which word spoken on the inspiration of the moment, much to sacrifice, but more to enjoy. If we but humble that pride of which the poet speaks, and share with others the great good which is ours from day to day, there is an odd reflection of Mrs. Brown's that comes to my mind just now, a few lines from "Aurora Leigh," where "Cousin Romney," after failing in his attempt to set the world right by buried and unnatural methods, is brought to humility and thus reflects:

I do but stand and think.
Across dim waters of a troubled life
The things I have heard and seen,
What perfect counterpart would be in sight
If I were started on it.
Let us clean the tubes
And wait for rains.

It is a fitting injunction for all hearts to take: "Let us clean the tubes and wait for rains," patiently wait at times, but always with the thought that God's plan is a good working plan, and faith can do wonders today as in days of old.

**The True Riches**

In this age of colossal fortunes it is inevitable that discontent should be widespread in the minds of the poor and moderately circumstances. 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 for 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 shrouts. Not one penny of all their vast accumulations can they carry with them beyond the grave. They carry not the word of God, nor the soul of man, nor the heritage of manhood and dependent and helpless as the inmate of any county poor-house in the land. And if they have neglected that better part, the claims of Jesus Christ, they enter eternally spiritual puimpers as well. The child of God possesses real riches. The riches of the Spirit enlarge, enrich and embellish the soul and constitute literal riches of the soul which go with a man through death and even beyond the material fabricating and directing his destiny through all eternity. Dr. Joneyt 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 unclouded to us in the Word of God. And we have them moving about in common life today. What are they like? How does Scripture describe them? Here is one of their characteristics. They are "rich in faith." Their souls are dowed with a delicate perceptiveness which apprehends and accepts the things divine. 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 endued their spirits with the further grace of an audacious venturiness. They step out into unknown enterprises with amazing confidence. Their stride is considered as "as spacious as the sea, and their path is blessed." The strength of their goings is determined by the assurance of invisible resources, and they live and move and are "as substantial and as visible as the sea." God's children manifest this in a gloriously audacity which leaves the man of the world confounded. But there is a third feature of the characteristic 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 dejection 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 going strong. Where grace goes, the heart begins to sing. "Then was our mouth filled with laughter and our tongue with rejoicing."**

**Blinded**

We are persuaded that Satan's chief engine of operation and his cardinal of success is the blindfold of his evil vision obscuring 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 understand with their heart, and should be converted, and I should heal them."**

**Suffering**

There are labyrinths of mystery in suffering. A thousand questions arise respecting it which we can not answer. Why there should be suffering; why the good should suffer; why the marked seeming inequality in the allotment of suffering among men. Many puzzling and 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 more than 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 sour 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 disconsolate man who has been forced 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, that sorrow, that wound, is a lifeline. It has to 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 cloud is the sun of His genuine love for you is still shining.
THE OPEN PARLIAMENT

SOMETIME

The Supremacy of God's Kingdom

E. L. ISAC

The four kings Daniel saw are a most fitting symbol of all that is of this world—its pomp, its power, its pride, its anarchy, and its carnal desires of every stripe. It is a symbol of the power of the four powers that 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 it is always brutishly, destructively, and corruptly. Men without God are more brutal than any beast of the forest. There is nothing so horrible as sin. Men become brutal under its sway. Fathers become tyrants, mothers forget their offspring, sons forget their mothers, and daughters become harlots. 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 illustrative symbols of all sin which 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 spiritual; 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 habitations of man. Daniel saw this King. He was moving among the clouds of heaven toward the ancient or distant. 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 be 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, 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. He 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 be understood by men, but to save. 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 crash. He can crush the devil; men, boys, or savages. 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 crash. He can crush the devil; men, boys, or savages. He had no armies, no navies, but He came to die that we might live.

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 not to think that we have nothing but selfish interest, forsaken all that pertains to the beasts of the wilderness, and walk humbly with Him in white. We know not what glorifies 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 our last enemy shall die without the gate and never be permitted to enter.

Socialists and Their Blasphemous Catechism

Rev. C. E. CORNELL

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 mold 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 Publishing Company, Chicago, known as The Little Catechism, is blasphemous and utterly vile. This catechism was first published and circulated among the American-Behmian socialist and anarchistic schools; but it now has a wide circulation in the homes of all classes of socialists, Americans 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. The saying, '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
Herald of Holiness

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churches have devised as a charm to entice their believers.

Q. How did man originate?
A. The apostles received the Holy Ghost, and every come back.

I. AGE IX

There for e it is the duty of every citizen to help freely of

there to and hold them in their grasp. Man has no
toil, and there is no place to ascend.

Q. Will Christ come again to the earth?
A. No, because no dead person can ever come back.

Q. Will Christ return on the judgment day?
A. The Holy Spirit is an imagination exist­
ing 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 of our spiritual cripples. By its teachings of bliss 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 im­
pudent humbug.

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. How 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 should 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.

Hell

E A R L D. H I C H M A N

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 repentance.”

Second: God in His Word never shrinks 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 the vengeance 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.

It would be an effort of 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 extinction, that boon of the Boul­ist, 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 scolded him, I have reasoned with him, I have forgiven him many times without number. I could have died for him, but “he would not.” There comes a time when he knows I am 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 much ago), it can not be com­pared to the 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: contaminating 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 (enraputured 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!” and 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 pestany: 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 there is no hope; ask the murderer, the thief, the liar, the unfaithful maidmen 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
boast, we who are among the redeemed, is the death of our Savior. And there is nothing in God's holy Word upon which a greater emphasis should be laid, than upon the merits of Jesus' blood.

The strength which we have to consider is a glorious one and the wisdom revealed therein towers infinitely above the wisdom of man. In it we find a rebuke to the false wisdom of man. Yet God says that they who are not possessed of the enduring riches will not hear this rebuke.

Jesus' blood is the ransom which has redeemed our lives. His precious blood has purchased for us freedom, eternal life, heaven and the future glory of our existence.

He who redeemed us is the One who had promised that "He would grant unto us that we be delivered out of the hand of our enemies (the world, the flesh and the devil) might serve Him without fear, in holiness and righteousness before Him, all the days of our lives." Luke 1:74,75. And "when he ascended up high, he lead captivity captive, and gave gifts unto men." Eph. 4:8.

He gave the gift of Himself to the world, the gift of perfect freedom from all our enemies and from their power over us, and above all, the gift of the Holy Ghost who when He came at Pentecost, purified their hearts "in that day." And all this we have through Jesus' blood.

