EDITORIAL

IT HAS been truly said that revolutions never go backward. The great world-movement on the liquor-license infamy is a veritable revolution. The world has sickened of the nameless outrages of this traffic and is determined to destroy it, root and branch. The progress of the movement in our country is very gratifying. There may occasionally be local undulations or reactions in the great reform but its general trend is and has been for years onward and progressive with the sure presage of final demolition. Our country settles every question which it makes up its mind to settle. The lottery was once deeply and seemingly immovably rooted in our republic. The beginning of the movement for its destruction was scoffed as a Utopian dream of fanatics, but the lottery was utterly destroyed. The nation made up its mind to abolish slavery, an institution hoary with age, heartily endorsed and practiced by half or more of the states of the Union, and with countless millions of money invested in it. It certainly seemed an impossible achievement, but the nation’s conscience was aroused and was never satisfied until slavery was utterly and forever abolished.

The national conscience is aroused on the liquor question, believing the license system to be unrighteous in itself, violative of the rights of the public to protection from its ravages and suicidal in the state. Steadily the movement has progressed for years and has a momentum today which never characterized it before at any time in its history.

Recent developments indicate, in a very marked degree, the extent and tenacity which this movement has upon the public conscience. The passage of the Kenyon-Webb Bill by Congress, and especially its passage over the veto of President Taft, was conspicuous proof that Congress felt the pulsations of the invincible national conscience on the question, and dared not do otherwise than obey this omnipotent behest. It is not only necessary for a nation to feel and be right on a great question like this, but such a conscience must be assertive. It must have a voice which makes itself heard. This is just what caused the passage of this bill. The popular conscience was always against the infamous license system, but was a long time in learning that it had to have a voice loud enough to be heard even by politicians and statesmen.

We besetted but were not surprised that President Taft vetoed the bill. This closing act was possibly a fitting climax to an administration which was characterized chiefly by a long series of blunders of divers proportions. The subterfuge behind which Mr. Taft sought to hide himself was a plea of the unconstitutionality of the bill. Other lawyers of equal distinction and ability believed and voted otherwise. Besides this, the bill, if passed, was inevitably destined to be tested in the highest courts. And finally the transcendent justice of the bill, the inalienable right and dire need of protection against the shocking outrage of these shipments of liquor from wet states—these things should and would have led any president whose heart and mind were half right on the question, and who was immune from the sinister influence of the liquor interests and other forces to waive any personal doubts he may have had as to the constitutionality of the bill. We simply would add that should the courts finally adjudge this bill unconstitutional it is very certain that the Constitution will be changed as it certainly ought to be.

Another incident likely to have a very fine influence favorable to the reform is the action of President Wilson and wife, Vice-President Marshall and wife and Secretary Bryan and wife in banishing intoxicants from all White House functions. We commend the parties for this order for which they will certainly receive the gratitude of the larger part of the nation. It is stated that almost the entire cabinet are in sympathy with this action. We were surprised at Mr. Marshall’s course in this matter after his record as Governor of Indiana.

The patriotic prohibitionists of the nation certainly have every cause for encouragement and hope. Let us persuade, push and pray on, never tiring or pausing until we reach the goal of the absolute demolition of this matchless evil of the age.

REAPING THE WHIRLWIND

THERE is widespread complaint at the smallness of congregations, the growing indifference of the public on matters of religion, the apathy and fruitlessness in the church membership, the increased difficulty in having successful revivals, and the increased indifference and hardness of sinners under gospel appeals. These facts are eliciting very serious thought and study on the part of intelligent preachers and laymen. Various causes are suggested for this deplorable state of things. It is generally attributed to the increased commercialism of the age. We are persuaded that this solution of the question is but confusing effects with cause. We rather incline to the belief that increased commercialism is but a result of the real cause of the unfortunate facts outlined above.

The spirit of rationalism for which we are originally indebted to Germany and which has spread like deadly Utopias trees over the church life of our country, has done more than all other causes combined to bring about the sad condition of things which confronts the church today. This rationalism with its new theology and higher criticism, has done the work. More tersely stated, the very heart-core of these enemies of truth and the Bible is simply a determined, inveterate, desperate purpose to eliminate the supernatural from the entire domain of religion. Hence they banish inspiration, miracles and all that is supernatural from the Bible. They discard hell, deny the new birth and all conscious religious experience. Prominent divines in great American churches—pastors, editors and college professors—lured by the great names and literary prestige of the German infidels who originated these heresies, quickly adopted their views, and from editorial tripods, college chairs and prominent pulpits the poison began its deadly work of distillation. Naturally and inevitably the subordinate clergy in smaller pulpits, all over the land, reading these novel views from such distinguished sources, quickly gave their adhesion and began retailing the poison from their pulpits. Many of these deluded preachers were influenced to adopt these heretical views out of a desire to be considered up with the times. Thus the congregations of the churches became inoculated with this poison and by word of mouth helped to spread the ghastly errors among thousands whom the preachers had not directly reached. A secular press was found all too ready, for sensational purposes, to embazon every heretical pulpit deliverance before the eyes of untold millions.

*What has been the effect? The great public, inside and
outside the churches, have had their faith destroyed in the great verities of religion. Too largely under such tutelage they have ceased to believe in the reality and deadliness of sin, in an inspired Bible of divine authority, in an eternal hell, in the necessity of a conscious, divinely-witnessed new birth, and in the blood of a crucified Christ, the divine Son of God, as the only means by which to obtain this glorious salvation.

We have, therefore, the anomalous and absurd spectacle of thousands of unbelieving, unevangelical pastors, editors and college professors addressing their millions of hearers supposedly in the interest of their souls, but offering them no hope, or peace or salvation, because neither themselves or their constituency believe in these things. What an obstacle this state of things puts before the orthodox preacher or evangelist! Just here and there, in his audiences, are found hearers amenable to his appeals, because evangelical in their belief.

What more natural than the grossest commercialism and materialism as the result of such a destruction of popular faith? Men feel and reason that if there be no hell, if there is a chance beyond the grave to get right, if Christ was a mere man, if the Bible is not of divine authority, but inspired only as the history of David Livingstone or George Washington is inspired, then it is nonsense to be making this thing of religion the primary matter. We will give our chief attention and thought to the great struggle for financial supremacy. It is a part of wisdom to seek first wealth, ease, pleasure and worldly advancement. We maintain that they are perfectly justified in thus retiring religion to the rear and giving commercialism the precedence if the teachers of New Theology and Higher Criticism are correct. We agree with Dr. Mark A. Matthews who declared in the presence of a large audience of clergymen that whenever a man stands up and doubts the deity of Christ, or the authenticity of the Bible, he ceases to be a preacher, but has become a traitor to his mission and a Judas on a wooden platform. Speaking of the blood of Christ as our only hope, this distinguished Presbyterian divined said:

"I have never understood how a minister of the gospel could preach anything else. I don't know anything else to preach. A man said to me some time ago: 'If you are going to visit a certain section of the country, tell us something about the up-to-date methods, the psychological problems and church membership rather than the work of the church for the redemption of society.' I sent him word that as long as God permits me to stand in the valley with Mt. Sinai on the left and the glory of heaven on the right, I intend to preach Christ and Him crucified. And any man who preaches anything else is a peanut and not a preacher."

FAILING FATALLY

Of all the evils afflicting the churches the loss of the children from the preaching service is one of the most serious and lamentable. We speak of it as a loss because it is practically that. The children now, as a rule, neglect the church service. Those of them who are brought in touch with any religious service attend the Sunday school which is the sum total of the religious side of their life. With family prayer a thing of the past, a general absence of the children from the preaching service, and the greatly intensified materialism of the age, and the worldliness of the public school system, the children of today are certainly in a condition to be pitted. Not only this, but it makes the outlook of the church for the future dark and problematical.

A REMEDY for this evil is absolutely imperative. But to find an intelligible remedy it is necessary to study the causes which have produced this unfortunate state of things. If the Sunday school is in any way to blame for it, those in charge of the Sunday school must remedy this matter, and seek diligently to trend the children to the church services. In some places it has been found a happy age to hold the Sunday school immediately at the close of the church service. At the close of the sermon, without dismissal, the congregation becomes a Sunday school, and they proceed with the Sunday school work. The pupils were supposed to come to the church service as well as to Sunday school. The popular plan of having one service at nine thirty and the other at eleven is certainly very awkward and not favorable for encouraging the children to attend church service. It is better to have the hour for Sunday school opening moved up so near the hour for church service as to leave no interim between.

Another great blunder, doubtless partly to blame, is the notion of many superficial parents that children ought not to be influenced in religion, but should be left to choose in this matter for themselves, when they come to maturity. This stupendous folly is so brazen, transparent and colossal that it seems almost incredible that it should be found in sane minds. What in the name of reason are parents for if not to train their children in religion? To do this it is necessary, perfectly proper and their solemn obligation to choose for the children. After maturity, upon study and reflection, if the children select, they are perfectly free to change their religious beliefs and church relations. But for parents to neglect to choose for them and train them in their minority, is an outrage to children's rights to such guidance, and a repudiation by the parents of the highest and holiest trust imposed upon them by the Almighty. Do we not choose our children's attire, their food, their association, their schools and teachers, their doctors when sick, and everything else that appertains to their welfare? No body questions the right and propriety of this. Only when we come to the question of religion are we to let them alone and give the devil absolute right of way.

There is a silly prejudice against bringing babies to church which should be swept away by sensible people. What if they do disturb some people occasionally? Let the babies be brought to church by their mothers and let the habit be made universal.

Another ghastly delusion, partly to be credited with responsibility for the evil we are considering, is, that if children are compelled to go to church when small, they will turn against it when older. The few men who are heard to make this plea for not attending church, upon close investigation will generally be found neglecting the church for selfishness or indifference instead of their parents' habit of taking them to church when young. It is a fact, on the other hand, that multiplied thousands of instances can be cited of people whose history shows that a fixed habit of church attendance in early life determined their entire religious character and became a sheet anchor which held them to duty and to God till they reached the pearly gates. A preacher asked a large audience of business men in a large metropolitan church recently why they attended church. Almost without exception, they answered, because their mothers took them to church in childhood.

