EDITORIAL

A SINNING RELIGION

It is a burlesque and travesty on the thought of religion that saved people have to sin a little. And yet it is taught by multitudes of professing Christian ministers and church members that we can not live without sin. The very purpose of the coming of Christ into the world was to do away with sin, both the practice and the principle. Wherever He is allowed the right of way, and can accomplish His full purpose, He will settle the sin question once and forever with every yielded heart. Men are blind to the enormity of the position they assume when they plead for the necessity of the commission of sin by believers. What sin are they talking about? Manifestly it becomes a matter of selection; each sinning believer will select what sins he will commit. Tastes differ in this matter as widely as in all things else. So one selects the sin of backbiting, another usury, another lying, another slander, another lust, and on and on the matter of selection goes until every way suited to the needs of his family. Where, therefore, is the Church? Is she a temple? Is she a religious association? Is she a bundle of sects and denominations? Is she the very hospital of charity and peace? Is she a perfect horse, one without blemish or fault of any kind. Is she a glorious and unimpeachable temple of holiness, to the anarchy, insolence and ravages of sin, and of the absolute necessity of its only remedy.

THE PREDICTOR NEEDED

Foremost, of course, in all the qualifications of a gospel preacher, is that he has a conscious, personal experience of salvation. Above all things he needs to have been born of the Spirit, to have experienced the new birth, and to carry in his heart the Spirit's witness to the glorious fact. Then, he needs to be a man divinely called and commissioned to this one work of the ministry. We do not want men called by their family, or by their church, or by some college to the ministry. The call must come from God. The Epworth League or the Christian Endeavor is not a success in calling preachers, any more than families, churches, or colleges. The time has come when we must insist upon these two things as of paramount importance—a conscious experience of grace, and a divine call to the work. If we can build up a generation of preachers strictly on this basis, to take the place of the present generation of preachers, we will have a restored whole Bible and an evangelical pulpit. We believe the surest and quickest way to abolish the destructive critical spirit, and the infidel assumptions of the new theology, is to meet them with a divinely saved and a divinely called ministry.

On the negative side we wish to urge one point. We do not want an apologistic ministry. We want a ministry ever conscious of its divine call and mission. Only thus will the ministry speak with that authority with which it is their right and duty to utter their message. With this call and commission and with God's Bible in their hand how can they be otherwise than positive? Of course there is much in the preacher's duty of the nature of instruction and defense, and when duty calls he will not fail either to instruct or defend. It remains true, however, that the preacher is chiefly a prophet with a message to the world of imperious authority from God Himself. The preacher is an authoritative witness to the infinitely superior interests of the soul, to the supremacy of the demands of holiness, to the anarchy, insolence and ravages of sin, and of the absolute necessity of its only remedy.

Such themes must form the staple of his preaching. He must leave to others the ventilation of doubts, the discussion of mere guesses and skeptical questions about divine things. The world expects in the preacher the man of faith and profoundly settled convictions, who can and will speak with authority, and who can not speak otherwise from the sacred desk. We need immovable men, men of adamantine faith and courage. The world wants such men as preachers and will hear them and will heed them. There is no trouble with God or with His Word. The trouble is the lack of authority in the ministry based on a divine experience and a divine call. Where the ministry falls in any degree below these prerequisites there will ensue an emasculated message, an enervated, worldly church, and an indifferent, heedless world.

We would not bring a railing accusation against our brethren. God is our witness that as shocking and painful as is the condition of the clergy as we see it today in this God-favored land, there is nothing in our heart for them but the tenderest pity. This pity, however, ought not and shall not prohibit our uttering the whole truth as we see it, in the earnest desire to see a day of better things. What can any preacher or set of preachers hope to do when it has lost the respect and confidence of church members and outsiders by an equivocal message, much less when it has dropped even below the faith of the public by the proclamation of palpable and absurd heresies which disgrace many pulpits today?

CONQUERING BY SURRENDER

It is an anomaly in the history of warfare that in the spiritual realm we only make conquests by surrender. We can only reign when we submit, but this submission is only to God. It cannot be too insistently urged that the only victorious, conquering man in this world is the man of
self-abasement, humility and absolute self-surrender. He that humbleth himself shall be exalted, Scripture saith.

In this memorable wrestle Jacob conquered by being conquered. It is ever true that the man who conquers is the man whom God has conquered. To resist God is to insure defeat. In the strength and glory of that triumph which he gained by surrendering to God Jacob limped away a stronger man, with a new name given him by the Father, a new nature put within him and a new inspiration alluring, elevating and fusing him.

Humility is the glory of saintliness, the charm of piety, an essential of faith, and the credential and the crown of our holy religion. Our dignity is in the dust, our greatest glory in the gutter, where we are to gain the rich prizes of debauchees and abandoned men and women redeemed by blood divine. Such triumphs in this lowly service is more luminous in the eye of God and angels than plethoric checks dealt out mechanically for church benevolences from a burdensome surplus, or the mere formal preaching of the most orthodox tenets from gilded pulpits. Humility gives the stamp of penitentiaries to piety and breathes the spirit of unworldliness. This is the type of religion for which a sinful world waits, and the absence of which saws resentment, unbelief and bitterness. The Master washed the disciples' feet. What a lesson, and what an example!

The genuine religion is not concerned about taking care of its conventionalities and respectabilitys. The truth is, the everlasting respectability of the church has become its curse. It lavishes its means upon rich upholstery, velvet carpets, stained glass, and pipe organs, and does not reluctantly its pittance to save the unevangelized millions. As to the fallen women, the modern church is entirely too respectable and refined to concern itself about a class so far below its social level. It has neither time nor money to spare to invest in the salvation of the submerged multitudes in our slums, or the millions of foreigners who swarm to our shores without our religion, our civilization or our tongue. This modern church decrees the pessimism that dares warn against a continentalized Sabbath, which is practically upon us, and pours out its vials of special wrath and indignation against that growing horde of fanatics who disturb the serenity of its sacrileges by a desperately earnest effort to throttle the legalized liquor traffic. These festering cancers on the body politic are hidden from the view of the blind optimism of the rich and worldly church.

Intelligent unsaved men and women see plainly this sham and travesty on true religion. Though still believing in Christ, they have lost their faith in the church. They are ceasing to see Christ in the church. His self-denial, His pity for the oppressed, His love for the lost, the intensity of His passion for doing good to the neediest, His absolute disregard of all caste and social distinctions, His holy life and person literally consumed with a quenchless zeal in going about doing good, the unsaved see not in the great churches of today. The cause of the alleged increased hardness of sinners lies with the church and not with the sinners. There is something in the heart of even the regenerate man that is always touched by exhibitions of humble, unselfish, Christlike piety in people professing the religion of Jesus Christ. Applied Christianity rather than professed Christianity is the Bible the sinner reads, the argument to which he surrenders, and the all-powerful influence used by the Holy Spirit in saving men and women.

A RUINOUS FALSEHOOD

THE devil seems to exhaust every device possible for the debauchment of the race at its springs. Hence the reports of his malice to deceive the young, and poison their minds and hearts, and corrupt their bodies, and by heedlessly convey the curse on to future generations. The secret vices of little children and larger ones learned at school, the evil imbibed at those moving picture shows which embellish vice, and portray divorce and theft and deception in exciting and alluring colors, are some of the devil's methods for the contamination of youth, and the ruin of the race by the debauchment of its young life.

One or the most diabolical methods employed for this end is the lie with which some physicians deceive young men, when they tell them they can not lead a healthy life without leading an unclean life. When physicians teach young men that it is necessary for them to be socially impure to be healthy, they teach an iniquitous falsehood which they know to be a false-hood, and for which the guilty physicians should be forever legally expelled from the medical profession, and confined in the penitentiary for a term of years. This is one of the direst evils from which we are today suffering. For a set of men with the influence physicians possess to deliberately mislead young men, and maliciously pander to their lowest passions, and lead them to the violation of the decalogue, and start them on the road of their own physical and moral and eternal ruin, and the necessary ruin of their required victims, is a crime against society for which the penitentiary is too small a penalty.

This crime contradicts and insults God, charging Him with promulgating a law of social purity, and attaching a terrible penalty to its violation, and yet so making man that he can not keep the law.

This monstrous lie, of which some physicians are guilty, makes the bagnio necessary, supplies inmates for homes for the feeble-minded, and for the almshouses, and furnishes the pitiable spectacle of the distorted faces, the misshapen bodies, and the multiformal marks of degeneracy and suffering observable on our streets, by the eyes of the thoughtful and intelligent. How would these vile doctors receive the request that their wives and daughters be among the required victims of the young men they have so fatally misled.