Oh! what a costly, what a glorious ransom has been paid for our lives. Let the world know! "Let it cost the people of God what it will—the world shall know." Let this be the language of every true child of God. Let the child of the world know that there is One who has an all-conclusive, divine claim upon him by virtue of having redeemed his life from destruction and from the bondage of Satan and sin. Where is a Moses who will lead him out of his Egyptian bondage? Praise God! For He has many a Moses today. Where is there a Joshua who will lead this child, this slave, out of bondage, out of the full possession of his eternal riches in Christ Jesus? Praise God for the Joshua's! God bless them every one! And how much we should be willing to suffer for Him who has paid the ransom price that we might be free from Satan and sin and death, "and hath made us kings and priests unto God and His Father: to him be glory and dominion for ever ever. Amen."—D. WARREN, PA.

Preachers Must Pray Much

D. RAND PIERCE.

A recent writer on prayer has said, "Every preacher who does not make prayer a mighty factor in his own life and ministry is weak as a factor in God's work and is powerless to project God's cause in this world."

"Prayer is the preacher's mighty weapon."

"Prayer refreshes the heart of the preacher, keeps it in tune with God and in sympathy with the people, lifts his ministry out of the chilly air of a profession, fructifies routine and moves every wheel with the facility and power of a divine vocation."

Said that noted saint of God, Edward Payson, "Prayer is the first thing, the second thing, the third thing necessary to a minister. Pray, then, my dear brother, pray, pray, pray."

"Would that God might drive this truth into every one of our hearts with an earthquake force. No feature of the Christian life of such vital importance is so frequently slurred over. Waiting upon God strengthens the faith muscle and intensifies the dynamic force of the soul. Words from the lips of one who has had his soul steeped in the unction of the Spirit by continued waiting upon God possess a penetrating and sticking power that is irresistible."

It was John Wesley who said, "Give me one hundred preachers who fear nothing but sin and desire nothing but God, and I care not a straw whether they be clergymen or laymen; such alone will shake the gates of hell and set up the kingdom of heaven on earth. God does nothing but in answer to prayer."

If a preacher has lost his unction and has declared that it will find it utterly discouraging to try to prevail for the success of his work. His first move should be to seek the breaking up of his own soul. Perhaps the Spirit has been grieved by some deviation from light or laxness in duty. Possibly some diversion from faithful continuance in prayer and meditation in the Word of God have brought a drought to the soul. This, we trust, is rare among holiness. Even though we have certainly fallen in with some who seem to have but little of that glow and unction which a bright, fresh experience of full salvation usually bestows upon its possessor.

Real seraphic saintliness, such as characterized the lives of many of the earlier preachers, is becoming alarmingly scarce today. This is not at all reassuring for the future of the church. A great statement has been made that the stability of a nation is dependent upon the character of its people in general." This is just as true of the church of God, though the general character of the church is to a large degree, dependent upon the character of its ministry.

"May the Spirit of God lead us to a relentless heart-searching. We must know that we are indissolubly coupled to God if we are to escape imminent failure. "As the branch can not bear fruit of itself," said Jesus, "except it abide in the vine; no more can ye, except ye abide in me."

"May this truth take possession of us all."

What Is Man?

J. T. STOWALL.

The natural and usual answer to this question is a description of the material form we perceive as it moves from place to place. The Evolutionist would have us believe that man is a product of the evolving of a certain lower animal through the past centuries. The psychic student would inform us that the real man is the invisible ego or soul which is no part of the visible and that he uses this tenement as a temple or an instrument.

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 wisest 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, but on fire and all things earthly shall be consumed. His immortality shall laugh at the destruction of this world. He alone shall be left to describe this great catastrophe.

Only to him of all 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 mystery. Several hundreds 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 and forty years and saw God's kingdom will be on fire and all things earthly shall be consumed. His immortality shall laugh 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 destroyed His reputation and defiled His name. After seeing that this is true we are forced to exclaim: "What is man that thou art mindful of him?"

WASHINGTON, D.C.

"No service in itself is small; None great, though earth it fill; But that small that makes its own. And great that seeks God's will."
**Mother and Little Ones**

Two Wood Piles

"He, hur!" sighed Roy Miller, as he sauntered out to the back yard and stood looking at the pile of wood which he had cut and split and piled into the shed. "That all has to be sawed and split and piled. For once I wish I had a bandsaw and could cut it all in long, flat, split, and it made an after noon."

James already sawed and split, and it made an afternoon. Then he 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 neighbor's labor. 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."

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

The imaginative boy's imagination was attracted by the voice of Luke Stafford across the way. Luke's load of wood had been in the yard for a week, but none of it was piled; and only a few sticks, lying in a heap behind him, had been sawed. Now he called out in that quiet way, "How many sticks do you need today?"

"You remember the time between the two boys that he was 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 stay up and saw all night!"

Roy's answer was, "O," replied Roy, "I didn't relish the Undertaking when I began; but I had an object in my mind which did--"

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

"It was to 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."

The patient proved to be one which lasted Roy all his life. If he was tempted to shirk any task after that, he was sure to bring his mother's words to mind. "How many sticks do you need today?"--Julia Barrow Cowes, in Young People's Weekly.

**Remarkable Incident**

A visitor among the poor was one day called at a Woman's Temperance Home which led to a garrett in one of the worst parts of London. When his attention was arrested by a man who had a wild and reckless countenance, who stood upon the landing-place, with folded arms, against the wall. As the man entered, the man's guarding appearance which made the visitor shudder, and his first impulse was to go back. He made an effort, however, to get into conversation 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 horror-struck, with gestures and patience, to argue with the point with him, he was startled by hearing a feeble voice, which appeared to 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, do your Book tell of the blood which cleanseth from all sin?"

The visitor pushed the door and entered the room. It was a wretched place, wholly destitute of furniture, except a three-legged stool and a bundle of straw in a corner, on which was stretched the wasted limbs of an aged woman. When the visitor entered, she raised herself upon one elbow, gazed negligently upon him, and repeated her former questions: "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 think of all this talk of the blood which cleanseth from all sin?"

"But something fearful in the energy of her voice as she replied, "What do I want to know of it? Man, I am dying!" she said, a wicker chair being all the support she had behind her seat; "I shall have to answer for everything I have done," and she groaned bitterly as the tears rolled down her face, "the iniquity seemed to crush her soul. "But, she continued, 'once, years ago, I came to the door of a church, and I went in--I don't remember for. I was so soon out again, but one word I heard I could not forget. It was something about the blood which cleanseth from all sin. Oh, tell me, if there is anything about that in your Book!"

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

He read the second chapter--a slight noise disturbed her readings; she screamed, "What moved you?" and followed him into his mother's room and though her face was partly turned away, the visitor could perceive the tears running down her checks. The visitor read the third, fourth and fifth chapters, before he could see what panic his listener to consider that he should stop, and then she would not let him go till he promised to come again the next morning.

