PERFECT LOVE

NO TERM expresses better the work performed in sanctification than the words “Perfect Love.” The only perfection attainable or possible in life is perfection in love. It includes everything promised in this, our rich inheritance of Canaan, and excludes everything not in the promise. We confess to a great fondness, if not partiality, for the term. Love is a universal law in God’s universe. In all realms the command is the same, “Thou shalt love the Lord thy God with all thy heart, and thy neighbor as thyself.” The holiness of moral beings everywhere, at all times, consists of love, in disposition and volition, and in state and action as well. There is nothing higher possible and nothing less required. It being the greatest gift of God to us, it requires all the resources of the divine nature to bestow it. It required His Son’s sacrifice, and it requires the energy of the omnipotent Spirit to make us perfect in love.

This manifestation and quantity of this love may vary according to light and capacity, but not the nature of love itself. This love itself is a gift and power of which all men are, by grace, capable, and which is required of all. This command does not imply that we are to possess in equal measure the same perfections which God possesses, but we are required relatively to possess the perfect love that exists in Him “who maketh his sun to shine on the evil and the good, and sendeth his rain on the just and the unjust.” Perfect love is a great leveller, making one all the nations and diversities of people that live on the earth.

This perfection in love does not mean perfect knowledge. To be filled with the Spirit does not preclude fallibility of judgment and knowledge. Perfect love is not, of course, physical perfection. It does not deliver us from physical infirmities and weaknesses, except as we get the victory in prayer for healing, which some claim to do, and often do. We mean to say that such healing is not a part of the prerogative or province of perfect love.

This perfect love is not perfection of service. The will to do perfect service is always present, but the execution is faulty because of the infirmities of body and brain with which we are environed, and with which we are to do the service. In a mistake to suppose perfect love to be perfection of character. This is to come through divers tests, trials and tribulations. We are as was our Master in this respect, for of Him it was said, “For it became him for whom are all things and by whom are all things in bringing many sons unto glory to make the Captain of their salvation perfect through suffering.” It is equally erroneous to suppose that perfect love delivers us from all the effects of past sin. The power and pollution of sin may be destroyed, but the effects of sin, in many respects, will remain with us. An impaired memory or a debauched and diseased body, by long dissipation, will not be cured and made normal by the possession of perfect love.

To be sure, a life of perfect love will greatly ameliorate the ills and inconveniences from the effects of previous sins, but in itself it is not promised to be, and it is not a deliverance from these. To illustrate: a man with an empty sleeve, the result of a brawl in a spree of intoxication, will still carry only one arm, though he may become converted and wholly sanctified, and live the life beautifully.

Perfect love impels a heart wholly given up to God, and living under the reign of the Spirit; a will wholly submissive to the will of Him who saves and sanctifies through the blood applied by the Spirit; a mind so absorbed and in such union with the divine that it is no longer his mind, but more properly it is to be said he has the mind that was in Christ Jesus. Perfect love means a life lived with eyes fixed upon and satisfied with the things which are not seen, which are eternal, and wholly employed in the aim and desire to “glorify him in body and spirit which are his.”

THE DOUBLE STANDARD

THE pertinacity with which the double standard of morals perpetuates its life, is one of the marvels of our civilization. Despite all the light and influence of our Christian religion, this miserable sentiment still lives. It is diverse in its character.

There is the corporate conscience as opposed to the individual conscience. The sense of obligation felt by many as individuals is not the same as that they feel as members of a corporation. Many men claiming to be personally clean and honest are connected with corporations guilty of extortion, usury or gross violations of right and justice in some way. These men disclaim responsibility for these corporate wrongs, and still claim their moral characters to be unimpaired by such connection. This vain philosophy proceeds upon the false assumption that moral wrong and turpitude can exist from which multitudes suffer, and yet this moral turpitude have no personal responsibility anywhere. To defeat God and prevent the penalty He attaches to violated law, all we have to do, according to this fallacious teaching, is to perform the violation of the law in an associated body, and thus spread out the responsibility so thin that God can not even trace the guilty. What is the difference as to the fact and responsibility of murder whether one man or a dozen commit the bloody deed? What does the civil law say? Does it not ferret out the guilty, however many there may be, and mete out punishment upon each upon the basis of the guilt of each? Before the civil tribunal responsibility is not destroyed or lessened by the participation of a number of individuals instead of one individual. The crime is charged up to each as though he were alone in its commission, instead of one of many. Is God more loose or less wise and powerful in the administration of His government than an earthly judge or court? Is God less discriminating and just than an earthly court or judge? Nay, nay. Sin is in one, or a thousand acting in a corporate capacity, and each must answer before God personally for the corporate sin, This is a truth needing to be burned into the intelligence and conscience of multitudes in this day of high finance and corporate greed.

Some claim to be total abstainers and prohibitionists, and yet, as members of rum-soaked political parties, vote and throw their influence politically for the perpetuation of the licensed liquor infancy. Moral responsibility exists somewhere for the perpetuation of this infernal alcohol outrage as a legalized institution. Where are we to place it if not upon the only intelligent moral agents in the universe responsible for its existence and continuance—the voters in the liquor-controlled political parties?

Politicians and statesmen are sometimes led astray by this same fallacy, supposing that personal morality can consistently support public immorality. A more vicious and abundant
sentiment could scarcely be conceived than that uttered forty years ago on this point by Hon. John Sherman: "Questions based on temperance, religion and morality, in all their multiplied forms, ought not to be the basis of parties. Religion, morality, etc., should be left to the individual conscience of men." Thus lie would screen evils which are eating out the heart of the body politic, like a leathsome cancer, from correction, because of their political relations. These outrages and evils are encounced in politics for the very protection Mr. Sherman would give them, because of this connection as well as for other advantages gained by the alliance. It is marvelous that it did not occur to Mr. Sherman that the whisky traffic can only be fought effectively by some sort of political means. You have to go where your enemy is to fight him.

Men aspiring to political honors, led astray by this sophistry, will trade away their honor and conscience by an unholy bargain with the political rum oligarchy for its aid in their ambitious aspirations. Law-makers allow themselves controlled in the interest of this infamy or of the trusts or the railroads or some other special interests on the vain assumption that their claims to personal integrity and morality remain intact and unassailable because these immoral and outrageous legislative wrongs are political matters and not personal. They dream that they can be politically corrupt, and personally clean as a citizen. Some one answered this plea with the question: "When the corrupt politician goes to hell where will the citizen be?"

The once citizen should make the politician, instead of the politician marrying the good citizen. It is a matter of profound satisfaction that the atmosphere in and around the White House at Washington has today a tone and flavor of higher moral and religious character than for years. The distinguished individuals to be credited with this change have not gone the full lengths in their political views we would like to see them go, but the trend is in the right direction and we can wait and hope.

The divorcement of politics from all moral and religious influences is a dire calamity. We are believers in the wisdom of the separation of church and state, at the same time, we are firmly of the belief that religion and morality should pervade our legislation and legislators. It is a thick skull which can not see the distinction between religion and the church.