Thank God, He has made no criminal blunder grave enough to rob Him of His divinity. All men can be clean and die clean. That sin is necessary anywhere, at any time, in the case of anybody, is a falsehood from the pit, and must be driven from credence and recognition before we can have a clean race. To plead immorality as a safeguard to health is one of the most pernicious, most transparent and diabolical pleas of the necessity of sinning. What a pity this falsehood should be propagated by men claiming respectability and occupying a profession which gives them entrée into respectable society! This is what renders the task of undeceiving young men so difficult. They plead the intelligence of one of the recognized learned professions, and the high standing of individuals in that profession, in defense of this outrageous deception which is ruining them.

Let these young men understand now, once for all, that no learned profession and no amount of social recognition or respectability is a bar to soundmindedness. There are eminently worthy men in the legal, the medical, and every other profession. Character and not one's profession is his title to crede.

Any man who advocates the necessity of sinning is an unsafe teacher, a most dangerous enemy to the young and the old as well, be he lawyer, doctor, preacher or what not.

Down with this mischievous, pernicious, ruinous deception, and with all who support or teach it! Let such men be regarded as enemies to the public good, and be frowned upon, and, in the absence of any statutes reaching the case, let public opinion ostracize them until they are made to feel the enormity of their crimes, and are discredited in the eyes of our young people. Meanwhile, let parents take pains to instruct their boys from early childhood on all such questions, and warn them of the moral vultures lying in wait to effectuate their physical, moral and eternal ruin. We honor the medical profession as one of the noblest with which we are blessed and number among physicians some of our best friends. We are glad that the unworthy class of whom we have written above are under the ban of the great majority of physicians who condemn their course as severely as we do.
GIVE GOD THE BEST

God wants our best. He, in the far-off ages, once named the firstling of the flock, the finest of the wheat, and still He asks His own with gentle pleading.

To lay their highest hopes and brightest talents at His feet, He'll not forget the feeblest service, humblest love. He only asks that of our store we give to Him.

The best we have.

Christ gives the best. He takes the hearts we give Him and fills them with His glorious beauty, joy, and peace.

And in His service, as we're growing stronger, the calls to grand achievement still increase. The richest gifts for us on earth or in heaven.

Are hid in Christ. In Jesus we receive the best we have.

And is our best too much? O friends, let us remember how once our Lord poured out His soul for and in the prime of His mysterious manhood,

The calls to grand achievement still increase. The richest gifts for us on earth or in heaven.

And is our best too much? O friends, let us remember how once our Lord poured out His soul for and in the prime of His mysterious manhood,

What, then, is the food that the Christian shepherd is bound by his office and conscience to give his sheep? They have a right to require of him not the information that the schools and the newspapers provide, not the partaking of the ordinary literary culture of the learned or the theater peruser, but the interpretation of life from the point of view of great spiritual realities. He is the one man in the community who stands for the spiritual order. Presumably he has trained himself through long years of study and meditation for the employer of his life. He asks his prayer in relation to the stewardship should be that of Paul: That I may make it manifest. That I may speak boldly as I ought to speak.

At this point we are in complete agreement with Professor Phelps. The gospel is the substance of the preacher's message. A great and many-sided gospel it is. The fundamental meaning of the unbounded grace of God toward man is that in that while they were yet sinners Christ died for them. And the preacher's first business is to make men aware of the reach of the divine compassion.

PHILOSOPHY OF SUFFERING

There is a divine philosophy in suffering. It finds one expression in these wonderful words about the Christ: For it became Him for whom are all things and by whom are all things, in bringing many sons to glory to make the Captives of their salvation perfect through suffering.

Complete achievement comes through discipline. The noblest service is through sacrifice. Not of our surplus are we to give and expect heaven's best benefactions. It is when we have given even all our living that we find the richest and sweetest commendation. Not when we send relief but bously plod on in office or store obliously of the need we thus relieve, with no personal contact or knowledge of its nature, are we rendering the best service or coming nearest the Christ-example, but when we dismount from our horse and put the sufferer in our place, and pour oil on his wounds, and carry him to the inn, and have him cared for at our charges, and when compelled to leave order his ample provision at our expense—only by this sort of service which others are willing to do is their comfort. The bed of suffering is often a better means of grace than preaching from a pulpit. Solitude is often a better school than the blaze of publicity. Sometimes with many of us God finds that He can get closer to us in poverty than He could in plenty.

Rom's Horn expresses with terseness and force this truth in the following:

Genius generally like music and poetry forms a sweet but light diet and few ever get fat on it. In general, they are more nourished by sweet but light diet and few ever get fat on it. In general, they are more nourished by the storms and the travails and the toils of life. The storm is the future sailor's present hope and the suffering of today breeds the sanctity of tomorrow. The Christian world is in the midst of the storm, and most and the conditions we most desire we can least endure. If we had our own way we would be ruined at our own request and the fires of our conscience would be quenched in the surfeit of self-indulgence. Hardness is our hope and the finest harp strings of the heart are touched by the pinch of poverty to the highest heaven of harm and hand. In the shadow of the cross is the crown discovered and in the humiliation of the cross is the crown of the rich gift for us on earth or in heaven.

Through bitter grief and tears, we gave us in The best He has made.

ONE MESSAGE—ONE BUSINESS

The preacher has but one message and one business. His Christ and Him crucified is his theme, and to lead men to see and to feel that there is hope nowhere else, but that there is ample and abundant power in the blood for all men for a full salvation is his solitary business. All sorts of additions and substations are resorted to by preachers in the vain dream that they are necessary to keep up interest and to attract men to the church. No greater mistake was ever made. Sensationalism is not selling nor is it a means of permanently meeting the insufficiency of church attendance. Nothing is more attractive than real salvation work, effected under God, through the blazing earnestness of an aroused human heart. Men can not be deceived. People know the legitimate domain of ministerial treatment, and can seldom be inveigled into attending church by the tricks and resorts often employed. Even if they occasionally come, they feel a silent mental protest, and there is more a feeling of contempt than of admiration for such ministers. Back of all this sad condition is an ulterior trouble. Only preachers bereft of that spirit of heart-earnestness obtained by a conscious experience of the gospel in its real and tremendous power upon their own hearts, indulge in these artificial remedies or means for interesting and attracting men to their ministry andfilling empty pews. Really, in almost every church in our city could scarcely be a greater sensation than the direct preaching from a red-hot heart a blaze with the conscious presence and power of the Spirit in the preacher's heart, calling men from sin to a sin-pardoning Christ. Writing on "The Shepherd and His Sheep" in Congregationalist, the editor says:

That irreverent law

"Whatsoever a man soweth that shall he also reap" is a law universal, imperious, inexorable, irreversible. We reap in kind and in marvellously intensified and magnified form that which we sown. The law is not to be evaded and profane, is replete with demonstrations of the infallible operation of this law. Yet men sin on, sowing to the wind, heedless of the awful harvest ahead of them. This stupid heedlessness is explicable only upon the well-known principle of the devil of binding men to the graver and more serious truths which pertain to character and destiny. It is an awful thing to have God's law on a man's track. When an heir to the inheritance of the law, the law often tramples upon these sacred precepts. If they are not the law of the life of the race, they are at least the law of the life of the universe. They are scrupulous to avoid all deviations from the lawful or statutory enactments, which would involve them in penalties of a pecuniary kind, or in brief restraint of freedom, and yet they go on from day to day in the practice of sins which entail tragic consequences in this life, and in the endless life beyond. A striking illustration of the truth of this teaching and reaping is seen in the fate of those connected with the murder of our Savior. Says an exchange:

Before Jesus was nailed to the cross Judas in despair hanged himself. The year following Caliphas was deposed from his priestly office. Romans, was destroyed by a mob of Jews, and his son was murdered along the streets, scourged and murdered. Jerusalem, besieged by the Romans, was utterly destroyed. Tens of thousands of
its inhabitants were crucified—so many, in fact, that Josephus tells us the ground about Jeru­salem was so thickly studded with crosses that space could not be found in which to erect any monument. The sacred bodies of these huns upon the sands of Jeru­salem were cast into slavery, the price asked for them being even lower than the miserable pittance Judas received for betraying Jews. The world has never seen a people that, present the era, of Palestine has been the scene of oppression, famine, war and rapine. The Jews, scattered through every land, have been a nation of out­casts, persecuted, oppressed, hated, accursed by all men. Truly, truly, the cry “His blood be on us and on our children” has been answered.

WORK OF PREVENTION

The gospel is many-sided in its opera­tion. On its positive side it is unceasing­ly saving, reforming, helping, civilizing, transforming and uplifting men and hu­man society. There is, however, an indis­pensable and preventive side to the gospel’s in­fluence, which is marvelous in its accom­plishments, and to which society and gov­ernment must give serious thought if they would fully realize the benefit of the gospel as it is presented by its influence. What is presented by its influence can not be told in human language or estimat­ed by human admeasurements. On this basis alone the world is more indebted to the gospel of Jesus than to all reforma­tory and educative and civilizing agencies and influences combined. Illustrative of this point is an incident related by the Congregationalist:

“You have prevented a murder and a sui­cide tonight,” said a man at the close of an open air meeting at the old First Church, five avenue and 12th street, New York City. “I was on my way to kill a man and then myself when I heard your music. Here is the revolver I was going to use.”