He never from that time missed a day reading to her under his care, six weeks afterward; and very blessed was it to see how, almost from the first she seemed to find peace by believing in Jesus. Every day the son followed the visitor into his mother's room, and listened with silent interest; and blessing came not alone to the woman for the remarkable change wrought in the son 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 should like as to tell others of the blood which cleanseth from all sin."--Selected.

**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 examining 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 embossed in the peat. This kind of candle is still used in some parts of Scotland. It was used for 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 Aberdeen,shire, a "poor man," 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 experiences that can be enjoyed by a group of boys with at least one sail may be found. The sail is of the same type that has been in use for many 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 guaran­tee of perpetual sunshine for any one, you know—but it all comes right after a while.

"When I was a child of six or seven years, if I objected to have some one talk over a long stretch of pine. It was a foul day, the wind had grown dark and the path was indistinct. I remember that, but I was young, and as I trekked to the woods, but, with their shadow the quietness and bigness of it seemed to awe me. One bright star glowed over the black tree-tops, and as I walked noiselessly on the needle carpet, I seemed to be in some enchanted place. This to day, I can close my eyes, 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 all, you can look up and see Christ and realize God's love and sense of security, you are not afraid. It is God's big timber we are passing through."--Deaconess Advocate.

**Only Pickled**

Aunt Sophia is known as a remarkably sunny and happy soul, but she is also quite a philosophical and practical commentator. Quoting the words of David, Psa. 40:11, "Let thy loving kindness and thy truth continually preserve me, she said, "Don't just like de deah Lawd. He puts His hand on children's heads and His hand on His of Lub, and He sweetens dem wid de sweetness of His grace, so dey neber get none. And when you see one of dey young ones, and freiful, and zommy, bress you, honies! dey's not preserved, dey's only pickled!"--Exchange.

**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 common parlance, he was out of a job and knew not where to find one. Along came a man full of confidence, and after he had looked over the boy's sad, dejected look, he went over, sat down by him, and heartily shook hands with the boy. Then, taking his hand from his own store, he added wonderfully to the hope and courage of the lad. The result was that the boy cheered up and soon after found a good job, and proved faithful and successful.--Selected.

**Sunshine Enough**

"Oh, look, Bobbie!" Bertha cried. "The waves are crashing out on the beach!"

"Huh!" said Bob, with a disapproving glare at the sky. "There are a whole lot 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 moment her face was sober. Then her eyes brightened, and she exclaimed, "Well, any­way, Bobbie, it's a good deal of sunshine if you sit in it."--Christian Advocate.
The students of the university have recently had the great pleasure of hearing Miss Re-becca E. Hamlin, of Texas, who is a missionary in the story of the recent Armenian massacres. Miss Kriolian 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 con-vertion to Christianity and their love and devotion to Christ ever since that time. No nation has suffered for the name of Jesus so much as the Armenian, yet have still stood loyal to their Christ.

The effect of this address upon our students has touched the very core of their courage and their passion for the lost.

Our University Prohibition League is doing some splendid work, and an interesting program was rendered. The music was supplied by the Collins Orchestra and the Ladies’ Glee Club with a pianist, due to the late Dr. Timmons and Gozee. Miss Stephens gave an excellent lecture for the evening. This evening was taken up by the debate on the question: Resolved: That the anti-saloon league is justified in its purpose of a national prohibition.” Both sides put up some good arguments, but the negative had but little trouble in winning the evening.

On the evening of April 5th will occur the local contest. There are five contestants and the debate is to be held in the state contest, which will occur a little later.

Dr. and Mrs. Ellison, Dean Wiley and the Ladies’ Quartet held an all-day meeting in the Long Beach church February 22d, which was the evening service and Dr. Ellyson preached in the morning. Miss Stephens gave an excellent lecture for the evening. This evening was taken up by the debate on the question: Resolved: That the anti-saloon league is justified in its purpose of a national prohibition.” Both sides put up some good arguments, but the negative had but little trouble in winning the evening.

The university has two excellent quartets, one of male and one of female voices. It has been a delight to these quartets to be allowed to sing at the Baptist church in this city for their evening concert. At the close of both concerts many people asked the people to testify, which they did with great effect. We are very happy to be able to announce that our music commission is in the running for the national contest.

The Phineas Literary Society, which is made up of college students, spent Monday the 5th at the observatory, and enjoyed the most delightful day. They went to the fountain, and were on the glass dome that has been placed there.

Dr. and Mrs. Ellison, with the quartet, are now visiting some of the churches of southern California. They have been giving their services and Dr. Ellyson gives his address on “The Bible in Education” in the afternoon. They have been traveling in places where they have already gone.

Central Nazarene University

The special Bible Study and Lecture Course which was conducted in Central Nazarene University, Hamlin, Texas, was a great success. Every parent of students attending our university of our preaching and workers were in attendance. We had already heard of the great interest that has been evinced in the last ten days of this special course, but this plan was changed by a happy surprise, when on Sunday night prior to the opening, the revival spirit came down upon the audience and we were made to feel that it was God’s time and that the people were hungry. A descent of conviction seized hold upon the unsaved, while on the Christians came a burden for the lost. The first ten days were scenes of revival activity. Almost every student was saved, others were sanctified, some were healed, and the Lord has called to the ministry or the mission field. This is the account by Dr. Ellyson, of Wilmore, Ky. Brother Johnson is a profound thinker and theologian, and we found a keen and searching exposition of the solemn and mighty theme of the purpose of God and man, as a mighty Titan, to wreck the Arminian theo-day, into the port of life precious faith, which was given to the Lord by the consecrated pen of Dr. Ellyson, who describes, who brings out of the treasure house of Scripture things both new and old. Many times the Lord impressed the hearts of the students with truths brought forth by man. This evening is following in the second term of this evening, and we are made to feel that it is God’s time and that the people are hungry. A descent of conviction seized hold upon the unsaved, while on the Christians came a burden for the lost.

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The effect of this address upon our students has touched the very core of their courage and their passion for the lost.

Our University Prohibition League is doing some splendid work, and an interesting program was rendered. The music was supplied by the Collins Orchestra and the Ladies’ Glee Club with a pianist, due to the late Dr. Timmons and Gozee. Miss Stephens gave an excellent lecture for the evening. This evening was taken up by the debate on the question: Resolved: That the anti-saloon league is justified in its purpose of a national prohibition.” Both sides put up some good arguments, but the negative had but little trouble in winning the evening.

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The making of arrangements, and death coming suddenly, the Lord’s money goes into worldly uses, where it can be seen by friends and made to do harm. At the last moment, one that there be no failure.

Illinois Holiness University

The special visitation of grace has been very blessed in fruitfulness. Some souls will never get over it. Praise the Lord.