The gravity of the situation, we fear, is not sufficiently appreciated. It is simply a process of starving the children to death spiritually to allow them to be absent from church services. The extent of the evil is appalling, as every one must admit. The Continent recently printed startling figures showing that in five of the strongest Presbyterian Synods, 900 Sunday schools had 40,000 young people under instruction a whole year without inducing a single one of them to confess Christ. Only a small proportion of the children of the church attend Sunday school at all, and even then fail to get the spiritual food required to move them to the acceptance of Christ. If the pulpit declares the whole counsel of God in demonstration of the Spirit and of power, the children of the church would learn and imitate more and receive far richer and more efficient spiritual food from the church services than is possible in the average Sunday school.

There is a general undervaluing of childhood in the church. How often in meetings revivalists and church members strain to get converted prominent business and professional men, and often in appraising the worth of a meeting show that they count as of more value one or two such converts than a dozen little children who professed religion at the altar. In reporting revivals pastors sometimes say that "most of these converts were grown people." An absolute and radical reversal of this
method of appraisement is what I believe in. In likelihood of holding out, in superior quality and tone of service, in the marvelously increased time for service—these, and other respects, the conversion of an average child ought to and does count for a great deal more for God and humanity than the conversion of an adult of from forty to sixty years of age.

LET preachers and church members take this matter to heart and devise some method of getting all the children to attend the regular church services. When this shall have been accomplished a new era of prosperity will begin in the history of the church.

THOSE "EXPERTS"

HERALD or Holiness, we are glad to say, is not alone in its failure to take these noted "experts" at their own appraisement. Quite a number of the papers refuse to swallow them, others are very gingerly and questionably in their praise, while still others imagine they see a good deal accomplished by this suddenly discovered tribe. The Psycho-

The Power of the Word

Biography is one of the most charming studies in which the human mind can engage. It is sadly true that there is a woeful decline in the habit of reading, and more especially in the reading of solid books, such as works on history and biography. The daily newspaper and the trashy sensational novel have usurped the place of the books of the great minds of all ages. In the biographies of the great men of the church we have been impressed with how often the turning point from a life of sin to a life of faith and obedience was determined by some passage of Scripture impressed perhaps by a pious mother in earlier life, and which, after long years of sin, asserted its immortal strength and veered them around from sin and dissipation to faith and surrender to Jesus.

One of the most notable cases in history is that of the illustrious Augustine, the greatest of the Fathers of the Western Church, whose influence has been felt now for nearly six centuries throughout the world. The following condensed sketch of his life we find in the Christian Advocate, which we earnestly recommend, especially to the younger class of our readers, though it will be of intense interest to all classes:

On a certain day, more than fifteen hundred years ago, in a pleasant garden of the city of Milan, a young man of rare intellectual gifts sat in profound and painful meditation. He was not approaching the culmination of a spiritual struggle which had endured many years, and he was bidding the most poignant suffering which remorse can create in a truly awakened conscience. His career previous to this crisis is of great interest to the student of religious biography. The child of a heathen father and a Christian mother, both of whom cherished high hopes for their brilliant boy, he received a higher education than was customary for one in his station. But as he advanced in learning, there came to him a conviction in his morals which marred his genius and filled his heart with bitterness, since he could not wholly divest himself of the influence of his mother's teachings. In the city of Carthage, whither he went at seventeen years of age, he plunged into dissipation. Now and then gleams of holy aspiration flashed over his spirit, but when he turned to the sacred Scriptures for help, he was only aware of the complexity of their simplicity and their lack of those rhetorical graces which he had been taught to regard as of supreme value. While he rose as an instructor, he fell deeper and deeper into that despair which finally engulfs the victims of self-indulgence. From Carthage to Rome, from Rome to Milan, where he had been appointed to an important professorship, he was seeking relief from his burden of sin, but refusing to turn away from his evil course. For a while he listened spell-bound to the sermons of the eloquent Ambrose, and deferentially to the counsels of his godly mother, though still clinging to his wicked practices.

A keenly religious young man fascinated him by Christian conversation, and especially by relating the story of Saint Anthony's life. The effect of this narrative upon the prodigal was overwhelming. Driven by the tenacity of his feelings into the modest garden at the back of his dwelling, he threw himself down at the foot of a filbert-tree, and exclaimed in agony, "How long, O Lord, how long? Why should there not be in this hour an end of my baseness?" In the midst of this agitation he heard the voice of a child singing again and again, "Jesus! Jesus! up and read!" Feeling this to be a divine intimation, he rushed back to the place where his companie was sitting, eagerly snatched up a manuscript of Saint Paul lying near, opened it and read in amazed silence these words: "Not in rioting and drunkenness, not in chambering and wantonness, not in strife and envy. But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfill the lusts thereof." He has told us the effect of these words upon him. "I wished no more. There was one thing needed, instantly, as though the light of salvation had been poured into my heart with the close of this sentence, all the darkness of my doubts had fled, and I felt as if I were in the presence of the illustrious Augustine, who became the greatest of the Fathers of the Western Church. Augustine which exercised a very powerful influence in Carthage during his own time. "If any man be in Christ, there is a new creation"—that is the divine method of clothing the soul.

The Democracy of Religion

There is no autocracy or aristocracy or plutocracy about religion. It is purely democratic. Some churches haven't found this out yet, but the sooner they find it out the better it will be for them. Of course, no church would admit this charge, but would deny the existence of an exclusive spirit. We ask in return what means the exclusive air, the frigid set of things, the absence from the pews of sunbonnets and horny hands! It doesn't matter how distinctly it is disguised or how insistently denied, the facts all point too plainly that in many of the large churches of our cities the very poor and poorly dressed would not be welcome. This impression has gotten abroad, and hence it is that these churches are no longer troubled with the presence of these classes. These churches wanted exclusiveness and they got it, but they have not only excluded the classes mentioned, but they have likewise excluded the Christ in so doing, for He is wonderfully taken with the poor, and marvellously inclined to favor them with His presence and His love and His sympathy. We thoroughly endorse these words of the editor of the Continente:

The church that cherishes pride in being representative of the "better classes" only—which includes no poor and no illiterate people because in its heart of hearts it prefers to keep a standard of membership superior to poverty and ignorance—is the church to which fastens the just stigma of being less than Christian.

No power on earth or in hell or anywhere in the universe can compel a human will. No man does a wrong except by his own consent. This is the ground of personal responsibility.
ing demand upon the credulity of man irrespective of adequate basis in real evidence. True as are these positions, and as deeply as we feel upon the subject, especially in reference to the unsaved millions and the large army of the sceptically inclined, there is, in addition to this evidence, to the saved man or woman another and more powerful evidence inexpressibly sweet and strong. *Herald and Presbyter* relates the following which illustrates this point:

A young man was being examined for ordination to the ministry and was asked the proofs of the divinity of Christ. He spoke of the fact that Christ was given names and titles in the Scriptures that belonged only to God; that His deity was absolutely affirmed; that He is taught that He is to be worshiped: that He is the divine Savior, for He has saved my soul." This is the personal knowledge of those who are God's regenerated children, and it can not be explained away or stolen from them. They know it for themselves.

### The Five Names

There are five names used in the Bible to designate the children of God. Each of these words has a special significance, indicating a specific relation which the believer occupies towards His Lord. A study of these names will be a source of profit to anyone. Lyman Abbott brings out the different phases of meaning of these words in the following:

There are five words by which in the New Testament Christians are designated. To understand what these words mean is to understand what is a Christian in the New Testament sense of that term. These five words are:

1. Disciples.
2. Scholars.
4. Followers.
5. Brethren, or members of the household.

Saints, or the holy.

A Christian is a scholar seeking to learn from Christ how to live. He is a believer, or faithful one, trusting in Jesus as Master and Friend or Savior. He is a follower or servant, who has enlisted in Christ's service and given himself to carrying on Christ's work in the world. He is a brother, or member of the household, ready to work in cooperation with all other loyal followers of the Master. And he is a saint, or holy one—that is, one who has given himself up entirely to Christ's service and is entirely possessed by the ambition to be Christ-like.

### Where the Nights are Spent

It is a matter of the profoundest importance that parents know how and where their boys spend their evenings. Their moral and eternal welfare is inseparably connected with this question. A reckless use of the nights away from home is the worst road to ruin for any young man. The habit once formed is almost incurable. Prevention is about the only plan. The most successful way of prevention is to induce the young people to form a fondness for reading. This will give entertainment at home which is really essential if you would counteract the inclination or habit of spending the evenings away from home. We are glad that business men are beginning to look into this matter in their employment of boys and young men. The following incident we take from H. H. H. in *Free Methodist*:

A boy of sixteen was an applicant for a very desirable position in the office of a man noted for his generosity and kindness to his employees. After asking a number of questions, the gentleman said to the boy: "Where do you spend your evenings?"

The boy recounted this question, and said simply: "My evenings are my own, and I spend them where I please."

"I will make no change," he said. "In the evening, my boy," said the gentleman, kindly, "but I think I can tell a great deal about a boy's character if I know where and how he spends his time. It is my desire to embrace you into one whose associations are not known to me!"

This gentleman must have had in his mind the saying of the wise man: "I care not how a young man spends his days; let wisdom direct his evenings and his future is assured."

### The Great Essential

The Bible is responsible for the statement that without holiness no man shall see the Lord. It is strange that men can doubt or question for a moment the propriety, justice or righteousness of this divinely imposed prerequisite to our gaining heaven. God is an infinitely holy God; it is impossible for the holy God to have anything to do with the unholy, and seeks our salvation; it was the holy child Jesus who finally gave Himself a ransom for us: heaven is a holy heaven; the angels are holy angels; our guide book is the Holy Bible. Is it thinkable that any qualification less than holiness can fit us for heaven? Either holiness or more or less of sin must characterize us when we enter heaven. To assume that the diviner plans with a purpose God for unspeakable inconsistency, to contradict the Bible in the entirety of its teaching, and to prove Christ to have made a failure in His atoning work. There is absolutely no provision made for either sin or sinfulness having a permanent place in the heart and life of the believer and accompanying him to heaven. It was to destroy sin that Jesus Christ came into the world. In Rev. B. T. Roberts says in *Free Methodist*:

If you intend to get through to heaven, then you must seek to be made perfect in love. You may be free, fearless, strong, and uncompromising; but unless you get the love that bears all things, you will fall out with some one, indulge in hard feeling, and backslide. You may keep up your profession for a while, but you will soon get where you will endeavor to make you once unsparingly condemned. There is no trouble in making a bag stand, if it is filled with wheat, and tied tight; but an empty bag will fall down upon you. If you stand straight for God always, then keep with gentle love. Some of the greatest fighters we ever knew, but who were wanting in the "love that never faileth," went over at last to those whom they had all their lifetime been opposing. We shall reach places in our experience where we shall fail unless we have the God-given charity that "bearareth all things," and "endareth all things."