Bitterness and hatred were broken down; conviction, confession and conversion followed. Murderous intent gave way to the love of God. The air that filled the hip pocket to be replaced by a Testament.

It was a remarkable occurrence, judged from the viewpoint of the conservative church mem­ber who has never been present at an open air evangelistic meeting. But it was no rare experience to the regular evangelistic worker. Night after night, day after day, mur­derers have been converted of sin of all kinds, gamblers, gamblers, drunks, desperate and despairing men and women pour forth their stories of misery and guilt, begging for comfort and Christian counsel from the various workers of the evangelistic committee of New York City.

SACRILEGIOUS GUESSING

In matters of agriculture or commerce or mechanics men refuse to accept and act upon guesses. They demand certitude on which to base calculations, make large in­vestments and project great enterprises. In matters of religion which pertain to the interests of the immortal soul many preachers are quick to accept the mere guesses of so-called scholars, and they proceed and act upon these guesses to reconstruct their theology in accordance with these guesses. Sometimes these guesses come in the guise of “scientific deductions” which it is claimed contradict something in the Bible. By the time the preachers get their theology revised, reversed, amended and transformed to harmonize with these guesses “deductions,” science takes an­other somersault, repudiates the aforesaid guesses and offers a new batch of “dedications” for acceptance in their place. The preachers at once address themselves to another readjustment of their oft-read­justed theological views. This tedious process has made their calling one of end­less readjusting instead of that of preach­ing and soul-winning. Passing strange is it that men with intelligence enough to occupy the pulpit will take the mere guess­es of German rationalists, or their copy­ists, or of higher criticism, or of new the­ology infidels, instead of the teachings of Holy Writ, which are so distinctly and fa­cilely testified, and their truth and efficacy demonstrated in the experience of millions for two thousand years. Writing on a recent production of this guessing character by Dr. Schafer, Herald and Prebyster says with truth:

There is nothing new in the doctrine of the eternity of matter and spontaneous generation of life. There have always been materialistic theologists; but the doctrines have not been proved, as Dr. Schafer admits. They have rested entirely on hypothesis, and hypothesis is simply guess work. His guess is as good as any other guess, unless you can prove the matter. This guess is just as good as the guess of a child that the moon is made of green cheese, and just as scientific.

HOPE FOR THE HUMBlest

Young people are sometimes needlessly discouraged by reason of their humble, obscure birth. Lowliness of birth or of position socially has very little, and often absolutely nothing, to do with one's ad­vancement and achievements in life. Gen­erally it is a matter of personal applica­tion and consecration to some noble end. Let not your hand be deferred from the loftiest aim and that strenuous en­deavor by reason of the mere incident of humble origin. The history of the world has too often contradicted the vain delusion that life's trophies and rewards were for the high-born only. Look around you inquir­ing and you will learn this encouraging truth very quickly. Dr. Watson B. Dun­can in the Sunday School Visitor fur­nishes numerous instances in proof of this point:

Jeremy Taylor, the greatest preacher the An­glican Church produced and the author of “Holy Living and Dying” was the son of a barber.

Francis Asbury, the apostle of American Methodism, was the son of a gardener and served the apprenticeship of a saddler.

Kitto, the great Bible scholar, was the son of a bricklayer.

Boniface, the Swiss reformer, came from an Alpine shepherd’s home.

Luther was the son of a poor miner, and sang from day to day for his daily bread.

You are to the world about you just what Jesus is to you. Has He come into your life in forgiveness? Then I may know It by the tender compassion you bear for those who do evil, even against the one you love? Then I may know It by the peace that passeth understanding? Even so, the restlessness, the weariness, the world will see in your life a calm, which, like a sheltered river deep within its banks, undis­turbed by storms, flows onward into the mighty deeps of God.—C. A. McC.

Claudius Buchanan, whose “Star in the East” led Judson to Burma, was a poor boy picked up by John Newton and recommended to a rich man as worthy of an education.

Samuel, the Ethiopian philosopher, was the child of artisans and was himself an artisan during his youth.

Jacob Bohme, the German philosopher, was born of poor parents and was apprenticed to a shoemaker.

Dr. R. J. Gatling, the inventor of the famous Gatling gun, which fires twelve hundred shots per minute, was born a poor boy, on a North Carolina farm, and lived in poverty for several years labored for his own bread.

Shakespeare sprang from humble origin. His father was a butcher, and Shakespeare him­self in early life was a barber.

Richard Arkwright, the inventor of the spinning jenny and founder of cotton manufac­ture, came from the barber shop.

Marlowe, the greater of Shakespeares, was the son of a Canterbury shoemaker.

Daniel DeFoe, the English novelist and author of “Robinson Crusoe,” was the son of a butcher.

HIDDEN BLESSINGS

Many of God’s richest blessings are not apparent, but hidden from sight, and are realized only after tests. Often things over which we worry, and which we regard as misfortunes to be deplored, turn later to have been real blessings. Losses come to us, and we mourn them as grievous calam­i­ties, but later we find these were very making—that prosperity was ruining us. These turns in our fortune only brought us to ourselves, and saved us from utter ruin. How else were we in coming to be­lieve God when He says that “as the days work together for good.” We will limit it to all pleasant things. We insist on confining God’s ability to bless us to the instrumentality of the agreeable means. God is bigger than any or all means, and can use one kind as well as another. His ways are not like our ways. Why not let Him have His way, and believe Him im­plicitly always. These hidden blessings are like a mine of gold that never becomes visible, once to have sent his afflicted princ­ess:

Many years ago a prince became afflicted to a lovely princess, to whom he promised to send a magnificent gift as a testimonial of his affection. In due time the messenger arrived bringing the promised gift, which proved to be an iron egg. The princess was so angry to think that the prince would send her so value­less a present that she threw it upon the floor, when the iron egg cracked open, and displayed the silver lining. Surprised at such a discovery, she took the egg in her hand, and while examining it carefully, she found on one side a silver ring, which she touched, and the silver lining disclosed, disclosing a golden yolk. Examining it carefully, she found another spring, which, when opened, contained a lovely sword. From which a ruby was a spring, and forth came the diamond ring. Subjecting that to an examination she touched a spring, and forth came the diamond ring with which he affianced her to himself.
The Worth of Gold

F. M. Lehman

Curse be gold, if gold must bring my happiness;
If hoarding of wealth must measure all my joy,
Fling it away! It brings but woe and wretchedness.
"Tis but a useless and trifling thing: a toy.
Curse be gold, if gold must rule the church and state;
If miserably hand must starve my brother man!
Fling it away! Tis dross! It turns sweet love to hate.
While holding the poor beneath its cruel ban.
Curse be gold, for hell is peopled now with those
Who bathed their souls away for yellow dust;
Whom madness had seized, and dragged to their final woes.
To suffer eternal shame for sordid rust.
Blessed be gold! 'Tis but the love of it destroys;
No curses shall hang upon its rightful use.
Blessings on those who with it scatter heavenly joys.
And selfish souls teach the curse of its abuse.
Blessed be gold! Its use, not its abuse, alone
Poor man in his toilsome journey to the grave.
'Twll lighten the load and ease the toil and stress,
Though nothing but grace the weary soul can save.
Blessed be gold! 'Tis need to lift life's heavy load;
To cheer and to bless earth's poor unfortunate.
To carry redeeming grace along earth's winding roads,
And lift for the brother man heaven's golden gate.
Its merit lies not in its cleft and its yellow sheen.
Nor yet in its man-made stamp of standard worth.
It gathers its value from sources oft unseen—Motive behind the gift gives its value rise.

Faith

L. Milton Williams

"By faith, Moses when he was born, was hid three months by his parents, because he was a proper child, and they were not afraid of the king's commandment."—Heb. 11:23.

"Faith is the substance of things hoped for, the evidence of things not seen."—Heb. 11:1.

Volumes have been written concerning faith. We have often heard speakers and Bible teachers laboring to explain to their hearers the meaning of faith, and when listening to some of them, and reading page upon page from others, the matter has been no clearer than at first. We are told that John Wesley became a man of one book, and that book was the Bible. It is the king of books, and without it, who would have been able to have written anything concerning the great truths it proclaims?

So we propose to take up the Bible and go to the fountain head to see or to search, and, we trust, find out something concerning this wonderful thing called faith.

The disciples said, "Lord, increase our faith," and you will remember His reply, "If ye had faith as a grain of mustard seed ye might say to this sycamore, Be thou plucked up and removed, and it would be done." By these Scriptures we see that faith is something tangible, real; not a mere myth, but something that we are all able to grasp; a substance, the evidence of the thing not seen.