Dr. and Mrs. Ellison, Dean Wiley and the ladies of the university, who were so marvellously sealed in answer to prayer, a few days ago, has been visiting in neighboring churches and also in the homes of people from house to house. Though greatly run down by her long sickness and inability to take solid food, Dr. Ellison was able to visit several churches since that wonderful early morning. But it is very noteworthy that she was given physical strength that seemed normal from the moment of her healing, and was able to do a great amount of work at once. The people around her have been greatly wondering, for that a notable miracle has been done none who know of the case can deny. That she was so near death’s door is evidenced not only by the physician, the nurse, and many who gathered around her case of sickness, that seemed to all her death-bed visitors. That the voices of the patients were communicated with regarding their window witnesses, and the hospital, and the undertaker was engaged and the coffin was ordered. Miss Wilson has gone to Chicago, arranged for the visitation work with the First Pentecostal Church of the Nazarene. From there she is to return here to pursue her studies.

Arrangements are being made for the enlargement and enrichment of our faculty for next year, so that we may be able to offer the student a variety of courses, which will be of great advantage to the church to which he will be called. This day was perhaps the greatest day in the spiritual history of Pentecost, outside of a regular meeting, and the spirit of the Lord was given in unusually rainy day, but in spite of the weather the services were well attended. While singing and praying, the Lord came in His glory and the Lord came down upon the people, many tongues and signs being manifested, and the glory of the Lord came upon the people and all were filled with the Lord. We hope that many more will be interested in the work of prayer and worship, besides conducting several salvation altar services. We left the district superintendent, W. M. Wines, to continue special services there.

In letters more abundant.

EDWARD F. WALKER, President.

Chicago, Ill.

A Sunday at Peilin

It would have blessed us all if all of our friends could have been with us at Peilin University to spend last Sabbath. It is probably not over the average, but it is certainly not the average at Peilin. This Sabbath day was perhaps the greatest day in the spiritual history of Peilin, outside of a regular meeting, and the spirit of the Lord was given in unusually rainy day, but in spite of the weather the services were well attended. While singing and praying, the Lord came in His glory and the Lord came down upon the people, many tongues and signs being manifested, and the glory of the Lord came upon the people and all were filled with the Lord. We hope that many more will be interested in the work of prayer and worship, besides conducting several salvation altar services. We left the district superintendent, W. M. Wines, to continue special services there.

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In letters more abundant.
Stirring Missionary Tidings From Fields White Already to Harvest

Special Notice

It is getting very near to the time when the general superintendents 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 our missionaries. We are greatly in need of money for this purpose and trust that all our pastors will do their best to provide money for the support of each church to contribute. Kindly make your remittances to the district treasurer, designating in your letter how the money is to be used, or if more convenient, mail direct to the undersigned.

E.G. ANDERSON, Treas.
445 Eggleston Ave., Chicago, Ill.

Mexican Mission, El Paso, Texas

We have not sent in our report for some time, but this week we have had many interesting things to report about. The latest events in Mexico, have kept the people in a state of excitement and grief, and we believe that God has had his hands on Mexico, and has used this trouble for the good of the Church. The Lord has sent us lately some bright Christian young men, who have been full of enthusiasm to lead the people in the best class to reach here. The devil and the world have such a mighty hold on them, but the Lord has been at work to deliver them to sanctification. Our evening classes in English have grown so that we have divided them in two, and we will have two more classes of these young men, who are English fluently, has taken charge of the beginners class. We feel greatly the need of money with which to purchase one or two little boxes 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 speedily, for this is a growing city, and unless we have a place of prayer we may soon have no people at all to do more difficult to do so 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 place in which to meet, and by the help of the Lord branch out south of us, as soon as conditions there change for the better.

815 S. El Paso St., El Paso, Texas.

For a Forward Missionary Movement

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

Dear Brothers and Sisters in Christ:—I am writing to you because of the feeling that is abroad in the membership of our church at large for a great increase in zeal for our foreign missions. We believe that more than ever the whole work can be tried by God that we are going too far. If indeed such a thing were possible, Believing that the thought 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 may unite in prayer every Monday evening, not saying just what time or how long to pray, but earnestly and in faith for the salvation of the church, the advance of 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.

As we have already said, the people must support this work. We are as concerned for anything so much as that we may see our students saved and see them prepared to go out and do service as missionaries to others. Our expectation, yes our determination is expressed in the words of our motto, "God Must Be First."

In perfect love,

JAS. B. CHAPMAN, Dean.
Missionary News from Southern California District

The Lord has set His seal of approval upon the organization of the Nazarene Spanish Mission. The members, to the number of fifty, say they have the "shouting blessing," which enables them to triumph over every circumstance. There are forty names enrolled as charter members. The younger people are anxious to be received into fellowship. Some young women in training for work among the infirm are already in the church. Brothers Stone and Brand are efficient helpers and their services are greatly appreciated.

The Japanese work is moving forward with unprecedented zeal. Brother Staples was ill and the converts said: "The captain is sick and the ship cannot sail." Brother Staples answered, "If a ship is to answer to their child-like faith, she was raised up. Several bright young men have been saved recently in the streets. An increasing number of students from the university assist in the Sunday services which are now being conducted at the Brandon Avenue building.

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

Catherine Ungerberg.

Interesting District News and Announcements

Colorado District

We began a meeting here February 14th and continued with a fervor and zeal that never waned. The ministers, laymen and women, pray in a tent but it soon got too cold and we then entered a hall very centrally located which is an ideal place for a mission hall, and the people purpose to open a mission if the Lord so leads. Several were saved and sanctified. The Lord's people were brought together and we believe there is a good beginning for a work. This week the church had a wonderful day. There have been three different branches of this "sacred" work, and holiness is said to be the universal cry. The leaders have left a meager following but we believe that their end is rich. Pray for the work.

February 23rd I spent at Cucamonga, preaching, and Bro. Ramsey. Our church place seems full of fire and expectancy. Brother Ramsey has been sick for some weeks, during which time he has been trying to prophecy his pulpit. However, Brother Ramsey is on his feet again, for which we thank God. Brother and Sister Stone and our visit with both pastor and people was much enjoyed. God is on the giving hand.

W. C. Wilson, Dist. Sup't.

Louisiana District

Our meeting at Shreveport closed last night. There were five professions in the last service. Four joined the church. Our hearts are encouraged, 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. Sup't.

Chicago Central District

I was with Rev. Bolly Morgan for one week at Chicago, one of the loveliest churches, where there is a neat little building and as loyal and true membership, though it is small, as there is in the district. We had good congregations and several were at the altar. I came to Hammond March 9th and have labored here with our beloved pastor, Rev. Joseph E. Barker, who has labored with me through the good Lord for more than two years, until the previous week. He went to his forever resting place in Christ, and we hope that he is now at peace. We had a good service on March 8th and the church grows more believing and larger every time. I have been joined by Rev. Andrew Johnson who is a man of God.