### God’s Consecration Our Exaltation

The belief and fact that God is interested and gives heed to every minute details of our every-day lives ought to be a source of marvelous inspiration to the children of God. That every event, the sad as well as the glad, the smallest as well as the largest, is part of His gracious plan for our greatest happiness and broadest usefulness shows the marvelous condescension of our heavenly Father. But in thus stooping so low for our good He exalts and dignifies His children. This thought brings to mind the subject of one of Horace Bushnell’s greatest sermons—"Every life a plan of God."

Equally pertinent are the words of George McDonald in "Robert Falconer":

Whatever keeps the finer faculties of the mind awake, wonder, alive, and the other above mere eating, drinking, money making and money saving; whatever it be that gives gladness or sorrow or hope—this be it, a violin, pen, pen, or the love of woman, is simply as a soul is waiting to keep the expectation of that being to whom it comes, for the lifting of him out of the mire and up on the rock. For it keeps a way open for the entrance of deeper, grander, holier influences, emanating from the same riches of the Godhead.

### Consecration

Consecration is the gateway through which one must pass to reach the power, the riches and all the fulness which God has in store for His children. It is one of the prime conditions of sainthood and of all worthy and distinguished service for humanity. No one ever reached spiritual eminence and greatness without meeting the demands of absolute, whole-hearted, unreserved consecration to God. No brilliancy of gifts, no social exaltation, no amount of wealth or prestige will substitute this God-ordained requirement of consecration. This was the secret of David Livingstone’s life. Among the many records of his consecration, we find in his journal in 1855 the following statement which proves at once the depth of his piety and the completeness of his consecration:

"I will place no value on anything I have or may possess, except in relation to the kingdom of Christ. If anything will advance the interests of that kingdom, I shall be given away or kept, only as by giving or keeping of it I shall most promote the glory of Him to whom I owe all my hopes in time and eternity. May grace be given me to adhere to this."
LIFT UP THE STANDARD
E. M. ISAAC

Long ago the prophet of God cried out, "Lift up a standard for the people!" He saw that there was great need for it. When men are permitted to follow their own evil inclinations they sooner lower the standard of righteousness, and of moral conduct. This must not be permitted, and the only way it can be prevented is by the pulpit holding up the standard where God puts it. Right will not change. A lie can never be justified. The moral law is needed today as much as ever. It forms the two great rails upon which the train of Christianity must travel. It can not leave these rails without a wreck. It requires more power to keep the train on the rails than it does to make it go. There is nothing greater than real character established on righteousness. This is the whole purpose of the kingdom of God on earth. Character alone will stand in the great judgment day. A character shining in a dark world of sin. It is the image of God on the soul that has been cleansed through the blood of the Lamb. It is necessary for us to hold to the standard. We must not fall short of it. Regeneration is the greatest miracle of God for a human being. It is the impartation of the divine nature to one who has lost the image of God. It is the passing away of the old things, and the coming in of the new. It is a new heaven and a new earth to the one who is born again. It is a resurrection from the death of sin. "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God." This is the first resurrection, and the one who knows its power is known to be blessed and holy. Let us not minimize the work of regeneration, for it is the creation of a new creature in the image of God. This is the standard of righteousness forever held up, and insist that people know the meaning of the new birth in all its beauty and power in making them the sons of God. The mystery of it will never be solved, but the fact of it is to be a conscious reality. We are to know the power of His resurrection by being ourselves resurrected from the death of sin. Death has reigned from Adam to Moses, and from Moses to the present time, and is universal; but where death has reigned, life through Christ hath much more abounded to the glory of the Father and the regeneration of the race. This is the grand theme of the gospel preacher. It is a new salvation and resurrection, and not something that is far out in the dim distance. Thank God for the resurrection that is coming, but let us not forget the resurrection that now is possible through the Living One at the right hand of the Father. This is a part of the standard we are to hold up for the people.

There is not only to be a resurrection life for every one who will receive it, but there is to be a sanctified and holy power in this world. The new heart must be made clean. The old nature must be purged away. The whole being must be sanctified through and through. There is a fiery baptism for the child of God that will make him a potent force in this world of sin. God will have His people holy. Sin must die. The old man must be slain and the new man created in righteousness and true holiness. The second work of grace is by way of the carnal nature, and the blessed Holy Ghost comes in to abide. The body becomes the temple of God, and there He dwells, to reign and rule in the life of that individual. There is danger of holding the standard too high, and thus defeating the very purpose of holiness. We must rightly divide the word of truth if we would perpetuate the doctrine which God has intended to be a blessing to mankind. The gospel was intended for this present world, and hence must be capable of adjusting itself to our present need without disrupting all that is human and physical. Sanctification does not dehumanize us. It makes us natural and normal. The bodily functions retain the uses God intended them to have. It does not even insure us against sickness, as some erroneously teach. Some of the best of saints have been lifelong invalids. God may have a purpose in our affliction. Many are gloriously healed, and we rejoice with them; but to insist that it is always possible to be healed is going beyond that which is written. Those who have taken this ground have sooner or later gone astray in this: theology, and caused no end of trouble to weak believers. There are three witnesses against such teaching, namely: the biography of great saints, the Word of God, and individual experience through the ages.

A preacher was exhorting 1 Thess. 5:25, and said that the spirit, soul and body are to be sanctified, which is true; but he went on to say that after the spirit was sanctified there was a sanctification for the body separate from the soul. And he also said that if the faith of the candidate was sufficient he would never die, because the verse said he was to be preserved until the coming of Jesus. This same speaker said there should be no lame people, no cripples, but that all should have faith for complete healing. This is not scriptural. The unfortunate man who can not rise from a cripple until the resurrection in, when he will appear without fault before the throne of His glory. We must remember that it is written again that "It is appointed unto men once to die." "Dust thou art and to dust thou shalt return" is the voice of God. The body will become immortal when the trump of God shall sound, and we are caught up together with Him; and no effort of ours can bring it about until that time. Besides, such teaching upsets the third blessing for the body, which is contrary to the Word of God. It also teaches that a greater faith is required to keep the body well than to save the soul. To get saved and sanctified is a small matter; but to preserve in health the body which is doomed to the grave, is a mark of deeper piety and profounder faith. This is placing the standard where God has not placed it, and will result in error that in time will cause another division or schism among the people of God.

There is nothing greater for a human soul than holiness. Every gift of the Spirit, every talent one may possess, every power that may be exercised, must for ever be inferior to this great blessing of purity wrought by the Holy Ghost in the heart of the believer. It is this that makes us Godlike in nature. When the soul is sanctified, the body is also sanctified and cleansed from all filthiness of the flesh. It is thus the body becomes the temple of the Holy Ghost. Every faculty is to be used for His glory. We must remember that there is nothing base or low that God has intended the body to do. Our conception and training has often been wrong, and we associate sin where no sin exists. The natural passions and desires are holy when we are under the guidance of His Spirit. The sacred power of propagation is not to be looked down upon, but to be looked upon as God's method of populating heaven. When we are sanctified we keep the body under; it becomes our servant because we are God's servants. Perfect love is the supreme thing. It will
regulate all that pertains to the body if we follow on to know Him. Let us right­
ly divide the word of truth, and not seek to be wise above that which is written.

What About a Hot Temper?
REV. C. E. CORNELL

The astute editor of the Christian Advocate (New York) displays in very readable type, in the March 31st issue of the paper, this striking sentence: “A hot temper is not disgraceful unless it is allowed the mastery.” We should say that a “hot temper is disgraceful, or grace helpful, or a help to grace at any time.” A man with a hot temper “inside,” but in active operation, is not feeling much like the landy atmosphere of the New Jerusalem, if the Bible description of that place can be relied upon. If the “hot temper” breaks through the lips or the hands or the feet, it is usually exceedingly disgraceful. Not only is it disgraceful in manifestation, but disgraceful in the harm it does both to the owner and those who first catch its spark.

“A hot temper is not disgraceful.” That is a terrible sentence from the pen of an editor of a religious paper. We should like to ask, When is a hot temper an advantage to the possessor or the other fellow? Even if suppressed, and the lips do not belch forth the hell-fire pent up in the heart, is a man richer or poorer in grace after a “spell” of hot temper?

Is not a hot temper exceedingly dangerous? Are not the most venomous crimes the result of a hot temper? Quarreling, fighting, bills-lgate, heated conversation, revenge, murder all grow out of a hot temper. That old Methodist preacher who preached the gospel for forty years, and as studiously fought holiness—the only grace that can save from a hot temper—went to his neighbor to borrow some farming utensils. They got into a quarrel, the old brother grabbed a piece of rail, struck his neighbor across the face of the brain, and his neighbor died as a result. Surely the hot temper was not an advantage. That Christian parent who slapped his little child while his temper was hot, and the child died from brain fever as a result of the blow, was ever afterward sorry that he had a hot temper.

But what about a “hot temper” in a Christian, a religious editor, or the president of Yale University? Is it ever warranted? We aver not, for there is a remedy. The Christian man or woman who gets into a very venomous temper over a neighbor, is a walking advertisement of the fact that regeneration does not remove all of carnality. Methodist preachers, editors, or laymen who have a hot temper evidently have the carnal mind, and the Bible plainly says, that the carnal mind is enmity against God, or, in other words, an enemy of God. That which is an enemy of God is a friend of hell. Think of a man—a Christian—consenting to having a newer magazine in his breast, which is able to explode at any moment, demoralizing and ruining the spiritual life, perhaps never to recover! Then think that this condition is justifiable—“a hot temper is not disgraceful.”