WRESTED SCRIPTURE

THE worst error is that built upon wrested Scripture, professing great reverence and piety, and a purpose to save men and women. There is a great deal of fatal error hiding under this cover. A mixture of truth and error is most dangerous. The muddsill beneath Romanism is perverted Scripture—Scripture woefully wrested entirely away from its beautiful simplicity and natural meaning. It is claimed by this political institution claiming to be a church, that in Matthew 16:19 the Savior empowered a priestly order as the exclusive holders and keepers of the "keys of the kingdom of heaven," and that those who do not acknowledge this order have the doors of the kingdom of heaven forever closed against them. Here are the Master's words: "I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven." This followed Peter's great confession: "Thou art the Christ, the Son of the living God." Upon this marvelous confession of the divinity of Christ, and that He was the "anointed of God" (implicidy) for the redemption of the world, Christ at once promises that upon this duplex truth of His divinity and His anointing of the Father as Redeemer, He would build the church. Then, still addressing Peter as representing the body called gospel messengers, He adds the promise of the keys.

The giving of the keys of the kingdom is the same as the giving of the commission to preach the gospel. What is a key? It is manifest that the key here spoken of is not a metal instrument for unlocking. The language is figurative, and we are to get its meaning from the purpose and uses of a real key. A key is to open for entrance. It is to open a hitherto shut way. What does this? Beyond doubt the Word, and the Word only, does this or can do it. This Word opens the kingdom to all who are willing to enter. To the apostles and the church was given the Holy Bock with its message of full salvation to all.

Another, to judge by their conduct, seems to have been led astray by this sophistry. They have lessened the value of the text by changing the sentence. They have made the key of the kingdom to be what it is not. "The Master's words:/I will give unto thee the keys of the kingdom of heaven;" but the following words: "and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven." This follows Peter's great confession: "Thou art the Christ, the Son of the living God." Upon this marvelous confession of the divinity of Christ, and that He was the "anointed of God" (implidy) for the redemption of the world, Christ at once promises that upon this duplex truth of His divinity and His anointing of the Father as Redeemer, He would build the church. Then, still addressing Peter as representing the body called gospel messengers, He adds the promise of the keys.

HOLINESS AND OPPOSITION

HOLINESS, like all the best things of earth, has opposition. This opposition comes from divers sources and springs from sundry motives. How to meet this antagonism is an important matter. Mistakes have often been made here by holiness people to their own injury and the hurt of the cause.

The first thing of importance we would urge as a general principle is that we should live and act as if there were no opposition whatever, so far as this is possible. It is a great mistake to make much of our persecutions. These are best borne in silence. We only help to perpetuate opposition by undue attention to it. If amidst cavillings and persecutions we are found apparently oblivious of them, but absorbed wholly in our Master's business of pushing the work of the kingdom, the gainsayers will soon find themselves without an occupation. Kicking against no resisting force is a perilous business and one which will soon cease. Answering back only
furnishes reason and ground for continuance of the antag-
onism.

When propriety and necessity require that notice be taken of it this must be done in the best of spirit. Bishop Joyce had been the object of much opposition. At the unauptooming once, Mr. Sheridan was present and peanched. A violent believer was present who interrupted the preacher in his ser-
mon in the rudest and most insulting manner. Joyce said he watched to see how Mr. Sheridan would take this, for he knew him to be naturally of the hottest and most violent temper. The speaker quietly waited until the tirade was over by the objector. Then he quietly said, once, Mr.
of it this must be done in the best of spirit. Bishop

The Dark

One night when the tempest threatened with violence all was not well in the household.
And the nursery lights were lowered for the child has a sleepless night.
I sat by my study window,
Watching the lightning flash,
Praying heaven would brighten
Groping, alone, for the light.
When my child's voice broke the silence—
"Papa, I am afraid in the dark."
Quick as a thought the answer
Leaped through the darkness dear,
"Fear not, my child, for deep and deep
Told of my faith sufficient
To make a thousand deep.
Oh, child, dear child, in thy cradle.
When grooping alone for the light,
How high above the earth you soar.
That distant cry on the night,
When tears and tempests thicken,
Who have you with tenderest solicitude.
Have I cried like a child to my Father.
"I am afraid! I am afraid in the dark!"
How oft, through the soundless silence
Of a broken heart,
Have I heard the unspoken whisper:
"Peace, my child; be not afraid.
—William Davenport, in Nashville (Tenn.) Ban-
ner.

Another Voice of Warning

The degeneracy of most of the magazines and periodical literature is cause of profound regret by the moral
people of the country. The decline of these publications, in moral character and cleanness, is coming to be widely recognized, and appeals to every lover of his race to do all in his power to remedy the evil are a necessity for all good people to cease buying and read-
ing them, until they amend very material-
ly. Let a campaign of agitation and re-
form begin at once and let the demand be loud and persistent for their reforma-
tion. The only protest which they will feel and to which they will make any re-
sponse is the loss of readers. It matters not how many copies are sold over paper on which your name is written every lover of home and purity and right should be perfectly willing to forego the pleasure he has in reading a part of the contents of these publications, in an effort to force them to omit the filthy and immodest and sal-
cious suggestions contained in other parts, which are so injurious to our young peo-
ple. The Continent has the following on the subject which we endorse:

Not long ago there was a time when parents could leave any American periodical upon the sitting room table without misgiving. That time has passed, says the Youth's Companion. The periodicals that you do not need to ex-
amine with some care before you put them where your girls may see them are now few. Under one specious pretext or another those who control them are printing stories and ar-
ticles that are far from paying the deference to modesty and decency upon which our liter-
ature used to justly pride itself. This is a matter for very great regret. Periodicals In-
tended for general reading seek to enter the home—on the plea that they bring wholesome recreation if not more solid benefits. Thus they rest under a peculiar obligation they are not always fulfilling. The duty of our literature is to wholesome recreation if not more solid benefits. Thus they rest under a peculiar obligation they are not always fulfilling. The duty of our literature is to

Cheerful Submission

It is a great thing to be able to say, "This is the will of God." This is indeed the greatest thing any man ever learns to say. It is the triumph, the crown, the climax of religious achievement to be able to feel in our hearts and to say with the voice these glorious words—in the right spirit. Everything, however, depends upon this spirit, whether we say it softly or sweet-
ly, gladly or gruffly, with the ring of vic-
tory in it or vibrating with the spirit of compulsion. Let it be understood once and for all, that it is our privilege to get where we can say "Thy will be done" in the right way and from the right spirit. An ex-
change, writing on these words, says with point:

This prayer is often sighed, but rarely sung. It usually comes in a time of trouble and grief, with an ex-
pression of hope, as if God were not very near,
but to-day I raise it upon high, with the assurance of faith and confident trust in God's

Ill that He blesses is our good,
And what He wills is right.
And all in right that seems most wrong.
If it be His sweet will.

If we know that we love God, then we know that "all things are working together for our good," and can joyfully "give thanks for all things." The idea of a child dreaming and fear-
ing a loving father's will! The idea of a Chris-
tian complaining about sacrificing to God's will! Perfect submission to God's will secures what is absolutely best for us eternally. God deprives only to enrich. Whenever He takes anything from us, it is only to give us some-
thing better, or else to make it ours forever.
Mothers, are you sorrowing over the death of little one and most defenseless of all the human family?
God has only taken your little one to make them yours forever. He sees the end from the beginning. He takes our temporal treasures and gives us the eternal in his place.
Brother, has God taken away your property? It is only to convert it into the currency of heaven. Has God given you afflictions? Re-
ceive them joyfully, thankfully, and they will work out for you a far more exceeding and eternal weight of glory. Let us consider what God wills is, and see if it will not change our ways to please Him. But Paul calls the will of God "good and acceptable and perfect."