Rev. J. F. Harvey, Georgetown, Ill., has been appointed a member of the Board of Examiners, and Rev. R. F. Harvey has taken the superintendency of the Pittsburgh District. Brother Harvey is extremely popular and we feel that his acquaintance will bring us much benefit.

W. G. Schuman.

Recommendaions of Advisory Board of the Abilene District

The Advisory Board of the Abilene District met in session called by the president, A. M.

The work being vigorously pushed on our district by our faithful pastors and evangelists. I attended the special lecture course at the university Saturday and Sunday with Rev. Andrew Johnson, which was a great treat to me. Brother Johnson endeared himself to the people, and I have no doubt of his return another year. I have visited the churches in the field and the reports are encouraging. At Ballinger they have requested an addition to their church, 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. On Sunday, the 16th, I was dedicated to the Lord our church at Dublin. It was a great time. The Lord was present to bless us. Brother Ramsey preached in the church. Miss Etta Mulanux are the pastors, and loved by all.

I. M. Ellis, Dist. Sup't.

District Announcements

NEW ENGLAND DISTRICT

This applies to any who may be expecting to take examinations in the next or second year studies. The examinations will be held at Harvard, Mass., on Tuesday, May 6th, beginning at 9 a.m., and all examinations shall be found on pages 48 and 49 of our Manual. Candidates for such examinations should register with the office of the National Board of Missions, who may be prepared to examine the following brethren will conduct the examinations.

Rev. C. H. Wells, Maine, July 20th.

Rev. T. N. Ellis, New York, July 20th.


Rev. C. W. Wilson, Dist. Sup't.

Southern California District

We spent the Sabbath morning, February 15th, at our Spanish Mission in Los Angeles. The mission has now been organized into a church. There are forty names enrolled as charter members. The pastor, Rev. Harold Goulds, is certainly a faithful self-sacrificing pastor. Brother Athana, of El Paso, Texas, was present at our meeting and some of the serving party, as also was Brother Keras. Our bright, accomplished Brother Stone and "wife" joined in with good effect in the serving party. 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 this little one into the Lord. And shall illuminate each nation, and save them every one. (Isa. 11:9-10.)

J. M. Wines, Dist. Sup't.

ABILENE DISTRICT

Let all--and every one--who are to come forth with zeal and strength and courage, and with all our might, to do our part to help the enemy of Jesus Christ.

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The Work and the Workers

Announcements

Rev. F. A. Tocker, of Comanche, Texas, is ready to answer calls for meetings. Brother Tocker is an ordained elder, a fine business man, a safe man, and a good preacher, whom no one would make a mistake in calling to hold a meeting. —J. M. ELIUS, Dist. Sup't.

Berea Anniversaries.

The Berea Anniversary and Holiness Union meets at Arlington, Texas, May 8th to 12th, and we are expecting it to be the greatest meeting we have ever had with this group. About 400 members of our district are expected to be present. Free entertainment will be provided for all coming from a distance, and many subjects of great importance will be discussed by able speakers. It is desired that all who are coming will drop a card at the uner- signed Arlington, Texas, in order that railroad rates may be provided for. Please do not fail in this, for it is important. Come and help us strike a telling blow to White Slavery. Yours in His service, —J. T. UPCHURCH.

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

Missionary envelopes can be procured free of the General Missionary Board of the General Foreign Church of the Nazarene, 522 W. Lake Street, Chicago, I11. Kindly state quantity desired, or number of families to be reached. There also have a few copies of the Herald of Holiness, November 13, 1912, containing the General Superintendents' Missionary Address. Also the Christmas number, in which there 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, 615 E. Maple Grove Ave., Chicago, Ill., addressed to Rev. G. A. GADDIS. Any person knowing his address will confer a favor by sending it to missionary headquarters as above, that the letter 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. L. HILL, C. A. IMHOFF and others whose names are posted. Great times expected. Let us "rally" to this rally. We will welcome you and the Lord will bless you.

C. A. IMHOFF, Pastor.

SOUTHWEST TEXAS HOLINESS CONVENTION

There will be a holiness convention at Red River, Texas, May 13th-17th. All preachers needed. Free entertainment will be given those from a distance. Let me know, if you are coming.

C. R. E. EVINS, Pastor.

REVIVAL SERVICES, CAMBRIDGE, MASS.

Special services will be held in the Berean Pentecostal Church of the Nazarenes, Rev. J. N. Shaw, pastor, on Board of Missions, Massachusetts Ave., Cambridge, Mass., April 1st-13th. Rev. C. E. Roberts and wife, of Pilot life and the welfare of our Zion, we recommend and urge the 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. An offering be taken for the same and sent at once to our manager, C. J. Kinzie.

2. We recommend 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 immediate embarrassment to Rev. W. F. Rutherford, who is not to blame for this delay.

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

General Church News

GRAND ISLAND, NEB.

The meeting here is moving nicely. There were five in the after service yesterday for pardon and purity. This week's meeting opens January 27th with seventeen charter members, and we expect to have that number doubled by the end of this week. That is the way to get the work in Nebraska. —J. W. FARR.

GRAND VIEW PARK, MASS.

As nobody has reported the good times 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 Nazarenes, Bro's. Riggs and Martin pastors. The Lord was with us. Among the preachers assisting were Revs. Lambeth, Demins, Raymond, Schurman, Hanson, Washburn, Bryant, Gould, Irving, Brother Peavey, and the writer. We would have liked to have a larger attendance but as it was 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 services 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 37th to July 6th, and this is a date you want to "cut out and save" in your mind. Set this date for old Grand View Park! If you have ever been, you know what times we have! If you have never been, this is your year! —M. E. BORDERS, Pres.

MERIDIAN, MISS.

Just closed a glorious revival with the people very much rejoiced. About forty seekers at the altar in the closing service; perhaps two hundred during the ten days this was my visitation. This was my second visitation. 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.

MADISON, WIS.

Well, Hallelujah! On with the glorious fight! We are pushing out this city as never before. Our campaign to pay off our mortgage of $4,800 on the Lowell church expenses and giving until over $4,300 has been pledged already! We hope to have the entire amount collected within the next three months. The Lord. Last evening Rev. Maurice Barrett of Boston University, a relative of John Harfield, presented his excellent sermon. The next two victories were won at the altar. We are going in for the biggest revival ever known in this city. —I. D. PEAVEY.

SARATOGA, TEXAS

I am down in southeast Texas in a great meeting at Pleasanton, I. A. Dodson and wife are with us. Many are seeking, and many are finding. Rev. John Lipscomb lived here and is in charge of this meeting. —J. E. THREADGILL.

PROVIDENCE, R. I.