Now we know of nothing better to illustrate faith than the story of Moses, and while studying it, it will be well for us to keep in mind two or three things. First, faith is a substance. There must be a ground-work or foundation on which to build. Moses was hid three months because his parents saw that he was a proper child. Over in the book of Exodus 2:2, we read of his mother: "And when she saw him, that he was a goodly child, she hid him three months. The decoy from Pharaoh had gone forth that all the male children to the Hebrew women should be killed; but when the mother of Moses saw that he was a goodly child, she hid him three months. She saw him to be more than an ordinary child; that is, she was impressed that he was more than any of her other children had been; there was something special about him. It was not the sight of her natural eyes so much as it was the sight of her understanding, or her believing faculties. When she saw that he was a proper child, away down deep in her heart she believed that God had sent her in this child more than an ordinary child. She had other children, but none of them had made such an impression on her mind or consciousness as this one, and that consciousness or impression was so strong that she immediately set to work to defeat the king's decree, and hid him three months. Here we have an illustration of the foundation of her faith, the substance; what she saw, what took possession of her believing faculties, caused her to put them into action. This was the substance, the foundation, the cause that led to the effect.

It would have been possible for her to have stifled those convictions, and to have followed out the king's decree. She could have argued that, as the whole kingdom of Egypt was against her, there would be no use in her trying to defeat it and hide the child. It would only lead to further sorrow and suffering, and perhaps death for her family. But she was conscious at the beginning of an underlying much sorrow, and what use could there be in her trying to thwart the decree of the king? What could one defenseless woman do? From a human point of view, everything was against her, and to follow out her convictions would only lead to sorrow and disaster; but the impression had taken hold of her, and away out of human sight, down deep in her reasoning faculties, she saw him to be a proper child, and king or no king, decree or no decree, she put that knowledge into action, and that brings us to the second step in the acquisition of faith.

When she saw him to be a goodly child, she hid him; that is, she, put into action, or brought into evidence the substance of what was in her heart, and hid the child three months. So the second stage in forming or acquiring faith is action.

Action. If this had not taken place and the child been hidden he would have fallen a victim to Pharaoh's decree, and Moses would never have come forth to be the deliverer of Israel. How much depended on that woman's action! A king and a kingdom against a poor, lone, insignificant woman, who was a slave: yet she got hold on that which upset that kingdom and brought freedom to a nation, and gave to the world a pattern or type of the great Saviour who would come to save and deliver, not a nation only, but a world: deliver it from sin and lead it to a heavenly country, redeemed and brought back to God. Oh, for a like faith!

When we see what faith can accomplish, we are constrained to cry out like the disciples, "Lord, increase our faith,"

(TO BE CONTINUED)

Credentials

F. J. Thomas

The following from "Lathrop," and quoted in Matthew Henry's Commentary on his comments on 1 John 4:1, contain much that is worthy of our consideration:

"Worthy of imitation is the prudence of the early Christians in regard to those whom they received as teachers among them. They exercised a much stricter caution in admitting men to officiate in the ministry, than in admitting private members to commune in the church. In admitting members into the church they were liberal and candid; but such as, when candidates were members immediately subject to discipline, and this though tender and kind, was vigilant and strict.

"But in receiving public teachers they acted with great caution: they considered that no man had a right to exercise the office of teacher (preacher) in the church, unless he could exhibit positive proof as to his qualifications, . . . Paul's account of himself could not satisfy the disciples at Jerusalem. He must go to the apostles, the known ministers of Christ and obtain their approbation, and they would not admit him to their number but such as until they had obtained in his favor the testimony of Barnabas who had a personal knowledge of his conversion and subsequent conduct. There are some now who would invert the primitive order . . . they will go to hear a man preach who is an utter stranger to them, in whose favor they have no testimony: they know not whom he has any inward grace, or even external morality. . . . Christ's sheep follow not strangers, for a stranger's voice they do not know."

Bothen, let us as ministers in the Pentecostal Church of the Nazarene be more careful along these lines; these are awful days: many unit doctrinally, and others
morally, are running around and quite often are admitted to our pulpits who have no credentials. Much harm results from this practice; seeds of fanaticism quite often are sown. Insist upon credentials and if none are forthcoming, give no place to them. I grant you the innocent may suffer, but better a few suffer than that the flock of Christ over whom thou hast been made overseer should suffer. In our church it is so easy for those who are in anyways qualified to be recognized and obtain proper credentials, that to not have them is evidence that all is not just right. Never mind how plausible the reason given, it is your duty and mind to uphold the laws of the church and to protect our flocks from the impu tion of the uncredentialed.

MARSHAL TOWN, IOWA

THE MODERN AGGRESSIVE SUNDAY SCHOOL

REV. O. E. CORNELL

Antiquated methods, and antiquated officers and teachers of the modern Sunday school are clearly out of place, and a positive hindrance to Sunday school aggressiveness. Alertness, keenness of vision, the very best methods, the very best spiritual literature (we have it) must be used, if children and young people are brought to the Sunday school and kept.

The International Sunday School Association have a magnificent program for Biblical, intellectual and spiritual development. The scheme proposes to guide the Sunday schools of the land under one carefully worked-out system. Much emphasis is given to the study of the child nature and trend. Also the graded lessons for all ages, making it possible for children below their 'teens, as well as in their 'teens to adequately and clearly take in the meaning of the Bible.

There are state, county and district organizations auxiliary to the International Association which has a constitution and by-laws, and a system of effort, with a course of study, graduation exercises, enrollment, diplomas, etc. Here are the three divisions of the graded school, and the sub-divisions:

I. The Elementary Division, ages one to twelve.
   - Cradle Roll, one to three.
   - Beginners, four to five.
   - Primary, six to eight.
   - Junior, nine to twelve.

II. The Secondary Division, ages thirteen to nineteen.
   - Intermediate, thirteen to sixteen.
   - Senior, seventeen to nineteen.

III. The Adult Division, ages twenty to one hundred.
   - Oganized adult class effort.
   - Teacher training.
   - Temperance.
   - Missions.
   - Home visitation.

Emphasis is given to class organization. This is advantageous where classes are large enough to organize; as it gives several scholars something to do, and incites to systematic effort to build up the class.

Class self-government is another feature, and this brings about perfect order in classes once unruly and unmanageable.

We Pentecostal Nazarenes need to awaken to the value of up-to-date Sunday school effort. Let us use the very best methods, keep the fire of God upon them, and our Sunday schools will become real feeders of the churches. We must have boys and girls if we have men and women of tomorrow. We must have scholars in our Sabbath schools if we are to have church members tomorrow.

In addition to the organization as a part of the Los Angeles County Sunday School Association, the following list of questions were submitted by Dr. H. A. Dowling, state general secretary. They were presented as a "Round Table" under the head of "Bible School Efficiency." They are calculated to make an astute Sunday school worker think:

1. Which is the more important, the service of worship or the religious education of the children?
2. Which is more important, revival services for adults or the religious education of children?
3. Which should have the preference, congregational services or the teaching of adults?
4. Which is more important, an office in the church or a teacher in the Bible school?
5. Where should pastors place the strongest emphasis, on adults or youth? Why?
6. Where should the greatest investment be made in the building of churches, in the auditorium or the departments of study and play?
7. Should a Bible school be self-governing or under the control of church officers?
8. Should the elementary and secondary division be entirely separate from the main school?
9. May it ever be said that a school is graded that has but a single course of study?
10. What is the distribution of the expenditure of an up-to-date church plant?
11. Upon what fundamental principles is the graded curriculum based?
12. May the departments of missions and temperance be made effective to a whole school?
13. What is the educational value of the "Boy's Scouts" and the "Camp-fire Girls" movement?
14. What definite things can boys and girls classes of the "teen age" do apart from the lesson period?
15. What are some of the marks of efficiency in a well organized school?
16. How important is the service of worship to the average "teen boy or distribution of the evidence of Christian experience into one grand and complete whole. So many are troubled over their experience. They do not know just where they stand. They want some kind of evidence. Some seek for some mysterious kind of something, they do not know what, and often go into almost despair over the fact that they do not succeed in obtaining the witness or some kind of assurance that they are Christ's. The Scripture says that the Holy Spirit does witness to our sonship. He bears witness with our spirit that we are sons of God. But there is no need of any one going into darkness and despair if it does not come in the strange way he had imagined it would. If a soul is striving to find God, and has done all in his power to secure the blessing of pardon or purity, God will not forsake that soul. He is on safe ground regardless of what any man may say to the contrary. God is faithful and just, and He will not fail to save the man that repents, and the soul that meets the conditions of salvation. You say, "He will receive the evidence the moment he meets the condition." Let us not become too dogmatic regarding eternal issues. There are sincere souls who seem to fail to grasp the simplicity of faith. They look for signs and wonders, some kind of strange, exciting, or peculiar, feeling of some kind, and so go on for days, and sometimes for weeks, in awful fear of hell, and that without any reason whatever. Often the preacher or evangelist is to blame. He may be so rigid in his demands for a certain something he is pleased to call "witness," that if it is not received just as he portrays it, the soul must face darkness and ruin. This is not the gospel of the Son of God. There is no Scripture for such demands. "Let not your heart be troubled," is the very spirit of Jesus to His troubled disciples. If we have met conditions we may rest secure. It all lies in that one thing of meeting conditions. It is possible for one to be deluded by some peculiar emotion, which is termed "witness," while a long way from meeting conditions. We have known of persons to possess much ecstasy, and some kind of rapture, whose lives would not stand investigation. We put that emphasize righteousness more than anything we term witness. We are glad to know there is a mighty surging power that comes from the skies—a river that sweeps all before it when it enters the soul. There will be billows of glory and divine power; but remember, beneath such a river will be found the solid rock of righteousness, and not the quick-sand of hypocrisy or mere pretension. If the emotion remains and there is no righteousness, you may be sure that some other spirit has taken possession. We are told to try the spirits.