The Noble Exceptions

These columns have been free and faith-
ful in pointing out the rechancy of the ministry of the church in fidelity to the poor and in antagonism to the oppression of the poor by the rich, to the blighting of childhood by conscienceless employers, and in evangelistic work among the need-
less and most defenseless of all classes.
Always we deliver such animadversions with the admission of a few noble excep-

THE EDITOR'S SURVEY

APRIL TWENTY-THIRD
The account in Daniel represents increasingly absurd and grotesque. It may hurtfully and finally killed, however untrue, because the things which are seen are eternal.

The Sense of the Eternal

It is the sense of the eternal that the preacher must have to deliver effective messages. He must live and labor and speak as a citizen of another country. He may not look at things that are done, but at that which is unseen, because the things which are seen are temporary, and the things which are unseen are eternal. There is too much cant about wanting in a preacher a man among men—a man who is half-fellow-well-meet with the crowd. We want a man who is on familiar terms with the denizens of the skies, the man that he is a citizen of another country, and only a stranger here, commissioned to bear a message to dying men from heaven. This sense of the eternal will give to the preacher’s voice, gestures and words such sincerity and earnestness as will carry conviction and turn men from sin to God. Among the many excellent things our new president, Mr. Wilson, has said the following on the point in hand is full of sound sense and truth:

This sense of the eternal is necessary to give to a minister’s words, the cadence of his voice and to his gestures such sincerity as will convince, convict and turn men from sin to God. Will you believe the process of a man who does not himself believe? Youth is molded by authority. What really gives authority for any authority, in or out of the point, is conviction; not words of the lips, but of the heart. Nothing impresses the young so much as a kind of earnestness that means business. I believe we are losing this in our church exercises and entertainment in our church exercises because we’ve no belief in deeper things.

Another Defeat for Rationalism

Rationalism is constantly being proven untrue, and yet it rises from every defeat with fresh for impudence and indelibility. The substance of which rationalism is made is to kill any fallacy. But the devil is behind rationalism, and will see that it is not effectually and finally killed, however increasingly absurd and grotesque it may become. The case of Daniel is in point. The account in Daniel represents Belshazzar as the last king of Babylon, and that he died in the palace, and was the grandson of Nebuchadnezzar. Profane history declares differently. It says that Nebunnedas, the fourth generation from Nebuchadnezzar, was the last king of Babylon, and that he was captured in his attempt to march an army for the defense of the capital, and was forced into retirement in Canaan. Now hear the voice of the Seventh Commandment and kindred teachings God’s Word, as they shall not be by all the wise and prudent maxims in all the schools of all the world.

A Ruinous Habit

The deadly cigarette habit continues with scarcely any diminution, notwithstanding the warfare waged against it. It is one of the devil’s most potent agencies for the deterioration of the race and the debauchery of those who indulge. Every day falls occur of young men who succumb to this deadly narcotic. Employers of young men are beginning to recognize the immense loss suffered by their proteges in their employment. It is a pity that grown men at the head of the great business enterprises do not practice the abstinence which they are beginning to require of their employees. The force of their example is needed, as well as their prohibition, to give full effect to their efforts at the reformation of these young men. It is inexplicable and sad that women are taken to the use of the cigarette. It is said to be growing as a practice among the women. Mrs. Elizabeth B. Ingalls, Superintendent of the department of antinarcotics of the National W. C. T. U. uttered the following at a recent meeting of this organization:

It is not uncommon for young women of the upper set to smoke cigarettes, and the girl who does not smoke is ridiculed and frequently forced to smoke in self-defense. I do not refer to the dissolute women as they are apprehended and imprisoned. There are no dangerous to our civilization than the poor creatures whom they pass with skirts drawn aside. I am not a pessimist, (she continued to smoke a cigarette) (laugh) but unless the people of the United States arose to the injury being done by cigarettes in a few years we shall be a nation of degenerates. So much so that I am bound to say that I agree that the cigarette in the mouth of a boy is harmful beyond description, harmful to his health, body and soul. It is harmful to his athletics because he will lose his health and strength and vitality; and harmful to his physical well-being, because it weakens his heart and other organs of his body; harmful to his mental factors, because he cannot concentrate and concentration difficult. If this be true, and we know it, what will be the result with not only the young men, but women? The hope of the nation has been in the purity of the women. Can that standard be maintained when both father and mother smoke? What kind of a race may we expect when the smoking young man and the smoking young woman marry?

Keeping in Touch with the Wealthy

The urban problem is the strategic problem with the church, and yet it is one which the church seems to shy around if not actually retreat from. The city is the center of every peril which threatens our civilization. The rum traffic, Romanism, political graft, poverty, crime, for- giveness, anarchy, and every other menace is centered at the heart, and the state and the state are found centered in our cities, and yet in the city the church is weakest. The church is far weaker in influence in the city than in the country. Every nation that has gone to ruin was wrecked by its cities. History shows that the city has always been the bane and menace to government
and national strength. The church should be careful to center its most energetic evangelistic forces in the cities, and be careful to keep down town among the worst and neediest classes. Instead, what do we find? These churches are diligent to forsake the down-town region and move out to the wealthy and fashionable districts in order to "keep in touch with the wealthy." Dr. Parkhurst uttered some truths quite recently at a dinner given by the Congregational Club in New York. He distinctly declares that large areas in New York are practically deserted by churches in their eagerness to "keep in touch with the wealthy." This allegation by a man who has spent a lifetime in city pastorates is alarming. It shows the extent to which this neglect of the city has gone by the blind churches of the day. We give the Doctor's words entire:

Dr. Parkhurst said that the duty of the church was to concern itself with the poor. This was just what the church was not doing in New York and evidently was not concerned in doing. He had watched churches in New York for many years and their chief concern seemed to be to get away from the people who needed to be converted and keep close to those who needed no salvation. He thought New York was more pagan than it had ever been, and saw no reason why it should not be. He could not see that the churches were making any impression upon it whatever. Whole blocks, with thousands of population, had been practically deserted by the churches in their eagerness to keep in close touch with the people. Subsequently the poor had no gospel preached to them. He frankly confessed that he saw no hope for New York until the church went back to the people. He did not think that spasmodic periods of good government orJava were going to make a very large and lasting moral change. He had lost faith in restrictive measures. What we needed was more gospel and nothing else counted much. There was no vice problem. All this talk of problem was nonsense. Sermonization, registration, regulation—he was not interested in them. It was as simple as daylight. Nothing would do any good whatever in New York, and it was not the women who needed the conversion, but the men. He hoped that soon we would stop talking about "fallen women" and talk about "fallen men." Needless to say we did not come away in a very cheerful frame of mind. But neither did those who heard Isaiah or Jeremiah go away cheerful. And I for one must confess that I could not answer Dr. Parkhurst.