The trouble is, Methodist editors, bishops, the clergy with few exceptions, the laity, and the churches in general have forsaken the doctrine and experience of entire sanctification, and want nothing to do with it. This delightful and radical grace, subsequent to regeneration, is the only cure for carnality, the cause of a hot temper and many other sins. Methodist use to emphasize perfect love: a heart filled with perfect love can not and does not manifest a hot temper either inside or out. A hot temper does not need to be held under control, the cause is removed, the heart enjoys restfulness amidst storms. The hot temper is gone. O, the blessedness of this delightful grace of perfect love! O, that all Christians enjoyed it! Another great preacher once said, “Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth thee.” “Perfect peace” and a “hot temper” are far removed from each other. Yes, perfect peace under stress and trial, because perfect love and perfect peace fill the soul. A wonderful boon for any individual! Who will you believe: the great editor of the big religious weekly, or the greatest preacher of the Old Testament?

The Joy of the Lord
Mrs. ANNIE T. ARMOUR

There is something very magnetic, as well as sublime, about the joy of the Lord, as it is manifested and experienced by the saint of God. It reveals its divine origin and heavenly nature in that it often nourishes most and reaches its loftiest height in the hour of deepest sorrow and keenest discipline. The joy of the Lord has its abode only in the heart of the believer who is completely and finally “joined to the Lord.” It is far above any mere joyous emotions or exalted feelings, subsiding or declining when circumstances arise. The assurance that the divine will is being done, be that through pleasure or pain, gives opportunity for this heavenly stream to flow. A striking characteristic of the joy of the Lord is that it causes the one who is wedded to Him to rejoice at the most unexpected and surprising times. The heart may be broken, but the joy of the Lord flows forth from the wound, like the aroma from the crushed rose, because the will of God is being done. There is nothing of the mere human about it. No external effort or struggle has anything to do with producing it. It flows divinely.

Jesus knew this divine gift and grace would be everything to His followers, so He again and again declared that His joy was to be their legacy. His joy consisted in union with the Father, and He teaches us that there is a way for us to possess this glorious experience. How may believers come into possession of the joy of the Lord? Is there but one way and that an unfrequent path—unfrequented even among many professed holy people? It is the Pauline route—crucifixion—and the way Jesus designated—the corn of wheat falling into the ground and drying. The broken heart and the contrite spirit is the soil wherein the joy of the Lord springs forth. The broken heart, implying the idea of “one broken to shivers,” and the contrite spirit, having the idea of “metal beaten out.” When self reaches this place of real and final crucifixion, then the hindrance to perfect unity with God and His full indwelling is removed, and the joy of the Lord has an everlasting home. But broken heart therapy at any moment its hallowed perfume may burst forth and ascend back to its native heaven.

May there be many more glorious samples of this Christly grace in the holiness ranks of our day, to the great honor and glory of the God of holiness!

Los Angeles.

“His Last Commission”
J. J. GOULD

Our resurrected Lord, just before His ascension, gave out His last commission to His church—“And He said unto them, Go ye into all the world, and preach the gospel to every creature” (Mark 16:15).

His apostles tarried until they received the “Promise of the Father,” then each, impelled by an intense longing to see dawning souls brought to Christ, sat about to fulfill this commission. Each was a missionary preaching the gospel to “every creature,” “were "instant in season and out of season,” Paul, the missionary-evangelist, set about visiting neglected places, fulfilling the great commission. We see, then, the early efforts to carry out their Lord’s command.

Then some disobeyed, as they do now, and left a gap unfilled. Some became indifferent and neglected to do their share toward this great cause. Years passed and the Christ’s divine command was yet far from being fulfilled.

Yet is it any better now? Is there any forward movement? Has God’s Word reached “every creature”? Shame-facedly we answer. What is the matter? Again we must answer, Neglect, direct disobedience and indifference on the part of God’s people.

Lord, Thy commission is still unfulfilled; so many things at home take our time, and our money. Our thoughts are busy with things here. We can not help. When we stand before God at the judgment and quote our good works, our labors, etc., He will set before us that Last commission, the one He gave us.

Christ gave this commission to the church as a whole, and as a church we should carry it out as He would have us. Again this commission was given to the ministry. “Oh minister of God! Preach it! press it upon your people! Awake, and cry out!”

This is also an individual commission, a personal call to do something toward the accomplishment of this great trust. Each one is held responsible for some of those perishing. Thank God for those who have seen that they are answerable to God for some in foreign fields, and are
nobly coming to the front and doing their share. May God reward them. Let us, friends, look at it in this way—as a personal charge.

Our prayer to God is that we may not rest, stop, or grow slack in our efforts, but push, pray, and pay until Jesus comes, and that the indifferent in our ranks may awake and besit themselves, and make haste to send or "go," in some way seek the accomplishment of our Lord's last and as yet unfilled commission.

FAIRVIEW, ILL.

BIBLE LESSONS FOR EVERY-DAY LIVING

J. B. THORNBURG

Sources of Happiness

Happiness is the prize for which all the human race is striving. Some think that it comes through wealth, some through pleasure, some through fame—some through intellectual culture, some through social distinction; but God's Word says that it comes through entirely different means than these. According to the Bible true satisfying and eternal happiness is to be obtained through:

1. Having the Lord as our God. Ps. 33:12; 114:15; 146:3.

2. Trusting in God for deliverance and help. Ps. 31:8; Jer. 17:7; Prov. 15:29.


6. Suffering and profiting by God's sent chastenings and trials. Ps. 94:12; Heb. 12:5; Jas. 1:12.

7. Seeking and obtaining a heart that is pure and cleansed from all sin. Ps. 32:1; 119:34-35; 5:5.

On the other hand many are seeking happiness but do not find it. They are seeking it contrary to God's Word. Soreness of heart, desire, and despair come on, or are sure to come hereafter, to those who:


4. Have no broken man rather than in God. Jer. 17:5, 6; Isa. 30:1; 11:1, 2.

5. Call evil good and good evil. Is. 5:20.


7. Disregard God's call. 1 Cor. 9:16; Acts 9:5; Isa. 45:9; Prov. 1:24-28.


10. Follow strong drink and induce others to use it. Prov. 23:30-32; Isa. 5:11; Hab. 2:15.

11. Are hypocrites or bigoted ecclesiastics. Matt. 23:13-16; Lu. 11:42.

12. Preach false doctrine and mislead the people. Jer. 23:1; Ex. 18:3; 34:2.

REVELATIONS

REV. F. J. THOMAS

The Roman Catholic Church holds that the Scriptures of themselves are insufficient as a rule of life and a guide to conduct; they must be augmented from time to time by "the bulls of the popes" (I'm afraid of bulls!). These bulls are professed revelations from God, by direct communication. Auricular confession, with all its diabolical results, the transubstantiation, the indulgences, the inquisition, the Jesuits, the martyrs, are all a result of this pernicious heresy. Mormonism, rechristened "Church of the Latter Day Saints" to fool the people, teaches as one of its dogmas "direct and present revelation." The Mormons, Jehovah, Jesus, and numerous other happenings, that have shocked the sensibilities of the people, and aroused their indignations, are accepted by the followers of Joseph Smith as glorious achievements because they were the result (?) of "direct divine revelation." Our righteous souls cry out against their heresies. We wax warm in defense of "the all-sufficiency of the Scriptures," and proclaim: "It alone is a light to our feet, and a lamp to our path; yea, and out it the devil coming as an angel of light, would lead us astray. It is the sword of the Spirit and the only one used by Jesus to defeat Satan in the great temptation when Jesus said three times—"It is written."

Now, precious reader, so far you have said amen; so far you have endorsed what I have said; but I am going to turn the gun around and shell our own crowd for a few minutes. How often do we hear our fellowmen tell about "the Lord telling them to do this or that." Or, how often one is asked to do some service for Jesus, and they reply: "The Lord does not lead me to do this or that." How often we meet those who have neither "gifts or qualifications," but who insist God has called them to preach. The sad part of it is that many good people accept such statements as credentials and help turn them loose upon the public. Not a bishop (overseer) of the Scriptures requires (1 Tim. 1:15), but Scriptures are set aside, and impressed govern the case. Not only is this heresy dangerous to the individuals, but it is a menace to the permanency of our church. When impressions become the Canon, the reading of the Word is dispensed with. (It would surprise you how few holiness people there are who average reading one chapter a week from the Bible.) Then instead of all teaching the same thing, there is division, schism, etc.

"Preach the Word," and in order to do so, "Study to show thyself approved unto God, rightly dividing the word of truth." As a fitting climax to this article I append a portion of Dr. E. F. Walker's comments on the Sunday school lesson, February 10th, Bible Teacher, page 25:

There was a time when His habit was to speak directly to men from time to time when He spoke by the mouths of His holy prophets, who, under inspiration, began their speech with "Thus saith the Lord;" then came the time when He expressed mind and will by the holy Scriptures; then came the Word of God, a Teacher come from God; and finally the word spoken by the Lord was confirmed unto us by them that heard Him. (See Heb. 2:3.) Today He does speak to His saints, but principally by His Scriptures, through His providences, as interpreted by the Spirit of truth, whose voice was heard, "teach, show, lead the children of God. Let us be careful lest we be ruled by our own imaginations or spirits of deceit saying that He had told us nothing. He does speak, but mainly by His Scriptures and providences—never contrary to them.

INFLUENCE OF THE WORD UPON THE HEATHEN

J. B. SCOTT

Nothing has such a civilizing effect upon the heathen as the Word of God. Only a short time ago I was standing at the camp of the Army of the Tennessee at Arriaga, Mexico, when two Indian men came up to Brother Hampton and threw their arms around him and began rejoicing. We had sold them a Bible more than a year before and they had read it through and become deeply interested in its teaching. They had been searching for some one to teach them more of the precious Word, but had failed to find any one, so they had walked fifty miles to find Brother Hampton. We were invited to his house where for hours they listened attentively to the further teaching of the dear old Book. They then went away happy, saying that Jesus was their Savior and that they would teach others of their tribe when they returned home. I recently visited a dying Spaniard who had been an infidel. I had known him well during my three years in Arriaga. I had often talked to him about his soul, but he would only laugh, and say he was not afraid to die. At last his time had come, and when I visited him this time I asked him if he would read the Bible. He said he would like to have a copy very much, and asked me to send him one. I was so occupied at the time that it slipped my mind for a time, but in a few days he sent for me to come to see him. I went and made some arrangements for his physical comfort. As I was leaving he called me back, and said I had forgotten the Bible. I went home and got a copy of the New Testament and carried it to him, and as he opened the Book tears came into his eyes, and he said, "I know this is the Book of God, and I shall die in this faith." I told him the simple story of the cross as best I could, and left him rejoicing in the Lord.