But what is meant by the spirit of Christ? We learn, first of all, that it is the spirit of obedience. He was obedient unto death. There never was a time when He stepped aside to do His own will. We first hear Him in the temple, when but twelve years of age, saying, "Wist ye not that I must be about My Father's business?" This spirit was His from His childhood. His child. It matters not how orthodox we may be, nor what our theory is regarding this or that thing, if the spirit of obedience does not possess us we are of all men most miserable. There is nothing much more trying than seeing an orthodox head over a heterodox heart. So many
preach one thing and act the other. No
honest man is required to blister and skin
everything and everybody in sight.
Who wants a doctrine or experience that
would produce such a spirit as we often
see manifested from the pulpit? The
censures of spirit is far worse than the
heterodox teaching he may be warranting,
or the manner he is doing it in.
In this criticism. There is no spirit of Christ
in such utterance. Then we have the men
who think they are delegated to tell every-
body just what they ought, or ought not
to do. They are authority on all ques-
tions of church relationship, and ready
to denounce everything that is not of the
particular brand they advocate. How im-
portant such men are, and what material
they could do in the church! They ought
to unite with the Roman Catholic church,
and spiritualize it, in order to be consistent with their theory
of remaining with a corpse when every-
body knows it is dead, and will not be
resurrected until the Great Day. May
the Lord give us some sense as well as re-
ligion.

The second mark of the spirit of Christ
we desire to notice is that of righteousness.
He is the Righteous One. This fact
ought to create fear as well as love. If
we are wrong in our lives it ought to cre-
ate awful fear. We can practice no de-
ception in His presence and escape.
He knows us. He says to certain churches,
"I know thy works." We may look pious
to people, act as though we were living above
sin and in the heavens, when, if the
truth were known, we may be living in the
valley of base desire, if not actual trans-
gression. On the other hand, if we are
righteous, no matter what others may say
or think, He knows all about us, and be-
ing righteous invites us to draw nigh to
Him and receive the comfort He alone can
give. His righteousness is not a stern
something that is far removed from His
love. But it denotes the rectitude of His
character, the unmarred beauty of His
nature. Love and righteousness in Him
are forever inseparable. He can not wrong
any one. No matter what criticism you
may suffer at the hands of people, He
knows the truth about you, and you will
be rewarded according to His convictions,
and not what people say. On the other
hand, if we are more afraid of what peo-
pel think of our conduct (and most people
are), than of what God thinks, and if we
appear better than we are, He knows it,
and our reward will be according. Thank
God for our Advocate with the Father,
Jesus Christ the righteous.

It is interesting to study the spirit
Christ manifested toward those with
whom He mingled while here on earth as
the incarnate Son of God. It is the spirit
that every one is afraid of. It is not a
thing of mere time, but leaps the
bounds of time, and finds no satisfaction in the
temporal things, for they must pass
away. So it means much what manner
of spirit we are of. It is not possible to be
with any one very long until we know
something of his spirit. So with Christ.
How did He meet the individual? Was
He too proud to speak to one person?
Will He avoid speaking entirely that He
may meditate upon Himself and not be
troubled with a poor sinner? If He speaks
at all, will it be in the spirit of condemna-
tion and denunciation? Let us see. He
is on His way to Galilee and must needs
go through Samaria. It is noon, and He
is tired, Tonder in Jacob's well; He will
stay there another night. His disciples will
go to the nearby town, and get the
bread. He waits. But there never is any
rest for the one who has a soul to symp-
thize and help. The world has need of
all such. A woman comes to draw water
from the well. She sees the man, but she
sees also that He is a Jew, and the Jews
have no dealings with the Samaritans. He
will not speak. That was the spirit to
which she was accustomed. But He breaks
the silence with a voice that makes glad
the wilderness. "Give me to drink,"
There was kindness in the voice; there was
sympathy. She felt it. It was a surprise,
too. Did He not know that this woman
was a sinner? Yes, He knew. Why did
He not rebuke her for her baseness? Why
did He not denounce this woman living
in sin, and bring her face to face with
her iniquity? Because He had the other
spirit. He saw her need as well as her
sin, and He sought to hold before her
something better than she had known. The
spirit of Christ presents a constructive
gospel. It sees the sin and shame, but it
will offer a remedy before condemning
the guilty. He speaks first of the water
of life, the living fountain that never
runs dry. He first drives the one before
the one in need. He will not forget to bring
the whole life up before her in one word.
"Go call your husband." That was the
spirit of our Christ. He could have spoken
of her sins at the first, but the chances are
He never would have had a chance to mention the water of life to her
had He done so. But now He reminds
her of her whole life, and of her present
guilt.

At another time we find Him speaking
a multitude. How easy it is to speak to
the many compared to the one when any
moral question is up, and that pertaining
to the one before you. Men are bold to
condemn the crowd, to speak in great
swelling words of the vices of these in
the great congregation. But is not that cour-
agous? Does it not require much strength
of character to do so? It does not. Many
weak men can do so. It may reveal an
evil spirit, and a mark of decided weak-
ness. There are plenty of ranters, skin-
ers, ignorant dogmatists and all-round
rippers who are very great before the
throne, but get them before the individ-
ual and they become the smallest of the
small. Christ will reveal of what manner
of spirit He is before the multitude.
Then there are a vast throng of men,
women and children. They are sinful and
ignorant. He will storm at their sin, de-
nounce their wrongs, and drive them
from His presence under conviction, or
in a rage because of the truth He uttered.
That is quite modern in some places, but
is it like Christ? No. He seemed to ap-
preciate the fact that so many came to
hear the precious words of life He had to
utter. He was full of compassion—that
is the word we wanted, compassion. It is
the only word that seems to be large
enough, and tender enough to meet the de-
mands made upon it by the occasion.
He is the tender Christ, and He will not
be unmindful of their needs. "Send them
away" say the disciples, "Give ye them to
cats." says Christ. That is like Him. That
is the spirit. Self for Christ, even as the
eyes are to see the needs of others.
Here again it is the constructive instead
of the destructive gospel that is preached.
If He will rebuke them later for coming
for leaves alone, it will be because He has
first shown them His willingness to give,
and that the supreme thing is the bread
of life. He will turn from the body to
the needs of the soul. This is the spirit.
It is always manifested in some way by
His followers. Let us see of what spirit
we are lest we be found wanting where
it is too late to get right.

**OUR DUTY TO OUR NEIGHBOR**

Mr. W. M. WHITNEY

Christ, in all His ministry, emphasized
our duty to our neighbor. While He taught
that any one was our neighbor whom we
could help in any way, yet I believe He
also taught us to begin our ministry of love
among our kin-folk and near neighbors.
To many, the hardest thing to do is the
duty nearest at hand.

They are longing to do something for the
heathen, or for the poor in the great
cities, and neglect their own neighbors. who,
perhaps, are as spiritually blind as the
heathen. It is human nature to magnify
evils at a distance, but we become so ac-
customed to the evils near home, we do
not think of them as evils.

In Luke 24: 47 Christ told His disciples
that "repentance and remission of sins
should be preached in His name beginning
at Jerusalem," and in Acts 1:8 He said,
"Then He said, Go ye into all the world
and preach the gospel to every creature.
The Holy Ghost is come upon you; and ye
shall be witnesses unto Me both in Jeru-
usalem and in and in Samaria, and
unto the uttermost parts of the earth." The
disciples might have said, "Lord, why
should we begin at Jerusalem? Behold,
they have rejected and crucified Thee,
and will they hear us? Let us go to the
people who have never heard the gospel." But they did not do so. After perse-
verently they preached the gospel faithfully to those nearest at hand, and then, "having been fruitful over a few things," Christ
sent them out to be "rulers over many
things." If we can not preach the gospel
to these of our own households and to our
nearest neighbors, with whom we come in
contact every day, how shall the Father
trust us to speak to and preach to others?
But some will say, "What is the use of
preaching to our neighbors? do they not
want the hear the gospel. They have had
it preached to them all their lives, and
still will not accept it." Listen to what
Peter says in his first epistle, 2: 12: "Hav-
ing your conversation honest among the
Gentiles that whereas they speak against
you as believers, they may by your good
works, which they shall behold, glorify God in the day of visitation." This is the way you should preach to them, "Having your conversation honest." And how shall it be honest if you deny the things of God? Don't force your opinions on them, but let them know what God has done for you. If they will not hear you, then preach to them by your good works, they can not help themselves there, but must behold whether they will or no. This is one advantage we have in preaching to our neighbors—they can not get away from our influence. Perhaps they may not acknowledge our good works, but their day of visitation is coming. It may be trouble or sickness or death, or the Holy Spirit may visit them with great conviction for sin, then they will be glad to hear of our God and the way to reach Him; and we will be doubly glad because we will know Christ is rewarding our likeness and using us for the glory of His kingdom. Let us then so live that our neighbors will know we are praying with them in their day of visitation.