THE OPEN PARLIAMENT

THE RUM-SELLER'S DREAM
F. M. LEHMAN

Last night as I lay in slumber locked
I dreamed that Death at my soul's door knocked. My heart was clothed in flowery muslin
As the mourning bell on my startled ear. On each bed-post sat a loving kind.
And thousands o'er me with hot breath leaned. My heart was clothed in flowery muslin
As the mourning bell on my startled ear.

FAITH
L. MILLON WILLIAMS

You say you have "no faith;" you cannot believe.
Of course you can not. You do not deserve anything. You are not worthy of it. God, in sending his Son to the Lord, instead of listening to the impressions made by the Holy Spirit on your heart, and coming like your neighbor did, with a broken and contrite spirit, you deny and reject those impressions and deliberately turn your soul over to the devil, who is deceiving you both for this world and the next, and you will wake up one of these days to realize that you have rejected profited mercy and must spend an eternity in hell.

Oh, brother, sister, wake up! Tear your self loose, give into the keeping of the Holy Spirit your soul. Listen now to the pleadings of Christ. He says, "Quench not the Spirit;" and again, "My Spirit shall not always strive with man;" and again, "He that being often reproved and hardened his neck shall suddenly be destroyed and that without remedy." In the fourth chapter of the letter to the Hebrews it speaks like this: "They entered not into rest, because the Word preached did not profit them, not being mixed with faith in them that heard it." You have heard it, the old story of Jesus and His love, and hearing it, there have been impressions made on your mind, and you have realized that your life is far from being what it should be. You have real-
ized that you are unfit to live, and unpre-
pared to die. This has come to you. You
have seen it clearly, as the mother of
Moses saw that he was an unhappy child;
but you have not followed out the im-
pressions into action and saved a nation
from slavery. Moses not only led Isra-
el out of bondage, but brought to us the
law, and from that nation the Christ
came, to save and redeem this lost and
ruined world back to God. Your neighbor
put his impressions into action and saved
himself as well as some of his family and
they will, in turn, by their influence, cause
impressions to be made on other hearts
that will lead souls to God, and thus the
effect will go on throughout eternity. But
you will not allow these God-given im-
pressions the right of way in your heart.
It would have been better for you to have
died in your ignorance, as the heathen
across the waters.

Now you have no excuse. You have been
warned; you see the light. You can no
longer sin in the light; you have a
enlightened.” You can now no longer
hold God accountable for your lost soul.
He, in His providence, in His mercy, has
cause His gospel to be preached in your
hearing, and the Holy Spirit has talked to
your heart. You have refused, and the
consciousness of your refusal will mean
that you will never be saved, and that
means eternal loss, eternal damnation. Oh,
your soul has longed for the light!
It realized the light coming, and began to
sit, but by your own will you have
shut out the light, you have refused to
walk in it, and now worse than ever before
in your life, you are heading straight
away from God, straight for eternal dam-
nation. We can not promise that these
impressions will ever come back to you again
with the same force. If God should give
you more light, and you refuse to walk in
it, it would only mean a deeper torment.
Not only does your refusing to accept
God’s mercy cause the eternal damnation
of your own soul, but your refusal to fol-
low, your cold heart, your stubborn devil
to help damn other souls. They will
be influenced to a certain extent by your
actions, reject the impression made on
their hearts and be lost. Perhaps it will
be a daughter, who will be damned by her
mother not obeying the impression God’s
Spirit put upon her soul. Perhaps it will
be a son who will make his bed eternally
in hell because he followed in the foot-
steps of his father, and suppressed the
cry of his heart. These in turn will in-
fluence others to do the same, and your
influence goes on doubling, tripling and
quadrupling, that thousands of lost souls
will wake up in eternal darkness and
wonder why they were brought to earth
when they will have learned that it was partly
through your disobedience to the heavenly
visions that they were lost.

Oh, poor soul, we plead with you, give
the more earnest heed to these things;
give the right of way to God; turn to
Him, seek for mercy, believe His Word,
His power to save, and He will answer
to your heart, and you will know what it
really is to be born from above, to have

—aunt thou keep the uplook clear.
Thus, the outlook doth appear.”

SHOUTING

[Extract from sermon preached by the Rev. C. B. Corrcl, pastor of the First Church of the Nazarene, New York. Feb. 24.] I know not all those that put their trust in their reproces;
let all those that put their trust in thee rejoice; let all shout who love thy name be joyful in thee, for with the Lord
is righteousness, and in it is fulness of salvation. The mouth
of the righteous speaketh righteousness. A heart full of joy
is joyfulness. A heart full of salvation is joyfulness. A heart
full of righteousness is joyfulness. The voice of the righteous
shall be heard in judgment. Let them shout that put their
trust in thee. A heart full of righteousness is joyfulness. A
heart full of salvation is joyfulness. A heart full of right-
eousness is joyfulness. A heart full of salvation is joyfulness.

But—"I’ve got it and I won’t let it out of bondage, but
put his impressions into action
and some of his family and
himself as well as some of his

It will not only startle them, but if continued, it would
positively become annoying. The “amen
saying, ‘Hallelujah! for the Lord omnipotent reigns,’
and, as the Psalmist says, ‘Be glad in the Lord, and rejoice ye righteous: and
shout for joy, all ye that are upright in
heart,’ you would better practice up
a little here, or you will be strangely out
of harmony with that heavenly, happy,
shouting multitude.

The Christian religion is the only
religion that has a shout in it. Heathen
religions are devoid of anything that warms
the emotions. The formal, ritualistic,
Christless, card-playing, theatre-going
church member has no shout. But let a
man get deep enough until he strikes purity
of heart, the artesian well of God’s
grace, and he will live constantly in the
language of the text of the morning. “But
let all those who put their trust in thee
rejoice: let them ever shout for joy, all
that love thy name.” A heart full of
righteousness is joyfulness. A heart full
of salvation is joyfulness. A heart full
of righteousness is joyfulness. A heart
full of salvation is joyfulness.

When it really gets in, nothing can keep
it down. Say, are you full enough of
religion? Is your shouting attachment
clean, bright and shining? Do you feel
more like shouting over the nature of
things than over some foolishness of
the world? If you do not, my friend, your
religion is at a very low ebb if you have
any at all.

“But,” says one, “I don’t believe in
shouting: I don’t believe in a noisy re-
ligion. I was brought up a Quaker, a
Presbyterianist, or an Episcopalian,
Yes, but friend, you are living in the
quietest world you will ever live in; they
are shouting more in hell and in heaven
than in this world. If you are expecting
to enjoy the shouts of the redeemed in
heaven of whom the Bible says, “Like the
voice of many waters, and as the voice
of many harvested voices, saying, Halle-
ujah! for the Lord omnipotent reigns,”
and, as the Psalmist says, “Be glad in
the Lord, and rejoice ye righteous: and
shout for joy, all ye that are upright in
heart,” you would better practice up
a little here, or you will be strangely out
of harmony with that heavenly, happy,
shouting multitude.

The Christian religion is the only
religion that has a shout in it. Heathen
religions are devoid of anything that warms
the emotions. The formal, ritualistic,
Christless, card-playing, theatre-going
church member has no shout. But let a
man get deep enough until he strikes purity
of heart, the artesian well of God’s
grace, and he will live constantly in the
language of the text of the morning. “But
let all those who put their trust in thee
rejoice: let them ever shout for joy, be-
cause thou defendest them; let them also
that love thy name be joyful in thee.”