Only a few days since an Indian came to my door and asked if I was a brother in Christ. I told him I was, and invited him to sit down and let me tell his story. He had heard the Word down in Central America from a missionary, had become converted, and although fifty-two years of age, felt his call to preach to the gospel to others. He had been in jail for preaching Jesus. He told of one experience with a drunken mob whom he met in the public highway. They wanted him to drink, but he preached to them. They threatened to bind him and whip him. He had a large, sharp knife, but remembering Christ did not defend Himself that way, he threw it away and called upon God for help. The mob was powerless to hurt him.
left for California. He said some day I would see him in the mission school in Los Angeles. I hope I shall.

Those who accept the plain teaching of God's Word believe it literally and do not stop to ask godly counsel in the intricacies of where and whereabouts. Their simple minds are not confused with a thousand theories and isms. They know nothing but to believe just what the Bible says if they believe it at all. Poor Mexico, is now in the throes of a bloody revolution, but she need not worry.

470 N. Broadway, Los Angeles, Cal.
long?" And he had promised the sweet-faced maestra at the mission school that he would never go there again. Of course, I got the idea that she couldn't do a thing for her. But I was wrong. For the people that I tried to do everything and let her sit still and bemoan her fate, which, of course, was the worst thing that she could do. Now you see, the effect begins in says: "Lucy, it isn't well to be idle, and only keep thinking; let grandmama tell us what we are to do, and we'll do everything in apple-pie order." One day while they were busy with the dishes I heard Lucy actually laugh, and she hadn't before laughed since the accident.

"Never was a friendship more loyal and honest than this one that I formed in the church. They did their household work together first in one household and then in the other. Mabel took it as a friend to the 'Sunshine' meetings and one of the ladies there taught them basket weaving. They also heard that there was a fine display of baskets in a big department store downtown, so one day Mabel said, "I'm going to see that basket show and carry lunch and eat it with my sister at her store, wouldn't you like to go?"

"Thank you, Mabel, but wouldn't I be in the way, as I have to be led?"

"No, indeed, I had part of my plan to have a little change and a pleasant time for you. We'll start tomorrow, as soon as we get work done."

And sure enough, the next day found them on their way. When they arrived at the floor that the floorkeeper noticed a good couple come in at the door, one girl limping on crutches and the other clinging to her sash was evidently too.

He immediately went and greeted them courteously and told a clerk to conduct them to the next department and then hand them down the line. If there was anything in the whole store that the two girls missed, it was not the fault of the clerks, and they saw that Mabel sat down for a little rest whenever possible. Here they met a "Sunshine" society member who recognized Mabel's so

Mr. Smith's Apology

"Where do the new people over on the Parker farm attend church?" shouted a plain little old woman driving her moderate sized horse up close to the wagon of Mr. Smith's garden one bright September morning.

Mr. Smith, who was pulling onions, straightened his aching back and looked round.

"Oh, it is you, Aunt Hannah, of course I know nothing whatever about the Stedman family. I have been so busy I have not the time to see whether they went anywhere to church of not."

"It is a great pity to be so busy about other people's work and not merely notice the Lord's," replied the old lady, nodding her head shrewdly as she drove away.

"I beg your pardon," said the Spirit of the Smith. Mr. Smith left the silverskins to dry in the sun, and jumping over the fence straight into the kitchen of a small house, where he paused and said abruptly to the little group busily employed in apple pie making.

"I have come to make an apology." "Why, for what? To know of no trouble for which you need to apologize."

"Well, I do. I have allowed you to live here for months in the house and have never asked if you were Christians."

"You were up to go to meeting and to Sunday school, but since I married I got all off and have been living like another man. I expect I didn't begin right."

"I was afraid that was the case," said the man. "She used to want me to go to meeting, but I'd rather go to ride, and that's how it happened."

"Begin right now," said Mr. Smith. It is not too late. There is to be a prayer meeting tonight at our house; come over to that."

"We shouldn't be no help; we ain't that kind."

"But you know that you ought to be that kind."

"Well, we are poor and we don't dress very well, and the folks mostly that do go to meeting don't care about such folks as us."

"And the girls will feel above us," said one of the twelve-year-old twins. "They always did where we lived before."

"Perhaps you'll find it different here."

"But no one ever apologized for before for not taking an interest in us. That is different, sure enough."

"It is good and natural to judge us without a trial. I shall look for you tonight. Come to the garden door. Some one will be there to meet you."

That was the beginning, but Mr. Smith had some work to do to make his endeavor a success. He went and saw his uncle, who had see his niece, and ask them not only to speak kindly to the strangers, but to give up their own position in the community and sit with them until they felt at home in the meetings.

"You know that I am interested in the Christian Endeavor as associate members it was a great step in the right direction, and it was the most difficult of all when they really felt that they belonged to something, their interest increased and their conversion followed."

"And to think it all grew out of Mr. Smith coming over and apologizing for not having asked if we were Christians. I heard old Mrs. Smith a year later. But Mr. Smith said: "Aunt Hannah is at the bottom of it as she is of a great many things in the more general progress in our community. She seems to know just when to stir people up with her quiet questions."

"I speak when the Spirit prompts me," said Aunt Hannah quietly. "I don't talk all the time—Christian Intercessor."

A son of one of the chiefs of the Huron tribe was converted by a single tract. He could not read, but he went to Rangoon, a distance of 250 miles; a missionary's wife taught him to read, and in forty-eight hours he could find time to read the whole book of the Bible, with much difficulty, preached the gospel at his own home and was converted. He was a great help to God. He was a man of influence; the people flocked to hear him; and in one year 1,500 native converts were made by him, members of the church. And all through this one little tract! That tract cost one cent. Whence were the средства of the mission? Whence? Perhaps it was the smile of some little girl—perhaps the well-earned offering of some young boy, and, what blessing it has been—The Evangelical.

Thought She Meant William

William had been West with his mother and had enjoyed the trip in the glass bottomed boat. He was talking about it to a little friend.

"Yes, Edgar, we could see the fish lying on the bottom of the ocean!"

"Lying, dear," put in his mother.

"No, I'm not, mother," he replied stoutly.
About Rest Cottage, Operated by Nazarene Rescue Association of the San Francisco District

Wrote for Herald of Holiness by H. H. Miller, N.S.Y.-Treas.

Rest Cottage to the service of God as a Rescue Home, being assisted by Rev. Thomas Murris, of San Francisco, and Rev. H. H. Miller, of Berkeley. In just twenty-four hours after the close of the dedication exercises the first girl was received. Since that time a number have come, and God is wonderfully blessing in the Home.

The Association is managed by the following Board of Directors:


The Directors are elected by the District Assembly, the members of which compose the Association.

The property at a conservative estimate is valued at $12,000, including furnishings. The house contains twelve large rooms, laundry, basement, and a third story unfinished, which can be finished into six or eight more rooms. The indebtedness on the property is $8,000.

There is no place on the planet where Rescue Work is more needed than at Stockton, San Francisco, with its Barbary Coast, and Oakland, with its segregated district, are places where the White Slaver does deadly work.

Rest Cottage stands for the redemption of the fallen ones in these places.

Then San Francisco District contains in its territory two-thirds of the great state of California and the state of Nevada. The field is large; and the needs are great. There are fewer Nazarene churches in this great field. Then with the coming of the great Panama-Pacific International Exposition in 1915, and the opening of the Panama canal a year earlier than that, opening this great territory to European immigration, it may be seen a tremendous task has been set for Nazarene Rescue Association.

If God moves on your heart to help in this great work, communicate with H. H. Miller, at the address given above.

Especially do we ask the prayers of Nazarenes everywhere on this work, which we have undertaken in behalf of the fallen on the Pacific coast.

THE charge against Jesus was that He went outside His own crowd; He had dealings with the Samaritans; He was a friend of publicans and sinners. Be it said to the shame of the church today, that it is in no danger of crucifixion by the world upon a like charge. The church has wrapped its ecclesiastical cloak about it tightly lest it by any means come in contact with the woman in the doorway who would dare to lay the fingers of fellowship before an entrance that an introduction to our Lord must be that pity which has no pity; that thanksgiving that an pardon to our Lord must be that joy which has no joy. The church would refuse to extend the hand of mercy. The law of Christian compassion—suffering with—is as unappealed as the promise of salvation. When the Christ says to the outcast, "Go and sin no more," He lays upon His church all the obligation of love, and helpfulness, that surged through His own heart. When God writes a name in the Book of Life as "saved," it means that there stands another in His name upon earth, uplifting the most vile, encouraging the most hopeless, and as an elder brother, protecting the weakest."—C. A. McE.
University Reports From Olivet and Peniel

ILLINOIS HOLINESS UNIVERSITY

Our winter term is just closing. On the whole it has been unusually encouraging in many ways. The attendance has been good and quite regular, the proficiency in study has improved, confidence has increased, and the spiritual interest is increasing. We are sure to grow, and we have not a man to spare.

So the town went dry two to one. Holiness and prohibition feelings are very strong. At the election the day after we left the saloons. God gave us a glorious meeting, a band of beautiful and earnest young people who seemed to be happy and conscious that they are the Lord's. Edward F. Walkesh, President.

PENIEL UNIVERSITY

We are glad to report once more that we are having great victory and success at the Peniel University. The school is at the highest tide spiritually that it has ever been in its history. Those who are acquainted with the institution thoroughly, and who have been on the grounds during the past term, do not hesitate to tell you that the school has been the Lord's and the Lord has blessed his labors and the church has been made rich in souls. We are here to tell you that the Lord is working. We have not a man to spare. We are glad to report once more that we are having great victory and success at the Peniel University. The school is at the highest tide spiritually that it has ever been in its history.