In conclusion, don't forget that the disciples were only to begin at Jerusalem; they were not to go beyond the borders of their land, but to the ends of the earth. Let us also remember our duty to "those who are afar off."
As he stood waiting, shivering with cold, a hand was suddenly laid on his shoulder. As he turned, a voice asked, "Who is it?"

As he turned, there was only one possible answer: it must be John Three Sixteen. "It is I," he said. "Take heart, my son. You are not alone."

The other three men also turned to see who it was. "It is John Three Sixteen," they said in unison. "You are not alone."
Miraculous Healing of an Illinois Holiness University Student!

"Himself took our infirmities and bare our sicknesses."

On the Sabbath morning of March 2, 1913, at 1:15 o'clock, God came in wonderful healing power and touched the body of one of our students, Miss Enla Wilson.

She had been confined to her bed fifteen weeks and six days, during which time she had had five awful abscesses in her right side.

For four days in the early part of January her jaws were completely locked, for nine weeks she had been totally blind and almost deaf in one ear, had lain in one position for weeks, not able to raise her head, nor could she be turned, had been unable to retain either solid food or water since Christmas. For two whole weeks she was unable to return nourishment of any kind. Her side and back were so black-spotted that it seemed her flesh must be decaying.

Throughout her entire sickness, Miss Wilson gave evidence of an unusual faith in God and even when others believed she was dying and anxiously bent over her that they might hear her last words, she would gaspingly say, “I still have blood; I will get well.”

Her smiling face, cheerful manner, untiring patience and never wavering faith in God whom she believed would spare her life to do a work He had on her heart, were the source of great encouragement to God’s children and of conviction to the unsaved and unsanctified who ministered to her needs.

The time of prayer, the Word of God and the songs of Zion were her special delight through all her intense suffering.

During the week previous to her healing, Miss Wilson was much worse in body and passed through a severe spiritual test. God gave her wonderful victory in her soul and from that time began to talk to her of complete healing. As is usual when God has something rich in store for one His children, the enemy tried hard to defeat her. She kept praying for herself, but felt that in accordance with James 5:14 she should call others in to pray with her. This she did near midnight March 1st, and after those called had each engaged in audible prayer, she continued to pray. The devil kept saying, “Be sensible and use all your strength; you know your heart is weak.” It did seem that her strength was almost gone, but with each uttered cry to God, He gave her strength for another. Continuing to call upon God, she suddenly received the assurance that her cries were heard and the desires of her heart granted. Before even opening her eyes, for she had been unable to open her lids for weeks, she exclaimed, “O, I see!” and raised herself in bed. They gave her the Bible, carelessly opened, and she read the first verse of the 108th Psalm: “O God, my heart is fixed.”

Then with shouts of praise and victory unto our God who had so wonderfully and marvellously healed her body, she stepped from the bed, which had so long supported her helpless form and walked unassisted out of her room and down the long hall, going first to the room of her friend, the nurse, who had retired for the night for some needed rest (Miss Gillespie, of Vincennes, Ind., who had scarcely left her side for two and one-half months).

She had first led Miss Wilson to Christ and had since been a mother to her, ministering to her needs in both spiritual and material things.

Nearly every student and teacher and many of the citizens were awakened and hastened to view the work of God’s hands. O, what glory filled the atmosphere! How the presence was felt as His children joined in shouts and songs of praise to Him for this wonderful manifestation of His power and love.

Approaching the building, one was reminded of God’s admonition to Moses: “Put off thy shoes from off thy feet, for the place wherein thou standest is holy ground.”

The physicians had not been to see Miss Wilson for eight weeks. Through curiosity or otherwise, Dr. Henshaw of Ridgefarm came on Sunday afternoon and after a thorough examination pronounced her perfectly sound in body and mind. The side was normal in every respect, the swelling all gone, not a semblance of the black spots left. Thank God! Beginning with this night a gracious revival broke out in our midst; souls are confessing and begging for pardon; the unsanctified are concentrating their lives to God and being cleansed from carnality. Praise God forever and for ever!

Mrs. W. D. Foster, Teacher in I. H. U.

The Work and the Workers

ANNOUNCEMENTS

DEACONESS’ BONNETS

Those desiring to secure deaconess’ bonnets can do so by addressing Mrs. N. C. Redford, 631 East 28th St., Los Angeles, Cal.

HOLINESS UNION

The ninth annual convention of the Holiness Union, to be held in Trinity Church, corner Third and Guthrie streets, Louisville, Ky., April 29th to May 4th, 1913. An interesting program has been arranged.

TO DELEGATES SAN FRANCISCO DISTRICT ASSEMBLY

The district assembly is to meet here at Stockton May 26th-25th, with Dr. P. F. Bresee in the chair. I wish 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 have someone meet them. 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. NEUFIELD, Pastor.

EVANGELISTIC

Rev. Frank Daniels, after a year’s sore af­fliction through the long and serious illness of his wife, will be able now to resume his evangelistic work. He writes that his wife is received into the hospital, and able to get about on crutches, though with constant pain, and may be obliged to undergo further treatment, and that we shall hope soon. Brother Daniels is a good preacher, and will serve the people well wherever called. Write him at Dallas, Texas, Station A.

NOTICE

Rev. Will H. Newbrough, now pastors of the Warren, Pa., church, will be ready to take up evangelistic work June 3, 1913. They have proven themselves soul-winners as pastors and I am sure the entire church at War­ren will be glad to recommend them to our people as evangelists. They understand the work from the pastor’s standpoint and will render to all who may call them good work.

N. B. HERRIELL, Dist. Sup't.

DISTRICT NEWS AND ANNOUNCE­MENTS

PITTSBURGH DISTRICT

After a pleasant visit at my home in Olivet, Ill., we came to Troy, Ohio, to assist our pastor and church in a meeting. I was called away at a time when most needed; this caused a check in the meeting; however the Lord gave us victory in many ways. We have a live pas­tor and church at Troy doing a good work.

I left Troy Monday, passing through Dayton, Columbus and Urichville to Newell, W. Va., just in time to escape the flood which did so much damage the next day. Newell is a pottery town on the banks of the Ohio river. We found the pastor, J. A. Ferguson, and peo­ple all well. He has just closed a good revival with Rev. Adams of East Liver­pool, Ohio. We crossed the river to East Liverpool. The church here has had a splen­did revival, with Sister Carrie Crow as evan­gelist. The fire was still burning, and the three nights we were there seekers were at the altar. The Lord is with His people there. Rev. Adams, the pastor, resigned the work for another year, to take evangelistic work. Rev. G.
MARBELLTOWN, IOWA

We have just closed a ten days' meeting on our old stamping ground, St. David, Ill. This town of 1,000 inhabitants and eight saloons is indeed a mission field. We were here for pastorate two years, and was glad to see so many converted while we were here still standing true to God, together with the older saints. God gave us the victory; some souls were saved, and six united with the church.

Brother Boyd, the pastor, has been having such results in the place, being compelled to travel all night from Virginia to preach here, arranged to have Rev. C. J. Henderson, of Maple Mills, four miles away, take charge of St. David church, and not be able to devote his full time to his pastorate at Virginia. Brother Decker, the Canton pastor, and many of his members also helped in the meeting, as also Albert Townsend, Rev. A. Lytle, who come from go here to Kewanee to assist Brother mosley, and then back to our pastor at Marshalltown. Professor A. I. Whitcomb preaches at us at Marshalltown for the next Lord's day.

F. J. THOMAS.

SPOKANE, WASH.

The work is still moving in Spokane. We had a blessed day Sabbath. Five at the altar. We baptized nine by immersion and took in nine more new members, making thirty-five in the past thirty days. There are more days and more to follow. For months every Sabbath has een hungry souls seeking the Lord. To God be all the glory.

We have been absent from our church over two Sabbaths past when dear Brother Jack Sanders, from Pasadena, supplied the first Sabbath and Rev. James Malley, of Pullman, the second Sabbath, and they had a fine time. We had a good meeting with a good Scotch church, as there were about forty definite seekers. Some very bright cases. The last Sunday morning Brother Wallace, our district superintendent, dedicated our new building. The Salvation Army, from the Scandinavian Church, in Portland. Brother Bud Robinson was there over one week and did some fine work in the market and in the streets. God is moving blessed and the outlook is fine for a great work.