“Keep pushing—”is wiser than sitting aside.
And dreaming and sighing and waiting the tide.”

BIBLE LESSONS FOR EVERY-DAY LIVING

L. D. TROWBRIDGE

The Glorious and Unfailing Results of Waiting Upon God

Here is a rich mine of truth from God’s Holy Word. It is
very practical for the every-day life of the Chris-
tian. Long, earnest waiting upon God with prayer, fasting and searching of
the Scriptures is the secret of the power and
spiritual success of all great spirits and
servants of God. This is true of the stal-
wart heroes of the Bible, of missionaries,
everybody in the saints of God’s people
and of God’s trusted and useful servants
today. Some of the glorious and sure results
of waiting upon God, are:

1. Salvation, mercy and deliverance
come to those who wait only upon God.
Psa. 62: 1-5; 130: 5-8.

2. Guidance, discernment and good
judgment inherited unquestioned those who wait
upon God. Ps. 25: 4, 5, 9, 12.

3. Integrity and uprightness are the

nothing back of the shout is brassy.
You can not "put on" shouting like you
put on your shoes. It is not something
put on, it is something that God puts in.
When it really gets in, nothing can keep
it down. Say, are you full enough of
religion? Is your shouting attachment
clean, bright and shining? Do you feel
more like shouting over the nature of
things than over some foolishness of
the world? If you do not, my friend, your
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2. Guidance, discernment and good
judgment inherited unquestioned those who wait
upon God. Ps. 25: 4, 5, 9, 12.

3. Integrity and uprightness are the
heritage of those who wait upon God. Ps. 25: 21.


5. Wonderful answers to prayer come to those who wait patiently upon God. Ps. 40: 1.


6. The inclination and the ability to minister comfort and spiritual help to those who are weary, sorrowing or sinful comes as a result of waiting upon God. Isa. 49: 13-15; 58: 1-8.

7. Christ shall come again in glory to those who wait upon God and look for His appearing. Heb. 9: 28; 1 Thess. 1: 10.

Now, some general observations of the Bible about the blessings of waiting upon God:

1. Those who wait upon God in the midst of persecution or trial have the promise that they shall never be ashamed or confounded. Ps. 84: 23; Isa. 49: 23.

2. Waiting upon God is a far better way than to seek victory over one's enemies or persecutors than to wreak vengeance himself. Prov. 20: 29; Rom. 12: 17-19.

3. Those who wait upon God inherit blessings, honors and possessions which self-seekers fail to get. Ps. 37: 9; 34; Isa. 57: 18.


5. For those who wait upon Him, God has in store things better than ear has heard, eye seen or heart of man has ever conceived. Isa. 64: 4.

"O, wait for Him whom wills to save: He suffers, but he will not suffer long; He suffers, but he can not suffer wrong."

RELIGIOUS STATISTICS OF 1912
E. G. COWAN

There are 36,765,557 members of Christian churches in the United States. Increase of 757,852 for 1912, according to figures published in the New York Christian Advocate and made up by Dr. Carroll credits 250,000 to Roman Catholics, but states that the figures are not yet ready for 1912. The Men and Religion Movement, which was to add 300,000 men to Protestant membership, concluded its work in April—nearly a year ago. The increase for 1913 is less by 15,000 than the increase in 1911, before the movement started. The growth was 684,364. According to Dr. Carroll, Christians in the United States are divided in this way: Roman Catholics, 12,907,000; Methodists, 8,656,000; Baptists, 8,594,000; Lutherans, 2,353,000; Presbyterians, 1,883,000; Episcopalians, 980,000; and Reformed, 450,000. Smaller bodies make up the balance. Dr. Carroll explains that he follows the government census rule in deducting 15 per cent from Roman Catholic figures, which are population, for children not yet confirmed, and according to the rule are not communicants. It is notable, as shown by the figures, that the churches that are most orthodox are the only ones that are growing. For example the Unitarians are said to have stood still in membership and to have lost last year six ministers and sixteen churches, while Universalists fell off 2,650 in members. Dr. Carroll makes Christian Scientists to have 6,000 members,

and found them to have gained none at all heret. Dr. Carroll's report also shows a remarkable increase in the number of Greek Orthodox churches in the United States. Many whole bodies besides the Greeks are coming to the United States in large numbers. Syrians, Servians, Bulgarians, Russians, and Roumanians, all Catholics, but not Roman Catholics, and number 414,000, with thirty-five new churches established in 1913.

The above is worthy of attention because of two very interesting and illuminating items. First, the failure of the "denatured revivals," as invented and promoted by the "Men and Religion Forward Movement." This "movement" undertook at great expense to add 300,000 men to the Protestant churches, without the necessity of their getting under conviction for sin and being converted in the good, old-fashioned way. As shown above the increase of the churches is less than for the year before.

Second, "the churches that are most orthodox are the only ones that are growing." That churches that are most scriptural in their doctrines, experiences and methods of work, which believe the whole Bible, preach repentance toward God and faith towards the Lord Jesus Christ, and believe in salvation through faith in Him by grace. These are the churches that have the old-fashioned revivals and get people converted and saved from their sins, and they are growing, while those that have adopted the new methods are still standstill or are losing members. A further observation in this connection is that whereas the gain for the whole country is less than two per cent in the country is less than two per cent, yet the success of the Pentecostal Church of the Nazarene, the most orthodox of them all, as shown by our statistical table in a recent number of the Herald, is about six and one-half per cent. Not a bad showing for our folks. COWAN, MONT.

"Today through mercy reconciled. Our all to self and self to give. Now let us hear His voice and live."

MARITAL PURITY
L. E. GOODE

Under this title the devil is not appearing as a roaring lion, seeking whom he may devour, but is appearing as an angel of light, and will deceive the very elect if possible.

There is a book now in circulation entitled, "God's Way in Marriage," which is cunningly gotten up with twisted scriptural proofs, that to the unwarmed and unthoughtful appear as a nugget of gold, but yet at the same time it is purely and simply an ember of hell. Satan cometh the wrath of God to destroy the unfaithful, and the whole course of nature and the happiness and home of mankind, and the sweet fellowship of the married relation, and the sweetness of holy love is turned into a cold, formal idea from the devil's school of knowledge, that brands our pure heritage of these wonderful answers of God to the faith of the husband and wife who wait patiently upon God. As the church is sub-
A CHILD SHALL LEAD

A grain of corn in an infant's hand May be measured out upon an inch of land, Whence twenty acres and yielding Yield enough to stock a little field.

The harvest of that field might then Be multiplied to ten times ten, Whence this whole earth's more would furnish bread, Wherewith an army might be fed.

As seven! Nay, worth Its weight And make a little thing come, Be multiplied to ten times ten, As a hundred! Nay, worth Its weight And make a little thing come, Be multiplied to ten times ten, As a thousand! Nay, worth Its weight And make a little thing come.

While God's people are trying to rescue As many white slaves as they can, should they not also make a mighty effort to kill the hellish traffic? There is but one answer to that question!