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We are in constant receipt of letters of enquiry from students in other schools. While we are free to respond to that we think that holiness people ought to attend and support holiness schools, we are not afraid to do anything that might look like proselyting. We have been made sorry by having brought to our attention insidious and persistent attempts to rob us of students that seemed to be happy and contented and doing well with us. However, but little success, if any, has attended such questionable efforts. We are especially enquired of by students of other schools who say they want to get where holiness has right of way. Well, there is one place. This school was planted and is being fostered for the spread of holiness in the interest of all lands. Our instructors must all be professedly in the experience of the great salvation. They must sign a paper signifying that they are in the experience. Our faculty is made up of men and women known as ‘holiness people.’

The presidency was filled by Brother Jeffries, who is a strong, logical, and in every way a credit to the cause of the Spirit of the Lord. The president has been constantly before the people at Indianapolis, preaching morning and night, and incidentally representing the university to the people. Examinations are over, and about all the students have passed in everything. We aim at "A" in our studies, as well as in our experience of salvation, and nearly all in school have gotten "A" this term. I am somewhat longing for my family, which I have not seen for over seven months; but am happy in the consciousness that I am at Pentiel here. His sweet will.

Our dear Dr. Godbey was with us last Sunday. The sermon was preached at eleven o'clock. His presence was a real victorious revival. Brother D. E. Jerrett had been appointed to fill the pulpit at this time, but during the testimony meeting in the beginning of the service the service conviction seized the unsaved and sanctified, and such power came upon the entire congregation, that preaching was impossible. A number of seekers came rushing to the altar and found the Lord.

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We are glad to report once more that we are having great victory and success at the Peniel University. The school is at the highest tide spiritually that it has ever been in its history. Those who are acquainted with the institution thoroughly, and who have been on the grounds during the past term, do not hesitate to tell you that the school has been the Lord's and the Lord has blessed his labors and the church has been made rich in souls. We are here to tell you that the Lord is working. We have not a man to spare.

We are in constant receipt of letters of enquiry from students in other schools. While we are free to respond to that we think that holiness people ought to attend and support holiness schools, we are not afraid to do anything that might look like proselyting. We have been made sorry by having brought to our attention insidious and persistent attempts to rob us of students that seemed to be happy and contented and doing well with us. However, but little success, if any, has attended such questionable efforts. We are especially enquired of by students of other schools who say they want to get where holiness has right of way. Well, there is one place. This school was planted and is being fostered for the spread of holiness in the interest of all lands. Our instructors must all be professedly in the experience of the great salvation. They must sign a paper signifying that they are in the experience. Our faculty is made up of men and women known as ‘holiness people.’

The presidency was filled by Brother Jeffries, who is a strong, logical, and in every way a credit to the cause of the Spirit of the Lord. The president has been constantly before the people at Indianapolis, preaching morning and night, and incidentally representing the university to the people. Examinations are over, and about all the students have passed in everything. We aim at "A" in our studies, as well as in our experience of salvation, and nearly all in school have gotten "A" this term. I am somewhat longing for my family, which I have not seen for over seven months; but am happy in the consciousness that I am at Pentiel here. His sweet will.

Our dear Dr. Godbey was with us last Sunday. The sermon was preached at eleven o'clock. His presence was a real victorious revival. Brother D. E. Jerrett had been appointed to fill the pulpit at this time, but during the testimony meeting in the beginning of the service the service conviction seized the unsaved and sanctified, and such power came upon the entire congregation, that preaching was impossible. A number of seekers came rushing to the altar and found the Lord.

From Superintendents Brough and Flanery

DAKOTA, MONTANA AND MINNESOTA DISTRICT

We are still pushing the battle of full salvation in this country! After closing the meeting at Fairmont, Minn., we went home and preached for the folks at Minot and Surrey, N. D., had a very enjoyable meeting for the citizens of that town in the interest of full salvation and prohibition. We were invited by the W. C. T. U. of that community to come and hold a campaign against the saloons. God gave us a glorious meeting, and at the election the day after we left the town went dry two to one. Holiness and prohibition feelings are very strong. From Argyle we went to Sherburn, Minn., to look after the church in that place, which was left without a pastor since March 1st. While at Sherburn we were taken seriously ill, and being threatened with pneumonia, had to leave for home, where at the present time we are confined to bed. We ask the prayers of the church for our speedy recovery, which we know that the Lord can do, so that we can get out on the battle field again as soon as possible. The field needs our attention and we have not a man to spare.

IOWA DISTRICT

Our God is still pouring out His Spirit on the people of the Iowa District and souls are being saved, reclaimed and sanctified. Praise the Lord! God gave us a good time with Brother E. J. Fleming at Stockton, Ill. The break came on Sunday night before I had to leave on Monday morning, but the pasteur, assisted by Rev. B. D. Sutton, washed my clothes and we were at home when I got there the next day. Brother Sutton doing most of the preaching. Souls were saved and sanctified. We had a pleasant stay a few days at home (Olive, III.) with wife and family. The school is getting along fine. God’s blessing is on the work. Dr. Walker is surely at his best. What a mighty man of God, humble, sweet, and compassionate. It is the pulling down of the strongholds of sin! The young men and women who sit under his instruction are surely blessed with a wonderful privilege.

I am now in the battle with our church in Morningside, Sioux City, Iowa. The weather has been bad since we opened, but God has been blessing some souls and others are being put in the situation. I am praying to God to give us a real victorious revival. There are some real saints in this church, and they are holding...
on to God for victory. I will be here till April 6th, so pray for me in this battle, and at Bloomfield, April 7th, 26th.

While at Stockton, Ill., I was told by Dr. Russel to ask the churches to send money payable to Mrs. B. T. Planey, Olivet, Ill., when sending in district superintendent’s salary to save him having to cash money orders and replenishment orders. So all churches just send a personal check or money order on the Olivet, Ill., post-office, to the doctor, and he will credit same on his book and forward the amount on to wife and save the trouble and expense.

At a number of the churches people are getting salvation at their regular services. May the good work go on.

The tent season will soon be on, so let’s be ready for the battle and have a number of tents in the field. We want to have old time victory, anyone who is willing to help in buying tents can write to either Rev. A. E. Mooney, 104 E. South street, Kewanee, Ill., for the Illinois work, or Mr. M. L. Doebler, 1314 Newton Ave., Sioux City, Iowa, for the Iowa work. If you want a tent meeting, just help us buy a tent, and use our own and save rent.

B. T. PLANARY, Dist. Supt.

General and Two District Missionary Treasurers’ Reports

REPORT OF GENERAL MISSIONARY TREASURER

Pentecostal Church of the Nazarene
February, 1913

Receipts

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New Philadelphia.

For the Home Special

Lincoln Place.

Philadelphia, April 6th, 26th.

E. D. Davidson.

Philadelphia, April 6th, 26th.

East Philadelphia.

New Galilee.

Philadelphia, April 6th, 26th.

Troy.

Philadelphia, April 6th, 26th.

York.

Philadelphia, April 6th, 26th.

McKeesport.

Philadelphia, April 6th, 26th.

Chicago.

Philadelphia, April 6th, 26th.

TOTAL.

$1177.04 30 32 60

Beloved, in the name of our precious Savior, let us increase our offering next month, as much as we did so in the month of January. Your servant in the Master’s work.

O. D. STONE, District Treasurer.

18 Central, Warren, Pa.

PITTSBURGH DISTRICT

Report of O. D. Stone, District Missionary Treasurer, for the month of February, 1913.

ANNOUNCEMENTS

RESCUE MISSION IN BROOKLYN

The Beracha Rescue Society has opened a Beracha Mission, 547 4th Ave., New York, under the superintendence of Miss Minta Pool. The mission has public services each night except Monday and will be pleased to have any clean preacher of righteousness call by and preach for them. It is located at 73 Fulton street.

NOTICE

The date and place of the Washington-Philadelphia Assembly is April 22nd-27th, at Philadelphia. Will all the churches kindly inform me at once of the names of their delegates so we can arrange for their entertainment. Also each church should send us an offering to help defray the expenses of the assembly which will be large this year. Delegates and visitors should come to our chapel on Indiana Ave., west of Germantown Ave. This is easily reached from all railway stations on Market street by taking the 11th street cars at 11th and Market streets and getting off at Indiana Ave. For further information address Rev. J. T. Mayhew, 1917 W. Allegheny Ave., Philadelphia, Pa.

NOTICE

The opening services of the Assembly will be held at 7:30 p.m. J. M. HARTZELL, Secretary.

NOTICE TO PASTORS

All applicants for the ministry, and all candidates to be examined, will meet the money under the year, 10:00 a.m., in the Pentecostal Church of the Nazarene, 1025 Indiana Ave., Philadelphia. The opening services of the Assembly will be held at 7:30 p.m. J. M. HARTZELL, Secretary.

NOTICE

To the pastors and churches of Washington-Pennsylvania District. All missionary money should be paid into the treasury before April 22nd. If you expect to receive credit in the annual report, for the current year, send your money now, as the treasurer intends to close the report on that date.

J. M. HARTZELL, Treasurer.


NOTICE

Rev. John Lipscomb, of Batson, Texas, and L. A. Lodson, with their gospel tent, are open for calls throughout the coast country of Texas, from Houston to Brownsville. Address them at Batson, Texas.

TO DELEGATES, SOUTHERN CALIFORNIA ASSEMBLY

The district assembly is to meet here at Stockton, May 20th-25th, with Dr. P. F. Bresee as chairman. We expect that all the pastors of the district would send in the names of all the delegates of their church that are to come, as soon as possible, also state when and on what road they are coming so we can meet the train. If you should happen to miss the reception committee, just go to the W. C. T. U. hall and you will be taken care of there. Come on Tuesday if possible. A. J. NEUPHIL.

Pastor.

NOTICE

Special services will be held in Trade Association Hall, 634 Massachusetts Ave., Central Square, Cambridge, Mass., J. N. Short, pastor Pentecostal Church of the Nazarene, Rev. C. E. Roberts, of Pilot Point, Texas, assisted by Miss Leonora Taylor, of Moores, N. Y., will sing and preach the gospel every evening except Saturday, commencing April 1st (Tuesday evening), and closing Sunday evening, April 13th. Sunday services: 10:00 a.m., prayer meeting; preaching 10:30; 5:00 p.m. and 7:00 p.m. All are cordially invited. These services are for the purpose of enrolling new members in the church and for the benefit of the district. The pastors of the district will not need a second invitation. J. N. SHORT.