We closed our midwinter convention this week, in the Church of Emmanuel 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...
MARCH TWENTY-SIXTH

PAGE THIRTEEN

God has blessed my humble ministry to this good people. Many seeking souls have been at the meeting, and the entire church building has been thor­oughly and neatly repaired, greatly enhancing the property. To our great God be all the praise. Brothers, pray for us and "Keep the Coa­ler." The Lord our God gave 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 had much of the presence and full membership during the day.

J. NORDERRY.

KANSAS CITY, MO.

Not by leaps and bounds, but surely are we moving onward. Bro. E. B. Robinson (March 15th) joined our five united in church fellowship with us. Among whom was Rev. J. H. Vance, of 725 Wilton street, New York City, evangelist, and our good brother who is pastor of the Church of God, and becomes a full-fledged Az­tor. He severs his connection with the Church of God, and becomes a full-fledged Naz­arene minister. He has a good talent, and I am sure he will make a great day for the Lord. I am in hopes that he has a good time serving his people. He is a prince of altar workers. He has the advantage of many of us workers; if a man comes to the altar who speaks the English tongue Henricks is at home with him, and if the man happens to be a Swede, a Norwegian, or Spanish, and the English, Henricks will go to praying for him in that tongue, and in a few minutes they will be worshiping in the English language. The Lord bless all of you real good.

FULLERTON, CAL.

The 16th of February was a great day for our church in the Olinda oil fields. Rev. E. P. Ellyson and wife and the ladies' quartette were well attended. The meeting was well opened, and the message in the morning, with the Holy Ghost sent down from heaven, in the afternoon Brother Ellyson brought his message on the Bible and Education. Every Nazarene church should hear this address from Dr. Ellyson. It is full of practical help for the church and inducements to the pastor to preach to us in power. The ladies' quartette sang in all the meetings. Thank God for young ladies who are sanctified and sing in the spirit for the glory of God.

Dr. Ellyson's address on the Bible and Education was a rare gem, and may be the means of the need of sending their children to a school where they welcome the holy Bible. We of the Olinda church are full of hope, and Rev. Bud Robinson will begin meetings with us May 1st, to continue until the 11th. We are looking for a time of victory.

JAMES ELLIOTT.

PORTLAND, ORE.

The Lord is with us in the Sellwell church, Portland, Ore. We are having some victories and conviction is upon the people. One more week here, and then we go to Newberg, Ore., March 24th. Our plans are being laid by the Holiness Association people for a great revival. We had with us yesterday, Rev. C. A. Chamberlain, of the English Scandinavian church, with some of the deaconsesses and many of their people. They were well received here, and a large meeting was held, and it was a big boost to our meeting. Rev. Fillmore Tanner and his wife are in charge of the meetings. They are excellent people to labor with. When we consider these pastors, and our good brother who is pastor of the Scan­dinavian church, and most of our people are entirely blessed with some of the good and great men of the earth. The Nazarene church has in it some of the greatest men of the Church of God, and how we will show some good results. Rev. DeLancey Wallace, district superintendent of this great district, was here for a day or two, and he was en­spired with us with his smiling face and shouts of victory.

J. B. McBRIE.

FROM BUD ROBINSON

My last meeting was at Spokane, Wash., with our precious Brother Henricks, and it was the best meeting so far, for this winter. I was there nine days, but the meetings were wonder­ful headway for two days when I arrived. During the nine days there were more than one hundred and fifty persons in the faith and close work was beautiful; almost every one was saved who went to the altar. We took in twenty-six dur­ing the whole time. They are all good people and we are looking for the future. We had twenty-five new members, and may­be seventy-five, for many fine people were at the altar. We are looking for our next meeting; it won't be long until they will be out at the end of the log, and nothing to do but just fall off, for they are already Nazarenes in their heart. They want to come and stay there. This is the result of the work that we already done it. The work there is in fine shape. There hasn't been a service for months without some or other of our people being added to God at almost every service. The member­ship has been added to in the last two years. Brother Henricks is perhaps the most interesting workers in the Nazarene church. We can't think of anything ; anywhere. There are few who can see more people, and pray in more homes, and look more beautiful than Brother Henricks. We are looking in the direction and in full membership during the day.

JOHN NORDERRY.

PORTLAND, ORE.

Rev. J. T. Little, our pastor at Ashland, came to our church on Thursday last. He is continuing 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 had the union upon him, and was meeting the need of the people of the church and city. He was preaching he kept close to the Bible, and the preaching is truly manifesting Himself as the subject, "Wrong Doings." Text, "For where two or three are gathered together in my name, there am I in the midst of them." Eleven persons responded to the altar call, and nearly all were blessed. It was a good closing to a great week. We are looking for March to be a great month.

PORTLAND, ORE.

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W. C. FRAZIER.

MARYSVILLE, WASH.

We are shouting the victory at Marysville, and God is truly manifesting Himself in our midst. His divine approval is resting upon us. Last Sabbath was a good day. The messages were unceasing and delivered with an authority that was not expected. We feel we are for a Nazarene church, where the preaching, praying, singing—in fact, everything we do is looking towards the great day of the Spirit in the soul, magnifies the blood, exalts holiness, advocates a life above sin, and press forward. God has a work. We feel He has a work. We find our hearts are on fire for the mighty work of God, to make it the best year of our lives. We are sure God is on our side, and we are happy.

SISTER ERB.

SACO, ME.

We are pressing the battle as heat we can, and God is blessing. Rev. H. B. Miller, of North Scituate, preached to us on a recent Sunday a practical and helpful sermon. We feel our work is in a fair way, and we are not going to give up. This is a little tighter, plunge into the fight with renewed strength. God grant that grace to the Saco church. May God make it the best year of our lives, we are sure God is on our side, and we are happy. We have seen the people rest upon them and their happy band. From here we go to Wasco for ten days.

A. C. GOLDENBERG, Pastor.
in the congregation, with uplifted faces almost angelic, were those who drank of the wine of the Spirit, until they could no longer remember where they were, but forgot about the aisles, some walking, some running, some leaping, waving handkerchiefs and praising God! This continued until the service was ended, then we left the service, and while taking up the morning offering, there was no wildfire nor fanaticism about, but it had done decently and in order. God was in it.

When Brother Dallas rose to preach he said he knew when he got up that he couldn’t get able to preach or not. He had changed his text three times and was about to take the platform of the pastor and deliver a message. This precious man of God stood perfect with tears coursing down his face. He gave us an example for all to follow, in that he took his power to save and to keep. After service one soul lingered at the altar and was wholly sanctified.

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 like it. At the evening service the altar was filled with seeking souls, some of whom had passed through meetings here for years seeming impossible to move. I believe that the Lord is using this season in many ways more encouraging than a year ago.

This has been a wonderful season, our ROCKLAND, N.Y.