The traffic is likely to die a natural death; it is very sure to continue until something effective is done to kill it. But before anything effective can be done, the causes which have brought it into existence, the sources from which it comes, and the conditions which foster it, must all be well known. The effect to learn them may perhaps add nothing at all to the sun total of the good work to be done; it may lessen it.

Possibly, after a little discussion in the columns of the Herald we could "put two and two together" so that we should know very certainly what things must be done in order to kill the white slave traffic.

What do the editors and readers of the Herald say to this suggestion?

"Breathe on us, Lord, in this our day, And let these dry bones live; Speak, Lord, and say, ‘The Holy Ghost receive.'"

A QQYIIE Letters

Mother and Little Ones

An article in the June number of the "Herald of Holiness" is the following:

"Grace, we are not likely to die It is very certain what things must be done, the conditions which foster it, must all be well known. The effect to learn them may perhaps add nothing at all to the sun total of the good work to be done; it may lessen it.

Possibly, after a little discussion in the columns of the Herald we could "put two and two together" so that we should know very certainly what things must be done in order to kill the white slave traffic.

What do the editors and readers of the Herald say to this suggestion?

"Breathe on us, Lord, in this our day, And let these dry bones live; Speak, Lord, and say, ‘The Holy Ghost receive.'"
I love God, father; I can't go.

With a snarl of a beast he sprang toward her; but she deftly eluded the brute's hand.

"Love God, do you?" he roared.

She said nothing; only the sound of her shuffling toward; then stopped short as a thought struck him.

"Don't the Bible say, 'Obey your parents'?" he asked one of the fellows, brusquely.

Janie flushed painfully. Sure enough, it did. She had forgotten.

"Little Christian, you are," he leered at her, "disobeying God right now."

She then dishonored the name? And what stopped short as a thought struck him.

"Get out of here, you little lobe-headed fool. I know you are a menace to little brown jug."

She said nothing. Only the sound of her shuffling toward her; but she deftly eluded the brutal leer.

"Oh, I'll unhitch that little brown jug as smashed beyond repair; Mrs. Gus. Donald, in Michigan Christian Advocate.

A BRAVE MAN'S PRAYER

"Halt!" The command, accompanied by an impatience, rang out sharply, menacingly. Jake Palmer and Hugh Ripatoux were stung by the thing they could do. "Unlatch the mules!"

Ripatoux commenced to unlatch his own team of mules with trembling fingers and twitching lips. But his hurry and fright were so great that his usually quick fingers worked awkwardly. There came another impatience, accompanied by the significant flick of a cattle prod.

Jake Palmer had made no motion toward un hitching his own team, and even with that impatience on the lips in his face, he was still hesitant. But that was Jake Palmer's way. Though scarcely more than a boy, he had already learned to do things with that calm deliberation, and to do what he thought right without regard for consequences to himself. A bullet might pass him, bur ying itself in a tree beyond.

"Fetch it!" came sternly. "I shall not ask you again.

With heightened color, occasioned by re fusing to abandon property entrusted to him, rather than fear, Palmer loosened his mules. He and Ripatoux had left the High Blue neighborhood the morning with a report for Kansas City, trusting to get through un molested, as they had often done before. But this time the way was being blocked by three separate factions, the two opposing sides, and by outlaws who professed to be friendly with either party they met, and then preyed upon both. Palmer had a strong sus picion that their present assailants "were bushwhackers, and realized only too well that such opposition as he could make would not change the result in the least. The men and horses were in great demand just now, and the men would take theirs with- out hesi tation at such a price.

The twelve mules loosened and appor tioned among them, the bushwhackers turned with a more heedless feeling for the fate of such things as they cared to take away. The rest was set on fire. At lengths they closed together into a more compact body, ready to depart.

"Well, we do with these fellows, cap'" asked one of the men, nodding toward Palmer and Ripatoux; "shoot 'em?"

The leader grinned deviously.

"No, no, take 'em along with us," he an swered. "There's a body of United States soldiers stationed there, with a report that they're bushwhackers. That'll make the soldiers more friendly toward us, an' we'll be free of any suspicion of havin' had a hand in the business ourselves. Nothing like makin' work out both ways."

"But won't the fellows talk?" doubted fully.

"Sure to," incautiously; "folks have a way of talkin' when brought up in front of justice. These will talk a lot; but it won't be for 'em. The soldiers are used to this, and they'll talk till those prisoners tell. Before this time tomorrow these fellows will be tried an' shot an' forgotten, as we'll be off huntin' more mules an' boos, an' mibbe more prisoners, either for us or for the soldiers—or on the other side, if we happen to meet any of 'em fast.

"I did not take long to reach Indian Creek, near where the postoffice of Dallas now stands—and Palmer and Ripatoux were the captain and one of the five United States soldiers stationed there, with a report that the two men had been caught bushwhack ing.

Palmer and Ripatoux tried to explain, but were cut short by the officer in charge. It did not take much evidence to convict; before the outlaws rode away, an hour later, Palmer and Ripatoux had been tried and sentenced to be shot at daylight the next morning.

Ripatoux was unversed, and when morn ing came he could hardly get breakfast made a good meal, and was apparently as calm and collected as when he drove from the High Blue neighborhood the previous morning with his train of mules. After half an hour they were taken out to be shot. After they had been placed in position the captain asked, "Have either of you anything to say?"

"Yes," Palmer replied, "I have."

"Go ahead then," brusquely, "but make it short."

"I only wish to offer a few words of prayer," said Palmer calmly.

This was impressive in the calm, earnest face of the young man as it was raised toward the sky, and involuntarily the captain rememb red his bath, and the first inches of the firing party bowed their heads. Later, Ripatoux said it was the most wonderful prayer he had ever heard. Palmer was as firm and as strong as a rock, and prayed with such conviction that the out law ers as steadily and earnestly as though he were safe in his own home. And when the prayer ended, the firing party waited for the word of command from their captain. But it did not come. The captain did not take much evidence to convict; the sentences of indem nity gave orders for the execution to be postponed. Later, he went to the men and said:

"Look here!" he said, "I don't want to kill you two men. In spite of the evidence I know you are up under an escort after a while; take care of yourselves if you can.

"Our time is over a long while ago, and I meant, and late in the afternoon, when taken out, they slipped from their involuntary guard, and reached home safely.

This was more than fifty years ago. Rip atoux said it was an old man, and this was one of his favorite stories. Palmer is still living in Missouri at this writing, a man of exceptional side of life with a smiling face, full of the self-same determination to make the best of it and be honest with yourself and those who trust you.

"The battle field requires a certain kind of mental and physical courage. The battle in which we fight every day is the battle of life, but daily life is facing and overcoming temptations, in doing duty no matter how hard, and trying to make for the noblist, the most sublime courage."

There is little that can be added to his story, for he was killed by the firing squad; but the most sincere kind of courage is—the courage which in schoolroom, in daily work, and after a call of duty, is not likely to chase them; and the kittens ran and hid, too, for he was not good to them.

Billy was lonely, and he was thinking, "I guess nobody likes me," when suddenly a funny ringing In his ear. "Yes," said Billy, "if you will make people like me."

"I will," he said. "But you must promise to do everything I say. I will get into your coat pocket, and you must listen and answer."

Billy thought it would be very nice to have the tiny creature always with him, so he promised. Then he lifted him gently into his pocket.