Rev. A. J. HENRICKS.

PORTLAND, ORE. (SELLWOOD)

We closed a series of revival services with Rev. J. B. McBride, March 26th. To us Brother McBride is a marvelous preacher. He follows the command of Paul to Timothy, and strictly preaches the Word. In the providence of God the way opened for him to preach two Sunday afternoons on holiness in the Y. M. C. A. building to good audiences. The last night of the meeting, the Methodist pastor, Rev. J. K. Hawkins came over with his people after a short prayer meeting at their church, and united with us in the evening meeting. We had one evening when time together many came forward at the close and asked Brother McBride to pray for them. We expect future returns from the meeting, besides those already present. Brother Patrish preaching of the Word always brings results. Our brother left here for Newburg, Ore., and then to Portland First Church. Mail will reach Brother McBride at Ridgefield, Wash.

FILLMORE TANNER, Pastor.

UPLAND, CAL.

Thank God that we ever got out of the lowlands of sin and placed our feet on the uplands of holiness. This church truly is marching on. We have been having large audiences and salvation at the altar. Brother W. C. Wilson was with us Thursday, Friday, Saturday, and Sunday, for an Easter conversion. We always enjoy Brother Wilson with us and hear him preach. The messages were brought in demonstration of the Spirit and saints were blessed, sinners saved and some reclaimed. By attending Brother Wilson preached to a full auditorium and hearts were melted all over the house. It was a great sermon and the people were much benefited. The first prayer night twenty were converted and there were a large attendance at this meeting since we have been here and there was blessed victory. Thank God for these heavenly refreshings that give the church new energy and power. The Lordship school has passed the 180 mark and new scholars are coming constantly. Thank God for His goodness to us.

O. P. GOETTLI.

PORTLAND, OR.

Another extra battle on sin will be waged by the First P. N. Church, South and E. 7th streets. Brother L. A. Malley, Rev. April 6th; Rev. J. K. Davis, Rev. April 13th, and Rev. B. McBride will come to us on the 8th. God is with us and the fire is now falling. Could you dear readers find time to put one earnest prayer for your relations in this great city.

C. H. D.

GORE, OKLA.

We have been having a good meeting here. Rev. O. G. and Bertha Crow did the preaching. The town was stirred. There were many seek­ers and some were saved. Closed at Gore, March 19th; moved out in the country to Cedar Hill, Okla., with our church, Rev. Richard Kunze, pastor. Two backsliders got back to God. The town was stirred. There were many seekers and many were saved. We had a great Sunday school on the 8th. God is always bringing results.

J. R. GARRISON.

SURREY, N. DAK.

We closed an eighteen days' meeting with our church at Surrey, N. Dak, Rev. Wm. M. Irvin, pastor. Two backsliders got back to God. At the present we are a meeting house. Brother Wilson preached to a fine work. In the evening Brother Wilson preached to a fine audience, and God helped him to unlock sin and the devil. Brother Wilson was our pastor here for two years, and was glad to see so many converted while we were here still standing true to God, together with the older saints. God gave us the victory; some souls were saved, and six united with the church.

Brother Boyd, the pastor, has been having such results in the place, being compelled to travel all night from Virginia to preach here, arranged to have Rev. C. J. Henderson, of Maple Mills, four miles away, take charge of St. David church, and not be able to devote his full time to his pastorate at Virginia. Brother Decker, the Canton pastor, and many of his members also helped in the meeting, as also Albert Townsend, Rev. A. Lytle, who come from go here to Kewanee to assist Brother mosley, and then back to our pastor at Marshalltown. Professor A. I. Whitcomb preaches at us at Marshalltown for the next Lord's day.

F. J. THOMAS.

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The Publisher Says:

BOO K ACCOUNTS

We would like to collect all outstanding accounts which are due before the end of this month. We want to make heavy payments on our machinery and will need all that is due us.

THE HERALD OF HOLINESS

This issue completes the first year for the Herald of Holiness. We will make special subscription push in September. We think what the paper has meant to you and the work to which you are committed, will result in a larger effort to get some new subscribers. If all our friends of the past year would unite in a special effort it would result in thousands of new subscriptions.

The Publishing House Circular

Some pastors have written us asking for more of the circulars relative to the Publishing House and its work. We still have a supply of these and will gladly send them to any who will distribute them. We feel sure that the results will please state how many you want.

SUNDAY SCHOOL ACCOUNTS

A number of Sunday schools are behind with the bills for their supplies. If a considerable number of our schools go without even for one quarter, it makes a heavy load for the Publishing House. Please make an effort to get subscriptions up to within one quarter. We need the money now.

fire for God and souls. We have not had a revival in the popular sense of the term, neverthe less God was working mightily in our midst. His seal seemed to have been especially upon the prayer meetings, so that we procured them night after night in succession, with the exception of about three Saturdays, going from house to house, and in the chapel of the rescue home, 1021 S. Francies Ave., where we held our regular worship. Conviction was upon us, and confessions and restorations were made, souls saved and sanctified. One man during the meetings, who at length became a Christian, entered one evening a court a $4,000 law suit. We have had some additions to the church. God has been blessing in the efforts put forth in the street meetings and the work among the Mexican. On Sunday, the proprietor (a Mexican) of a pool hall opened its doors for us to hold services every Sunday afternoon. We preached to a good bunch of them in their own language in the hall for the first time Sunday. We are expecting greater things to come to pass. We are on the up-grade. Praise God for full salvation!

J. J. E. STERES, Pastor.

MANCHESTER, N. H.

God is blessing the work here. Souls are preached through and through, and they are being sanctified. God is blessing our pastor, Miss E. M. Jodrey, and her assistant, Miss C. L. Knight, in their efforts. He is supplying all the needs financially of the work. We have been gloriously victorious all the time. We have blessed day all day yesterday.

I. M. ILEBS.

EAST LIVERPOOL, OHIO

Directed, as I believe, by the Holy Ghost, I had my credentials signed over from the Methodist Episcopal Church to the Pentecostal Church of the Nazarene, and have accepted a call to the pastorate. I am a little bit of a fool to the body of young men and women here bearing the standard of holiness up the heights. Surely the grace of God is upon them. Rev. N. B. Herrell, our district superintendent, was with us last week, giving us three strong and helpful sermons and meeting his official board. Three souls were at the altar—one for reclamation, two for entire sanctification. They gave testimony to receiving the blessing sought. Our Sunday school attendance reached the 100 mark on the Sabbath, and we have been history of the organization. We have a fine corps of officers and teachers and are planning to double our enrollment. We had three services on the Sabbath all week, and our pastor was present in gracious power. One soul was wholly sanctified in the night service. We are planning to have Brothers Kelly and Kennedy with us in May and expect a great harvest of souls.

GILBERT E. MARTIN.
churches to start a fund. Several of the churches have responded, and it is expected the others will before the assembly.

N. H. WASHBURN,

MALDEN, MASS.

Another good day yesterday. Our Sunday School has not been on record 1.11. Everything glorious. The money is coming in for our mortgage, and we shall soon clear it off completely. Let every church do likewise! Souls are needed for this work. There were over one hundred members in the church, and several were received into membership. Praise the Lord for old time revival salvation!

L. D. PEAVEY.

DODSONVILLE, TEXAS

We have just closed a good rally at Dodsonville church. The glory is on here. Our district superintendent, Rev. I. M. Ellis, was with us and preached in power. The work is moving nicely, souls are getting to God and coming into the church. Let us as pastors and evangelists stand by our great church and publishing plant. Expecting a good year on the Dodsonville charge.

W. E. ELLIS, Pastor.

KENESAW, NEB.

The last week in February I consented to go to Gordon, Neb., upon urgent requests from Brother Calame, a holiness pastor in the M. E. Church, to assist in a meeting at a country place a short distance from town. About thirty-three were saved or sanctified and deep conviction was on many more. I was snowbound for a week in the worst blizzard I have ever known, but was kept alive, and His blessed and sweet communion through it all. I preached once to a very hungry people, for holiness preaching is our warfare, and we have given them the fourth and fifth sermons of the series. Had an all-day meeting the 18th. Rev. G. E. Edwards, a blessed man of God, and his dear wife have put their life into the work. We have given them a unanimous call to return for the third year.

EAST WARREH, MASS.

We are going blessedly well in our little church; seldom a week goes by but some one or more seeking salvation at the altar, and some seek to take a stand for God. The First Church of the Nazarene has been through tests and persecution since we organized, a little over three years ago, but amid it all God is blessing us. After a few films of past two years our membership has grown from eighteen up to about seventy, and we have a steady increase in our church. The pastor, Rev. G. E. Edwards, of Honolulu, H. I., visited me last week. He said: "I was so impressed by the positive spirit of the church, that I am desirous to be very merciful towards him. He has been able to double our pastor’s salary. We have given them the fifth sermon of the series. I was told there were several at the altar today."