The Grace Pentecostal Church is pressing the battle against sin and holding up the banner of holiness. The Lord keeps the pastor and we have the faithful ones under the leadership of an old-fashioned Pentecostal revival. We hold our own financially, pay cash for present debt, have a straightened presentation of ourselves. Our congregations, we believe, are changing for the better. The young people are getting their attention. We have had a wonderful service last month. They have come and never returned after the first service. In the last month the tide seems to have changed in the church. This is encouraging to the pastor and in many ways looks more encouraging than a year ago.

The Eastern New Holiness Association held an all-day meeting in the Broadway M. E. Tabernacle, New York. At their invitation the writer attended and preached at 10 a.m. and 7:30 p.m. The glory of the Lord rested upon us. There were seats for pardon and purity at every service. The association was much encouraged and is planning for such meetings.

J. A. SMITH, Pastor.

BEDFORD PENTECOSTAL TABERNACLE,

BROOKLYN, N.Y.

We are glad to announce that Evangelist John Roberts and Sister of Pilot, Texas, are to be with us from March 21st for three weeks for a special prayer meeting. We are expecting great Moody. We are believing for a wonderful time. Brother Roberts and wife are among the best preachers of our day. Come and hear them, and help push the battle.

P. E. MILLER, Pastor.

PULLMAN, WASH.

Our little Nazarene band is going on with its prayer meetings and regular Sunday worship. We have a new young man, Paul J. mexican, fifth grade who is attending college gave us a Bible reading on "The second coming." March 16th we hope to be in Brother Jones’ College, which has a combined church and parsonage. The lower part or basement is large enough for all our meetings. The college is located in the midst of the rolling hills of the famous fertile Palouse country. The educational staff of art, music, and engineering courses are offered. Last year the attendance was 1,400. The Lord is leading us forward and it is a joy to be made a blessing to all.

SEYMOUR, IND.

March 26, we observed our little Sunday school day. We have not purposely or carelessly neglected this most important matter, but have had something special on hands each Sunday. We greatly appreciate our church paper which is published the second Sunday each month, and which we are not excused. Just recently fifty dollars was raised for interest money and thirty-five for Sister Innis in Alabama. Last Sunday, in our absence, Brother Peniel, an evangelist, and Brother Abraham, a local preacher of our church, talked to the Sunday school boys. Since returning home we have heard good reports of the meeting. I have been at Monroe, Ind., my home town, for the service meeting for the Eastern Nazarene Church, while wife looked after the pastorate. This has been my first opportunity in fifteen years to help God to bless and prosper the church, while I have looked after the pastorate. Since returning home we have heard good reports of the meeting. I have been at Monroe, Ind., my home town, for the Sunday school meeting for the Eastern Nazarene Church, while wife looked after the pastorate.

HAROLD HOWES.

AMEN.

The Lord gave us a downpour of Holy Ghost power. We have had services every night. We were living in our beloved district superintendent, was with us, and preached twice. The saints were helped and encouraged. We have had a fine revival. We are having a hard fight and great victory.

H. REES JONES, Pastor.

The Rev. H. Rees Jones received a unanimous call from the First Pentecostal Church of the Nazarene, Keene, N.H., to remain with them for a season. The call is an answer to a call which has been used of God to build up the work in this city. We appreciate this man of God. The church is in a splendid condition and services are well attended. We have increased the pastor’s salary, and we will stand by him in the fight. THE BOARD.

CLIFTONDALE, MASS.

The Young People’s Society of the Pentecostal Church of the Nazarene—twenty-four in number—surprised their pastor on the 4th of March with a donation of $20. A very pleasant evening was spent, and we came away feeling the tie between pastor and young people had been strengthened. We thank God for a young man who not only preaches but enjoys the second blessing.

MAY McKENNEY.

SARATOGA SPRINGS, NY.

The Grace Pentecostal Church is pressing the battle against sin and holding up the banner of holiness. The Lord keeps the pastor and we have the faithful ones under the leadership of an old-fashioned Pentecostal revival. We hold our own financially, pay cash for present debt, have a straightened presentation of ourselves. Our congregations, we believe, are changing for the better. The young people are getting their attention. We have had a wonderful service last month. They have come and never returned after the first service. In the last month the tide seems to have changed in the church. This is encouraging to the pastor and in many ways looks more encouraging than a year ago.

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J. A. SMITH, Pastor.

Cedar Springs, OAK.

Our campaign in south Texas was full of encouraging victories and new souls for the gospel. We were blessed to be able to make our expenses and leave some for the work at Galveston, and from there to Denison, Texas, and had a week’s meeting in the Nazarene church. Then to Galveston, where the Lord gave us a great time. Some of the old toughs got saved. We are at this place in a revival service, and it is wonderful to see what a wonderful time people are having. We are expecting a landside before Sunday night.

G. D. and BERTHA CROW.

ATHENS, ILL.

It has been my privilege recently to spend a few weeks in Shreveport and mingle with some of His children and work the comfort at the Arlington mission. Rev. T. C. Leckie, superintendent, spent several days in bringing some precious heat-senze souls back 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 upon hearts. Every one who is a lover of those lost in sin would be glad to see the effectiveness of our work and how so many testify to the good the meeting had done them. Friends, do not fail to pray for the work that has been launched by Brother and Sister Young to bless and prosper the work there even at the cost of much prayer, uniting labor and bringing results that are sure to lead into the joyful bounds of real Christian victories.

JOHNNIE H. DANCE.

CADDIO, OKLA.

We had a fine service last night. The young people had an exciting time. They were all under conviction, and the Lord is blessing His saints at Caddo. We have prayer meeting every Thursday night, and soul winning every Sunday night before preaching. Sunday school every Sunday evening at 2:30. Brother H. P. Huffman preaches on the fourth Sunday each month.

MRS. JESSIE NICHOLS.

SANTA ANA, CAL.

After the Long Beach meeting we found ourselves in Berea, Calif. This is an oil field.

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 convention. I. N. FOGG, Dist. Supt.

DANBURY, CONN.

Thank God for old-time religion! Sister Henderson, pastor of this little church, and the writer went to Denmark last week for four days. There is no holiness church here and we have been praying mightily for that work. Sunday morning, March 13, we had Friday night service, a wave of conviction swept the place. God gave us a vision of Calvin and his work, and the message was finished. Five young women and two older women were on their knees crying, "Deliver us from this! Seven souls found victory in that little cottage meeting. Let everyone pray for Pittsfield. We will go there in a few days and get together to start a real holiness church there.

M. K. COVE.

WARREN, PA.

Our Young People’s Missionary Society is a band of people who have the love of God in their hearts. They are not only making years payments toward the support of a young girl at school, who is fitting herself to missions in some other country, and at present we are helping a young woman from our own district, in making her way to school, to be able to come away to school. We are also sending to this school a box containing some extra furnishings to make the student’s room more comfortable and home-like. At a recent meeting $25.00 was appropriated as a Publishing House fund, with a committee in charge of the same. We also have subscriptions to the Herald of Holiness, that the gospel of full salvation might be preached to some who might never be reached.