Just then his father called—"Billy, run into the house."

Billy was just on the point of saying, "Can't somebody else get it," when the door was called again—"Billy, run into the little voice."

"Run, Billy, run on tiptoe."

Then Billy ran on tiptoe and found a smile. Billy heard the voices of his brothers and sisters, who had been to the woods for flowers and birch. They thought he would be in the way. Billy ran to meet them.

"I think you're real mean," he was about
Missionary Activity at Home and Over the Sea

MISSIONARY NEWS FROM SOUTHERN CALIFORNIA DISTRICT

The April district missionary board meeting, held in First Church, was well attended and interesting to those present. We have much to praise the Lord for, and our hearts swell with gratitude for the little part that we are able to do in helping the Lord's work, through our faithful and consecrated missionaries.

Sister Staple brought the cheering news that during the past two months fifty-two Japanese have sought the Lord. There were twenty-five boys at prayer meeting all saved but one who was gloriously converted, and at once took from her neck a charm which is furnished by the witch doctor, and is worn to protect them from evil spirits. As she took it from her neck, she said, "I will trust the Lord and put all my confidence in Him." She afterwards came to the church and gave a splendid testimony. We are certain that there are others waiting to receive the little message of salvation this year. Pray much for us." The work in Brava is taking on such proportions that it is necessary for the help of the immediate needs is a Portuguese teacher for the children. Will you not pray that the Holy Ghost will separate some one for this needy field?

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The Pershing

The Pershing

They grope in lands where broodeth Death, And unseal a wave of famine! Of that benighted throng.

For light, through all the weary years, The Pershing has cried. Are you a steward of God's wealth? Send, tell them Jesus died.

Sister Pool sends the following report: "The Lord is blessing the Japanese work in Upland. Mr. Mitake, boss of 8th camp, has recently been saved. He was under deep conviction for nearly two weeks, when one night while we were all praying, he began to pray earnestly, and between his sobs said, 'Lord, I believe Thine promises. I cannot be saved without Thine grace.'" The whole camp was full of conviction on the boys in the camp. Last Sunday our afternoon service was a time of refreshing from the presence of the Lord. Mr. O'Kane, from Mitake's camp, knelt at the altar, weeping over his sins. The interest in our Sunday school class is increasing, as we see nothing to be discouraging over. Pray for us.

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PROTESTANT FOREIGN MISSIONARY STATISTICS

The Missionary Review of the World gives a statistical review of the work of the Protestant Foreign Missionary Societies of the world, these figures covering practically every phase of foreign missionary work. They are compiled from the latest issues of the statistical tables: "It includes only the actual Foreign Missionary Work of Protestant Foreign Missionary Societies, and is based only on an attempt having been made to report only that part of the work of the societies which, after all, is carried on in the field of 'foreign work.' Therefore, in fact, the great work of the Canadian Methodists among the Indians of the United States has not been counted; nor has the work of the five societies of the Dutch Reformed Church in Brazil and Italy, which receive their support from Great Britain and America. These are only done by foreign societies, and the word must be called 'Home Missionary Work.'" At least some of these denominations class as "foreign missions" the work referred to, hence the figures from which we quote do not, in some instances, agree with the figures given in the denominational yearbooks.

The Protestant societies of the world report a total force of 24,092 missionaries. Of that number 9,079 are women. In addition 5,999 are physicians, 4,566 are laymen, 6,236 are wives of missionaries, and 5,732 are teachers. They report 1,641,286 adherents; 989 are soldiers and sailors, 1,012 are native workers, 8,941 being ordained men. This missionary force of 12,566 men and women, with 6,236 wives, has cost the societies $7,902,252. In addition, $2,460,381; or one-fourth of the total amount given, by Protestantism of the world, has been given for the work of the churches in other lands. This estimate was not made by the societies, but was given by Mr. John Boyce, of the World's Missionary Society, who has made a careful study of the matter. The missionary force, including the medical force, total 15,396 organized workers. These churches report 6,994,393 other Christians, and 1,059,820 other adherents. In 30,605 Sunday schools, 1,689,019 pupils were instructed. They conducted 3,494 seminararies, and training schools there are 125,561 students, and in other schools there are 1,644 public institutions.

The income of the societies during 1912 reached a total of $39,494,401. While there are no comparative statistics, these figures do no doubt show a substantial increase over any previous record of contributions for foreign missions. The total income of the foreign mission field was $7,302,252, or about three dollars per member. Of this total income, the churches in the United States furnished $14,942,523, and those of Great Britain $3,889,012. The two great English-speaking nations of the world together furnished over one-third of the money used for the evangelization of the heathen world. Of the churches in the United States, nearly $10,000,000, or nearly one-third of the total amount given by Protestantism of the world, was furnished by the Methodists, Episcopal, $4,460,381; Northern Baptist, $1,130,661; Congregationalist, $1,042,443.—Christian Advocate.
ANNOUNCEMENTS

NOTICE
The New England deaconsesses should send in the report of their year's work, not later than May 1st to the secretary, Mrs. M. Alice Robinson, 473 Bridge St., Lowell, Mass.

MEETING AT OARK, ARK.
Rev. A. G. Jeffries, of Peniel, Texas, will hold a tent meeting at this place May 16th to 26th, 1811.

E. E. HATFIELD.

FOR MORRIS QUARTETTE

Quartette of Holiness, and full of the Holy Ghost. Any church or camp meeting committee will make no mistake in employing him for their spring or summer meeting.


NOTICE
Please announce that Rev. J. E. Bates, of Peniel, Texas, has united with the Pentecostal Church of the Nazarene.

B. F. NELLY, Pastor.

PREACHER WANTED
Mr. John Vineyard, R. F. D. No. 6, Waxahachie, Texas, desires to correspond with some Nazarene preacher in regard to a meeting.

THE CONVENTION IN TEXAS
By the time this reaches your readers, preparations will be complete for holding the Herbach Assembly, at the Fort Worth Union, which meets at Arlington, Texas, May 8-12. Arlington is located on the electric car line midway between Fort Worth and Dallas. Cars can be run to Nicodemus, where rooms will be present and preach daily, Prof. W. B. Yates will be in charge of the singing and the Male Quartette of the Peniel University will sing a number of special songs. Rev. I. M. Mills, president of the Union, will preside at the business sessions of the Union. A number of ministers and prominent workers from different states have expressed their intention of being present to take part in the special program which will be rendered. The railroad companies have on a special low rate to Dallas from all parts of Texas and many other states. All who are interested are invited to come. Your tickets ask for the Shriners Electric Car special rate to Dallas, purchase your ticket there and then come to Arlington on the electric cars. Tickets on sale at 6th, 7th, 8th, and return until May 25th.

Free entertainment for all ministers, their wives and all Christian workers. No free entertainment will be given to those who do not send in their names. Come and let us have a great time together in the name of the Lord and for His glory. Address J. T. Upchurch, Arlington, Texas.

SPECIAL NOTICE

I have only two dates open for meetings, one in July and one in August. Any one needing my services please write me at once. This is my twenty-sixth year in the field. If you really feel the need of an old-time awakening, write me at once to Chelsea, Mass., or to J. W. Schrock, H. W. Sanderson, John Bowers, H. E. Freeze and J. L. Kenneth, all of Dayton, Ohio.