WANTED, AT ONCE

A pastor who is not afraid of hard work, and is willing to do it. We want a man who will visit the people and pray with them. Must be a good preacher and no novice; a loyal Nazarene; no evangelist who is not willing to set down to pastoral work need apply. Give references and state previous experience.

LYMON BROUGH, Dist. Supt.

Surrey, N. D.

ANNOUNCEMENTS

Arrangements have been made to hold the Oneida Lake campmeeting this year under the auspices of the Pentecostal Church of the Nazarene. At a meeting recently held, at which the brethren of the Nazarene Church were present, a temporary association was formed.
andofficerselected. The association comprises
thefollowingmembers:Rev. J. A. Ward, Brooklyn; Rev. J. G. Nickerson, Syracuse; Rev.
Fari T. French, NewBerlin; Rev. C. E. Bloom, Schenectady; Rev. D. Grant Christian, Canastota;
JohnSnooks, Syracuse; ElmerTraver, NewBer-
lín; Edward Northway, Nunda; W. J. Morse,
SouthBath. The followingofficerswereelected:
President, J. A. Ward; Treasurer, EdwardNorthway;
Secretary, D. GrantChristian. Committeeon
temporalaffairs:
J. G. Nickerson, chairman; John Snooks,
E. C. Bloom, W. J. Morse, and W. J. Hoople.
The ladies will havechargeofthedininghall
arrangements. This camp is a new one for the
Nazarene Church, but it will meet a feel-
need for this section of the state, where the
work of the church is now being pushed. Two
new churches have recently been organized;
one at NewBerlin, and the other at Canastota,
the last one within a few miles of the camp
ground. The camps will be the same at used last year, and are a part of the
grounds under consideration for the site of
the Nazarencollagetheast, which is being
so keenly needed. Thenamedofthe camp-
ments will be the "Sodus LakeHoliness
Campmeeting."

For the meeting this year,
June 25th to July 4th. We expect a strong
band of workers, and bespeak a profitable time
for all who attend.

D. GRANT CHRISTIAN, Sec.

SPANISH TRACTS

SpanishtracsmaybeobtainedfromWalter
C. Conklin, 710 S. 7th St., the other at Canastota.
If you live within reach of any Mexicans, write
for free samples, or send for any amount at
25 cents per pound, and give the printed gos-
pel to this neglected race.

NEWS AND PERSONALS

AnnouncementismadeofthedathofBowie,
Texas, on the 16th of March, of George Wil-
liams, one of the pioneer preachers of holiness
in the southwest. He was the father of our
missionarytoJapan, Miss Lula Williams.

Rev. A. O. Duncan, of Mill Creek, Okla., one
of the "wheel horses" of the holiness work in his
state was the Sunday School visitor at the
PublishingHouserecently.

Rev. A. R. Hodges, one of our Methodist
brethren of Topkea, Ks., inspected the work-
grounds of our college, and preached for the
church in Kansas City last Sabbath.

GENERAL CHURCH NEWS

STOCKTON, CAL.

We took the pastorate at Stockton as a sup-
ply by appointment of DistrictSuperintendent
E. M. Isaac, and feel that we will not stay here
nextyear, as we are the seed of
the great evangelism. The Lord has been with us. Souls have been saved and souls will be open
calls after the first of June, and will be
glad to correspond with anyone who wishes
to help in the work. Can write in English or
German. References given as desired.

A. J. NEUFELD.

415 63rd St.

PIKEVILLE, KY.

I thank God for such a paper as we have. I believe it will be the means of doing much
for Nazarene ought to take it and read it. I am
one Nazarene that feels the need of a church
paper, and I hope you will do your best to
make me happy. My closest church is Louiville, Ky. It has been my privilege to spend a few weeks this
winter in Louisville. Edmund Eckel is our
pastor, and is a man of God, an excellent preacher and an ideal pastor. He has a band of
church-boys who know how to pray and
push the battle, and who stand by him.

E. E. ROBINSON.

CORRIGAN, TEXAS

Wife and I opened up a mission here some
time ago and souls have been getting to God
almost every night. Some of the most promi-
nentbusinessmenofthecityhavebecome
interested in the work and we are looking for-
ward to a great harvest of souls in this town.

EUGENIE HUDNALL and WIFE.

LIVINGSTON, WIS.

I arrived at Livingston, Wis., January 7th.
Have two appointments, here and at Montfort.
Our faith is being proved, we are the seed of
a Free Church and a Methodist. Almost ever since I have been here there has been a meeting in one
of the churches. We have not as much results
yet, but enough to encourage us. We believe
the church is in the right hands. It is time
He is going to give us souls and build up His
name here. We are always glad to get our
He is working at Holstein, I have been writing
many inspiring articles written by Holy Ghost
men and women, and a number of them are those
still rea for another opportunity, or rather one
at Peniel University while we were there.

J. W. SCHOOLEY, Pastor.

MENA, ARK.

Yesterday was a good day with us. The
Lord was present and blessed our hearts.
Rev. E. E. S. Hasley, our missionary from
Mena, commencing on May 8th to run ten
days. Let all who can attend this meeting and help
pull the fire down.

C. A. SNELL, Pastor.

WORK AND WORKERS—GENERAL NEWS—

MALDEN, MASS.

"Well, praise the Lord! We are getting ahead
with our mortgage raised. Brother John
Johnson was here on Monday at 5 o'clock in
the morning, and the Lord has helped us to
get well along towards the end of the
$4,700. Last Sunday was a glorious Easter With
us. A great many were received into mem-
bership and special Easter services were held
including a baptism. Our Sunday school offer-
ing was over $50.00 to be applied on our mort-
gage. Our only hope for the future is with the
salvation program, and get as many saved and
wholly sanctioned as possible. Pray for us."

LERBY D. PEAVEY.

LOS ANGELES, CAL.

Dr. and Mrs. Ellyson held an all-day meeting
in the Emmanuel Church, Los Angeles, on Sun-
day, the 16th. It was a day of peculiar bless-
ing. Souls were saved on all hands and our
hearts were encouraged. Especially were we inspired to press on to enlarged bor-
ders relative to our private school work. In
the afternoon, Dr. Ellyson delivered his first
discourse on "The Bible in Education." Our
great regret was that a multitude of Christian
people were not present to hear him. We have
been privileged to listen to such an impos-
ioned and thrilling presentation of this vital
subject. Any church that is partially awake to
the need of a parochial school, would receive a
lasting blessing, could they secure Dr. Ellyson's
services for an afternoon or evening. Dr. El-
lyson's heart is absorbed with the educational
gospel, and every idea which he has came out of
the book, delivered from the Pacific to the Atlantic,
would be of inestimable value to our churches
colleges and universities.

LUCY P. KNOTT.

BETHANY, OKLA.

We are thanking God for a good Easter, al-
though we are somewhat late in writing this
article, having been in Chicago, attending the
Grand Easter sermon on "I am the Resurrec-
tion and the Life." It is an uplift to the saints
and conviction to the sinners to hear such
truths as our pastor preaches. The Holy
Spirit is in the air with a message for every
Christian.

S. M. COCHRAN.

CORSICANA, TEXAS

Wife and I opened a mission here some
time ago and souls have been getting to God
almost every night. Some of the most promi-
nentbusinessmen of the city have become
interested in the work and we are looking for-
ward to a great harvest of souls in this town.

EUGENIE HUDNALL and WIFE.
REVIVAL AT TEXARKANA

It was a great privilege and pleasure to me to be engaged for ten days in a revival meeting with Rev. H. B. Wallin, pastor of the Rose Hill Christian Church, of Texarkana, Texas. The meeting began Friday night before the second Sunday in March, and continued through the two following Sundays. Upon arriving at Texarkana, I found everything in first-class condition for the revival. The pastor had left nothing undone, and the members of the church seemed anxious for the battle. The good Lord was with us in a remarkable degree. Every service was honored of the Holy Spirit, and in many of the services unusual power was manifested. There were revival services each night, in meeting in which no one was definitely blessed, being converted or sanctified. There were not less that thirty-five bright professions during the last five nights, and the church was greatly multiplied. At night the house was usually crowded and during the afternoon services the attendance was usually good. The pastor estimated that he would have fifteen persons into his church as a result of the meeting. I found in Texarkana a company of excellent holiness people. They are doing a mighty work, with an average attendance of the great services of this meeting was the opportunity of being associated with Brother Wallin, both in his good work. They are both old Peniel University students, having spent several years in training here for the work in which they are now engaged. To say that they are doing a great work is speaking too low a thing in fact, for they are undertaking a work that will require a great deal of experience and strength. They have built a parsonage and will have it paid for before a great while. Brother Wallin conducts all the services, and is a fine preacher and pianist. Many of the helpers will recall the fact that this is the home of our dear brother, W. M. M. N., district superintendent of the Dallas District. He was with us as a number of days and was a great help. He, too, is a great spiritual force and factor in this work. Brother Nelson is loved here as he is all over the district, by those who know him. There were several local preachers who stood faithfully by us in the work. Among them W. Y. Phillips, J. H. Phillips, Brother Pipes and Brother Coon. Brother and Sister Delow and many regular helpers of the rescue home, were with us. The people here are faithful subscribers of the Herald of Holiness and good friends and supporters of the church and the work. The Lord bless and prosper them in their work. We hope to have the pleasure again some day of meeting these good people.

B. T. WILLIAMS.

MINIMNNVILLE, ORE.

The revival fire is upon us in our little Nazarene church here. God is blessing us with victory over sin, and every day is an improvement since last report, and some seemed to get victory. We expect great things for Minimnville from God through His name. W. T. Frazier, Pastor.

LAKE CHARLES, LA.