MRS. H. R. ERICKSON, Sec.

REMEMBERING THE DEAD

Our dear Brother—Rev. H. Rees Jones, was called to his reward on the fourth of March last. He has been a help to us in many ways. We remember him in love and in the prayer meeting. We are praying for his family and that God will give them comfort in their bereavement.

May God give us a sign to keep.

H. REES JONES.

PAGE FOURTEEN
There is a commodious church building, built through the tireless efforts of Brother Amos Wright, of Olinda, a sanctified layman. Brother McKnight, of Pasadena, supplies the work. God gave Brother Frazier an invitation from Olinda, marshaled by Brother James Elliott, no little help. Am now in Santa Ana with Brother Clifford. TensorFlow and take Sunday night.

WILL O. JONES.

CHASE, WIL.

We closed a meeting in the school house six miles northeast of Montgomery, March 7th. In twenty-four days' stay eighteen souls found Jesus in pardon or cleansing. One family, a mother and six children, was led into an afternoon prayer meeting. There are a few true and tried souls at this place, but are in the desert of Gentleness. We wonder how they got it alone with God. How they did en­joy the truth, and how we enjoyed praying with them. We have learned how necessary it is for a church as the other churches are afraid to preach. We have been told Brother Jesus in pardon or cleansing.

CHAS. W. LANG.

MIAI, L. A.

We closed our meeting in the City Sun, February 21st with twenty-six professions of conversion and sanctification. Dr. O'Bannon, of Des Arc, Mo., 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 other classes. Our audiences were mostly made up of tourists. Brother and Sister Boliver, of Kansas City, Mo., came to the meeting. Rev. Hamel, of New Jersey, preached a strong sermon on the judgment, and Brother Snyder, also of New Jersey, a good sermon on the kingdom. We have a small class here and expect to organize a Nazarene church as soon as we can get our district superintendent. Brother Walker, of Pasadena, preach there from home. Sister Myrtle, of Homestead, thirty miles away, a town of two hundred and fifty, but with no church service, and they get a lot of open meetings in Miami on the corner of third and J streets every Thursday evening and Sunday. We bought a lot and planned on building a church and inviting our way we invite to these services, also to Homestead, as our help will be limited.

E. H. RENET.

WEST SUNBURY, PA.

God is giving us victory in our work here. Souls are praying through and see a quick­ening in the church. We had a prayer meeting last Wednesday night lasting until eleven o'clock and three souls claimed and found to the Church of God the salvation we are seeking by victory over the world. We praise God that the fire is burning and we are looking for a greater out pouring of Holy ghost. One deacon said to us in Miami, his service, he has been on the corner of third and J streets every Thursday evening and Sunday. We bought a lot and planned on building a church and inviting our way we invite to these services, also to Homestead, as our help will be limited.

Our mission in the history of the Nazarene Church is to be with us April 11th-30th, at which time we expect God will give us a way to advance. Brother Lafe Miller has never seen us. We know He is able to do it and He will come in His time. Sister Ida Thoma­son, of the parish, wrote us a letter on March 1st.

W. M. WILLIAMS.

THOS. PATON.

TARKANA, KANSAS.

We have just closed one of the most success­ful meetings in the history of the Nazarene Church. Rev. R. E. Mellen, 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 before the people, and it always produces results. The day services were largely attended with Brother Leonard, of Tooth, who took the young man pastor of a circuit at that place. Our meeting run three weeks. In all there were two hundred and forty-nine saved, and twenty­six sanctified. Two united with the church. We are encouraged in the Lord.

THOS. KIDDIE, Jr., Pastor.
have a heroic little band at the Mason church, who know how to get hold on hold and hold on for victory. The parents and family are now located in the parsonage, and the work on the new church is being carried on rapidly. We expect to be ready for dedication on the first of May.

E. A. CLARK.

SOUTH MANCHESTER, CONN.

We would like to introduce the South Manchester District to the Herald readers, including about thirty-five members, a Sunday school of seventy-five, a commodious little church, and considerable educational facilities. As we travel toward modern conveniences, we are standing shoulder to shoulder and winning our way in this community along the lines of self-supporting work. At the present time we have more real encouragement than at any time in the past. Victory is our watchword. We have a great opportunity to stand for the fullness of the blessing. The pastor has been extended an invitation to remain a third year and will do so.

Brother E. J. Marvin will begin revival meetings with us Fast Day (1st).

CHARLES J. WASHBURN, Pastor.

SALLISAW, OKLA.

I preached last Sunday night at one of my churches and a young lad came to the altar and was gloriously called.

J. W. VAN ARSDEL.

MERIDIAN, TEXAS

I am pastor at Live Oak church, about seven miles northwest of Meridian, Texas. Brother Fisher, of Sparrowville, South Carolina, just closed a revival within four miles of my church. Several men have been saved and a number of soul winning meetings. Brother Fisher preached some of as deep sermons as I have ever heard.

P. M. COX.

Escondido, Cal.

Thank the Lord for the special outpouring of the Holy Ghost upon our work here during the past few weeks. From Sunday to Sunday people have been getting to God. Brother Bud Robinson began a two weeks’ meeting with us Monday, March 14th, and I have not seen the likes or ever saw for a great revival. Our folks are being blessed united, and are on the firing line. Our faith lays hold for more blessings. Amen.

E. M. HUTCHENS, Pastor.

LISBIE, 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 under all circumstances. Brother W. C. Kuykendall is doing the battle for God and holiness. We love the Herald of Holiness. It has something in it for all specified to our place, and is an open door for a wide-spread table. We are trusting God for a great revival meeting this spring, then fall when Brother W. C. Kuykendall begins his work.

WM. WEISK.

STAR, IDAHO

I closed a three weeks’ meeting at Fairview school house, I was alone nearly two weeks after the close of the conference. Rev. J. B. Creighton, district superintendent for Idaho, who preached the Word in great power, was about here, and I was also helped by T. D. Dilley, who remained a few days. Backsliders woke up and claimed, six persons visited the second work of grace; ten sinners came to the altar and four received profession. No organization was effected, but Rev. J. M. Burton, our brother Derby at Ben Davis on Tuesday night.

H. E. CARTER.

ATLANTA, TEXAS

I had the pleasure of attending the middle winter meeting at Texas A & M University this year, as a visitor and patron of the college. I never witnessed anything like it before. The college was the center for religious meetings. Rev. J. B. Creighton, district superintendent for Texas, who preached the Word in great power, was about here. I was also helped by T. D. Dilley, who是我的workfora great revival. Our folks are being blessed united, and are on the firing line. Our faith lays hold for more blessings. Amen.

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