J. E. EVANS.

PORTLAND, ORE.

We closed out at Sellwood church, Portland, Oreg., with Dr. Parton, a great soul and a wonderful preacher. We had a small meeting, but some definite work was done. Brother and Sister Tanner are most excellent people to work with. Within and a half blocks of our church are two churches running every night and Sunday too, and a dance hall running two nights the week. Then there is a T. M. Church that has a meeting every night some big meetings, and a Methodist church about half a block that believes in and gives entertainments, and would be glad if the Nazarene church was out of town, since the pastor professes holiness and treated us kindly. Our people are contemplating moving their church to a more favorable location six blocks away. We are now in the beginning of a real battle at Newburg, Ore., and God is giving us souls. We begin at First Church, Portland, with the pastor, C. Howard Davis April 8th, when we expect great things.

J. B. MCBRIDE.

FIRST CHURCH, LOS ANGELES

We predicted that March would be a phenomenal month with us. It was glorious, but our pastor, Dr. Parton, a great soul and victory preacher, preached each Sabbath morning with unction and power, and the pastor, Brother Calame, brought the evening messages. There was no morning or evening service without results. In the evening for about four weeks, we ran the message right up to the corner’s bench, and prayed through in the good, old-fashioned way. It is very refreshing. The congregations were large, the Easter morning congregation numbering nearly if not quite 1,000. The services last Sabbath (March 29) were fragrant with the dew of heaven. Dr. Brees’ last sermon for this series was expectedly a great heart-searching one. His unusual topic was, "Baalam, the Great Compromiser." Brother Cornwell preached at night on the subject, "Two works of grace for every soul," and there were very clear indications of an outburst of the spirit, and the young people’s meeting largely attended and full of holy fire. We praise God, and push on.

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great time. The program was carried out as follows: Thursday night, Rev. I. M. Ellis, district superintendent Abilene District; Friday 11 a.m., D. M. Coulson, Erick, Okla.; 3:30 p.m., D. J. Waggonner, Oklahoma City, Okla.; 8 p.m., Mrs. Georgina Womack, Roosevelt Okla.; Saturday, 11 a.m., Rev. Jurey, pastor M. E. church Grandfield, Okla.; 2:30 p.m., street meeting, D. M. Coulson; Saturday night, 8 p.m., D. J. Waggonner; Sunday, 11 a.m., F. W. Johnson, Oklahoma City, Okla.; 2:30 p.m., love feast and praise service, which lasted three hours; 7:30 to 8 p.m. Brother Johnson spoke on education; 8 p.m. preaching by D. M. Coulson. Monday morning Brother Johnson talked on the history of the faith, and the saints were waiting for their trains. It was truly a blessed service. We are now encouraged to go on to other things.

B. F. PRITCHETT, Pastor.

EAST PALESTINE, OHIO.

We can report progress here, Martha E. Curty assisted us in much needed work. We saw a meeting start off better. Large crowds, and good interest. The evangelist was ill more than the customary. Brother is the pastor and the pastor has confided to his home by illness for nearly two weeks of the time that the work of the Lord was greatly hindered. Some sought and claimed victory. It was a day of power for the Lord had poured out His Spirit on us and two sought to be reconciled. That was a day of power and blessed victory. East Sabbath was another good day. Bulletin for the church was sent out. We noted that the pastor had laid a good brussel carpet. Previous to this we had installed a large furnace so that we have had plenty of heat and no smoke. A system we have been doing some things always something new and we have been beautifully decorated by way of paint for ceilings and sides. The good sisters cleaned the church and the pastor has been in the church and a liberal supply of new song books. The pastor is praying through every day and digging up new sermons every week and then said, "Let us get such a meeting service on the sermon on the judgment. We have been doing some things always something new always something new." We have been beautifully decorated by way of paint for ceilings and sides. The good sisters cleaned the church and the pastor has been in the church and a liberal supply of new song books. The pastor is praying through every day and digging up new sermons every week and then said, "Let us get such a meeting service on the sermon on the judgment. We have been doing some things always something new always something new."
Southern New England Holiness Camp Meetings

One Brother Moree. His very smile was a benediction; his very presence made every visitor to Douglas feel at home. His personality seemed to help make Douglas what it was. How we shall miss his kindly look, his godly face, his warm handshasp, and holy kiss, that "Douglas Memory" or "Deacon Moree Tabernacle," as he met us with the door open to any, irrespective of their denomination. Is it possible that we shall see his face no more on those sacred grounds? Never again to see him, "the Rev. Benjamin Rowe," or any of the old holiness conventions. But Douglas campers will never forget him. While that is true, we believe it would be wise for the stockholders at their next annual meeting, to consider whether it would be wise to change the name of the camp to the name of Deacon George Moree. This would be perfectly proper as the Word of God has given His Church the privilege of "sacralizing" a campmeeting. I think a simple name something like the following would be very appropriate: "Morse Memorial," or "Deacon Morse Memorial," or "Douglas Moree Tabernacle," as it met us with the door open to any, irrespective of their denomination. May God continue to bless old Douglas campgrounds, and bless her coming campmeetings, to the awakening, conviction, conversion, consecration, sanctifying and solidifying of hundreds and thousands of precious souls, for whom Jesus lived, prayed, suffered, bled, died and rose again. Yes, also ascended to the right hand of God the Father Almighty where He might make intercession for the saints according to the will of God. May God bless you and may the saints will crowd a little closer about him as he leads the hosts on to victory.

Portsmouth (R. I.) Campmeeting

Towards the close of Douglas campmeeting our attention was called to another campmeeting at Portsmouth. This camp has been going about twenty years, under the leadership of its founder. Rev. Seth C. Beers. Brother Beers is one of the most pleasant and the most effective preachers in the country. He has been the president of Portsmouth camp ever since its organization. Some of the best and the most popular have known been held on these grounds. Here many souls have received their call to home and foreign missionary fields. We know of no campmeeting that has raised as much money for rescue work, home and foreign missions, etc., as has been raised at Portsmouth camp. So many times meetings have been hurt in open camp, because we have given only that little or nothing could be done at that service, as the Spirit seemed to be grieved; not so at Portsmouth camp. May this camp continue thus, only in a more wonderful way, till Jesus comes in the clouds of heaven. Amen.

New England Holiness Camp Meeting

This holiness campmeeting has been in progress more or less for a quarter of a century, concluded on page sixteen.
The Lord is blessing our work and souls are seeking God. Within the past month five beautiful young people have yielded to Christ, Those who yielded to Christ and two young men, all of whom were Catholics. One of the young men and his two sisters are Italians, and as there are many of their nationality in this place, we are desires that they may consider the closing hour at night, wanting them of the wily schemes of the white slave trader and to preach unto them Jesus. This she is doing and in this way we expect to reach many of them for God. This work has only been organized one year, while we have had our tests financially to bring the work through, yet thus far God has helped us to meet all our bills and we are writing Him for the future.

THOLOREDGE, B. BEEBE, Pastor.

PROVIDENCE, R. I.
Rev. E. C. Roberts and wife and Miss Lenora Taylor have conducted a very successful evangelistic campaign at the People's Pentecostal Church of the Nazarenes. There were over seventy-five souls under the altar of purity. Brother Roberts' preaching was in demonstration of the Spirit and power; the same is true of Sister Roberts' preaching. There was a feeling of profound interwoven mortar but a close hewing to the line, that produced deep and pungent conviction. The singing of Sisters Roberts and Taylor added much to the success of the meeting. There was a good attendance on all the services. Finances came easily, even though we got more, which is a good thought.

A. K. BRYANT, Pastor.

SOUTHERN NEW ENGLAND HOLINESS CAMPEETING

and hold at the close of Douglas. Brother Ryder was the president of the camp meeting, and gathered about him many of the "old guard" to preach the unsearchable riches of Christ. While this camp meeting was being held, we would call a large camp, nevertheless it has done some great and large work for God in the salvation of precious souls. Multitudes will gather up in that great camp meeting this year, for the conversion and entire sanctification of the camp at Rock, Mass. Rev. D. F. Burns is now the human leader of this camp. He gathers about him such men as Revs. A. D. Stevens, Brother Post, besides a number of holiness preachers of the Evangelical church. Brother Burns is one of God's humble, self-sacrificing workers and will be greatly missed by the brethren of his church after he has gone to his reward. Brother Burns is one of the leaders of the church, and we hope to have him preaching, held each week in the Wesleyan Hall, Bromfield street, Boston, Mass. May God continue to bless these holiness camps and all who minister in them. We send to England, such as Old Orchard, Maine, and Grand View Park, Haverhill, Mass., etc., and they may continue to get folks justified, purified, sanctified, satisfied, justified, cleared, magnified, fortified (but not petrified), electrified, and be free and glorified! Amen and Amen. Keep on believing.

JOHN NORBERRY.