We just closed a revival meeting last Sunday night, and the Lord has been with us in every service, and conviicted sinners of sin, of righteousness and of judgment. Although we labored almost every day with our hods, and preached every night, God blessed the people, and church members saw Christianity in new light. A large number of sinners were saved, several backsliders reclaimed, and several prayed through to holiness. It stirred the whole north part of the city. A number of Baptists, Methodists and Episcopalians came to the altar, and some got gloriously saved and blessed. Others would not pay the price. We took two into the church, and there are several others who are coming. Rev. Dr. C. L. Peniel, son of Peniel, Texas, dropped in, and was with us the last three days of the meeting, and some wonderful things took place. We are to good to hear our young converts testify, and exhort sinners to come to the altar. Last night, Thursday, at the prayer meeting, one young lady, a Sunday school teacher, came to our meetings, said that their own meetings were as cold as the north pole, compared to ours. She is going to get saved, and join our church, also some of her brothers. We are expecting to have a new church built, ready for the assembly next fall. The saints are living close to God, and are standing by their preacher and helpers. We are shooting for the Catholic city, and a hard field, but we have a great God for our Father, a great Christ for our Savior, and a blessed Holy Ghost for our Guide. To say that we are doing a good work is speaking too low a thing in fact, for we are looking for greater things in the future. CHAS. E. WOODSON, Pastor.
We have been able to send away for missions $18.06. We feel encouraged. The fight has been a hard one, but God has given us victory and the devil is compelled to retreat.

GLADYS E. BOWLER, Secretary.

PITTSBURG, MASS.

We are constantly pressing the glorious bat­tle in this place and the Lord smiles upon us and we feel His glory in service after service. I expect that if natural vision could behold the precious blessings up the road that are scheduled to come our way, there would be even more jubilance than there is now, but real faith is the only way to meet it, God is highly esteemed and we are not barren on this line. Brother and Sister Martin, of Lowell, have been with us a few days in meetings and helped us press the burden. Brother’s preaching was used to the upbuilding of the saints and moving of several to deeper things. We expect as a church to close the assembly year under a good head of steam and with gracious blessing upon us. Amen!

C. P. LAMPHIER.

LEWISTON, VT.

Rev. L. N. Fogg, our district superintendent, was with us and preached a powerful sermon from Ps. 40: 1-3, and eight souls came forward at the invitation for the second work of grace. Some prayed through the night and are still seeking. Praise God for victory. We expect to double our membership before assembly. We are still praying and working for the old-time revival.

A. A. J. MYERS.

NEW BERLIN, N. Y.

Our first year in New Berlin is nearly passed by. We have been occupied with few happy­ness people, who concluded to obey the Word and stop spending their money for that which is not bread. There were but a handful in symphony, but a good number have been saved. The last of January Rev. J. A. Ward, our district superintendent, held a ten days’ meetings and there are many evidences of change, a small church of thirteen members. We now have seventeen, with some others headed our way. There is much prejudice against holiness, as well as ignorance of it. Our meetings are lightly attended, but certainly the blessing and favor of God is upon this people, and we are looking for real victory with salvation to visit New Berlin. E. F. PRECH. Pastor.

STOCKTON, ILL.

On February 26th, District Superintendent B. T. Finley, came to open the bat­tle in this district, and we have an un­converted church membership, Universalism and kindred evils, pouring in the hot shot of truth until March 9th. Evangelist and Mrs. D. S. Sutton had charge of the music. The Suttons remained until March 16th. During these meetings twelve seekers bowed at the altar for salvation. This God is moving, and has revealed Himself to us, the way for his mighty preaching and the faithful presentation of the great doctrines for which we stand. The Suttons won their way into all hearts by the beauty of holy song and their gracious spirit. The meetings were attended by several preachers and laymen­ners of other churches from nearby towns, and their hearts were blessed. God is with us and we press on to greater conquests and more glorious triumphs under the leadership of the great Triune God.

E. J. FLEMING, Pastor.

DALLAS, TEXAS

Am here in a hard battle. God is leading. Five at the altar last night and two professions. Will be here until the 30th of March. On with the revival.

W. F. DALLAS.

Peniel, Texas.

JONESBORO, I. A.

In the battle again. I am much improved in health and am here where I have held a num­ber of meetings in other days. God is blessing His word; real conviction is on; a number have already been saved or sanctified. At least forty asked for prayer last night. Larger congrega­tion last night. I am looking for a real break this week. The Nazarene work is new here, but God is marvelously blessing. Well, let’s keep prayed up and packed and ready for anything God works of us.

J. E. GAAR.

Peniel, Texas.

HERALD OF HOLINESS

Official Organ of the Pentecostal Church of the Nazarene

Editor ..................... B. F. HAYNES, D. D.
Office Editor ............. C. A. McCONNELL

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PUBLISHING HOUSE OF THE PENTECOSTAL CHURCH OF THE NAZARENE

2109 Troost Avenue, Kansas City, Mo.

C. J. Kinney, Agent

saragota, texas

Revs. J. E. Threadgill and L. A. Dodson and wife, of the Pentecostal Church of the Nazarene, came to this town three weeks ago and preached their tent for a two weeks’ meeting. We fasted and prayed, preached and testified. Until the people got under conviction and began to weep their way through to Jesus. Some of the society ladies were converted and then sanctified, so that the weekly Friday night dance was about broken up. Brother Thread­gill’s daughter Ethel, and Mrs. Dodson, did good service in the singing and playing the organ. Sister Threadgill came from Peniel and joined the last few days in pushing the battle. The Methodist and Christian brethren are kind in allowing us the use of their benches to seat the tent, for which we thank them. The meeting closed last night in a blaze of glory. There were forty-six professions. Brother Threadgill will hold a meeting in an­other part of the oil field, and Brother Dodson and wife and I will go to Kounts, the county seat.

JOHN LIPSOM

Batson, Texas.

woodward, okla.

Sunday was a good day at our appointment in the country, nine miles south. I have been preaching there every Sunday since the assembly, and when there were five in the altar, and one sanctified. We or­ganized a church with seven members, with more to follow. People are learning that there

COLLECTION ENVELOPES

We have in stock printed envelopes for use in taking the week­ly offering. We give herewith a fac-simile of the same.

Send Postpaid for

One Hundred $25.00
Five Hundred $100.00
One Thousand $1.75

PUBLISHING HOUSE OF THE PENTECOSTAL CHURCH OF THE NAZARENE

2109 Troost Avenue

C. J. Kinney, Agent

KANSAS CITY, MISSOURI
is a church where they can seek and find the blessing of holiness, and then witness to it without offending their pastor, and can shout without disturbing their brethren in the church. We speak God for the church of Ephesians twelve. Surely the gates of hell shall not prevail against it. W. I. DEDBOARD, Pastor.

CHICAGO HEIGHTS

We are just one month old. We have a Sunday school of twenty-seven scholars and also have good spiritual meetings at 3 p.m. and 7:30 p.m., with a young people's meeting on Friday evenings at the old church. The official board last Monday night. I have taken into the church several new members, mostly young folks. I am glad to say that our church is growing fast, and we are anxious to hold street meetings as soon as the weather permits, and we are to have a great revival next month.

J. L. McDOUGAL

WILLOW CREEK, PA.

The Lord gave us a good day Sunday. This congregation is united in the work God has through His providence of mercy opened the way for us to attend the spring term at the I. H. JENNIE JACOBSON.

HOMESTEAD, FLA.

After spending two weeks at Macon, Ga., holding meetings on the street with a few people, that brother O'Bannon, who is related to the religious, Brother Pauth, who started out with us on this trip, decided to stay here, while Brother Davis and myself stayed the state of Georgia for Florida. After spending a few days on the St. Johns river we arrived on the campground at Sebring, where we listened to Brothers Morison, Huff and Weige, and stayed three days only. After leaving we had a meeting, with the Christian Missionary Alliance people, who were holding a convention at the Christian church. Was invited to take the singing for them, and was much entertained, and all together. Some were delivered from sin. This city is much in need of a Pentecostal Church of the Nazarene. Florida, like every other state, is in need of a Pentecostal Church. But advice of some people around the country, we would stay in the old churches, and about all those folks are doing is staying. If ever this old world needed a clean people organized for holiness to fight the devil on all lines, in the meeting house and out, it is today. We left Jacksonville for Miami, a beautiful place of sunshine and the beautiful ocean. The entire week with the church of Kureat, a Pentecostal Nazarene, and enjoyed a meeting together with Brother Weige, Brother Gammage, and a few of the saints there. Left the next day for Miami, and am now associated with Brother O'Bannon, who is a Pentecostal Nazarene, holding a meeting in a tent. This place is church, but has not much salvation. The leading preacher says he doesn't believe in holiness. In spite of the devil we are having victory. Expect to reach New England by May.

JOHN F. GIBSON.

Andover, Mass.

LOMPOC, CAL.

Our meeting at Wasco in the M. E. church proved very successful. The Gospel plan ran deep, no unconverted, confessions were made, sleepless nights and restless days were experienced. A wave of salvation followed which swept the deck and many were saved. It was said that such crowds were never before seen at any religious worship as packed the M. E. church, especially Sunday nights. The meeting closed Saturday night at W. C. FRAZIER.

MERIDIAN, MISS.

We are having some good times down here. God is with us, and we appreciate it. Every Sunday was a great day with us at the Mount Zion Church. We had General Superintendent Reynolds with us, and he gave us three great sermons. He gave $10,000 for his own work and $100 in the foreign mission offering. We had one of the greatest communion services in the history of the little Scandinavian church on the mountain. These Scandinavians are a fine set of people. Of our membership of seventy, nearly the entire number are Scandinavians. The church was set in order ten years ago, and God has been blessing it in a wonderful way. We have a Scandinavian settlement some fifteen miles square. Rev. Allen Irick and wife will be with us at Meridian in a revival, May 1st-12th, and we are expecting a great time in the Lord. J. W. BOST.

POMONA, CAL.

God is blessing in the work here. This has been a year of very marked progress in Pomona. We have been filled with the glory. Our services are fresh and victorious and our people full of faith and expectancy. Easter Sunday was a blessed day. From the early morning service we feel that God was among us. We held two missionary services, one conducted by Miss Poo, of Upland, assisted by a Japanese young man. At night Miss Kre- korian, a native Armenian missionary, spoke of Christian Armenians in Turkey. Our hearts were stirred to pray and send. Mr. Lillenas being absent in evangelistic work in Nebraska, for a short time, the writer is in charge of the services.

MRS. H. LILLENAS.