There will be ample and convenient accommodations for all who wish to avail themselves of the privilege of being in this great camp and feast of good things. Make your plans immediately to be present. May your tickets ask for the Shriners Electric Car special rate to Dallas.

J. L. KENNETH.

NOTES AND PERSONALS
Brother John F. Sanders, of Pasadena, visited the Publishing House last week. He is greatly interested in the work and it was a delight to have him with us. His visit was a blessing to us.

Evangelist Hattie Livingstone called at our office a few days ago. She was on her way to Charleston, Ill., where she will make her headquarters for the summer. She is ready for work and would be glad to correspond with churches or pastors who are looking for an evangelist.

DISTRICT NEWS AND ANNOUNCEMENTS

NORTHWEST DISTRICT
Mrs. Wallace visited the churches at Diamonds, Hillyard, Lincoln Heights and First Church, Spokane, last week in March, for the district superintendent.

Evangelist Fred St. Clair is in a meeting at Prosser; W. E. Shepard at Garfield; J. B. McBrade at First Church, Portland.

Evangelist Harry J. Elliott, 411 Bidwell Ave., Portland, Ore., has open dates for meetings anywhere.

Rev. R. W. Wister, of North Yakima, has been assisting Rev. E. B. Flaherty in meetings at our Everett, Washington, church.

The Walla Walla church will hold a great camp meeting, May 22d to June 1st, with Rev. W. E. Shepard in charge, assisted by Brothers Lewis and Mathews, and all their own local workers, which will be a long journey and much sacrifice to be present.

The district superintendent has visited the churches at Portland, Walla Walla, Huntville and Ocean Grove (Creek), since last report, with much blessing.

The date of the Northwest District Assembly has been changed to June 17th-22d, the Boise district superintendents to June 17th-22d, the Idaho, assembly will be on the date formerly given us, June 25th-30th, by permission of Dr. Walker. Let all interested take notice and write to Dr. G. Howard Biddle, 64 E. 18th St., North, Portland, Oregon, for arrangement for entertainment early, as we will be needed at the district assembly. Let all the delegates and regular members of the assembly. Each church is expected to have a full delegation there, and many are planning to be there who are not regular delegates. All pastors on the district will please send the names of all the licensed preachers and deacons, who expect to be continued as such, to D. L. Nice, district secretary, 11 East 9th street, Portland, so the examining board can make proper arrangement for the examination, which will be held simultaneously.

Herald of Holiness

Official Organ of the Pentecostal Church of the Nazarene

B. F. RAYNER, D. D.

Editor
Herald of Holiness

PUBLISHED EVERY WEDNESDAY

Entered as second-class matter at Kansas City, Missouri.

SUBSCRIPTION PRICE-$1.00 a year in advance; to foreign countries, $1.50.

TO SUBSCRIBE—Name the Postoffice and State to which the paper has been sent, and the number of the address to which the paper is being sent, and also the name of the subscriber to whom the paper was last sent; together with the date of publication on which the subscription begins. 

EXPRIATION OF TIME—Subscriptions are payable in advance. Persons not subscribers, and who desire to be made to have the paper explained, will be telephoned.

HOW TO SEND—Send money order or bank draft, payable to C. J. Kincaid, Agent.

PUBLISHING HOUSE OF THE PENTECOSTAL CHURCH OF THE NAZARENE

210 First Avenue, Mt. Vernon, N. Y.

C. J. Kincaid, Agent.
Blessing our labors and we shall continue to say, "pose."

Calgary, for these health-laden breezes from the down, and nervous condition. The

get things ready for a harvest. At the altar through the day. Some prayed

How refreshing, how tender the use blessings to the general slain upon the battlefield, but who had
did they of old do to depend on. We are

Our God and build up a mighty

A. H. LEVLY.

WOODWARD, OKLA.

These are fine days for the church at Woodard. God is marvellously blessing our labors here. Sunday, the 13th, was a good day. God visited with us a real salvation time at the 11 a.m. service. Five came to the altar for holiness. One man prayed through. At 8 p.m. eight came to the altar and four prayed through to victory. Several others are still转折ing to unite with the Nazarene Church. We have some of as fine people in the church here as can be found any- where. They will do to depend on. We are now engaged in a revival meeting with Frangue, A. F. Daniel, six miles from Gage, Okla., where God is marvelously blessing. Thirty have prayed through the past week; eight were the last night; several prayed through. This is on Brother J. W. Terrell's work. Brother Terrell knows how to plow the ground and long, with whom we have linked our faith and life for many years. They have witnessed the chains of sin and disease, broken and souls long bound and almost in the grave and hell "come forth" clothed with beauty and comfort. We have crossed the death singing the song of redemption, and in so many other ways truly our friend and yoke- shaming toward many. She will remain in the battle, though, God has seen fit to call him near unto Himself, leaving us to take up that he has left unfinished. Brother Tanner's life and death have moved the citizens of Selloid as has seldom, if ever, been known. At the request of many of the business men and others, the funeral was arranged for Sunday after- noon, which would allow us to get the time before the set for the services the church was filled to its utmost capacity, when we were tendered the use of the large M. E. church building set from our church, to which we went for funeral services. Even this was filled full. Everywhere was the evidence of the work of God. The church was not reckoned by this world's standard, but a man mighty in prayer and faith toward God, and many were the expressions of love for the beloved brother rendered to us by friends and brethren of God. Sister Tanner, too, is a living witness of the power of God to give grace and glory, even in the deepest of sorrow and ad- ministering to our broken heart. She is not an usual, but a time long to be remembered because of the grace of our Lord Jesus Christ abounding toward many. We are to come to the Selloid, and supply as pastor until the com- ing district assembly, assisted by Brother C. D. Mayfield and others who are there.
The Publishing House Fund

We are rejoiced to know that more and more of our churches are getting interested in the Publishing House. The church at Warren, Pa., has done well from the first, and now they have taken a magnificent offering, to which we are glad to call attention. We had planned to say a few words to the churches this week in connection with the report of offerings, but just before going to press we received a letter from our missionaries in India which we publish herewith. No doubt this will be as much as you can stand in one week, so we will refrain from making any comment.

Buldana, Berar, India, March 27, 1913.
Rev. A. S. Cochran, Kansas City, Mo.

Dear Brother Cochran:

In response to your appeal sent out a few weeks ago, I am glad to state that the following missionaries of this district, (Rev. L. A. Campbell, Mrs. L. A. Campbell, Rev. W. W. Butler, Rev. L. A. Skinner, Mrs. L. S. Tracy and Rev. L. S. Tracy), have from their small incomes of $10 each for six months for the Publishing House Fund, and have instructed the go-between in sending the amount to you. Brother, Anderson, of Chicago, to send you the aggregate monthly amount. We appreciate the good spirit shown in the writing of the paper and feel it a real missionary offering to doate to it.

Your brother in Christ,

L. S. TRACY.

Received Since our Last Report

Pledges

Monthly for One Year

<table>
<thead>
<tr>
<th>Name</th>
<th>Amount</th>
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<tbody>
<tr>
<td>A friend, Woodbine, Kan.</td>
<td>$2.00</td>
</tr>
<tr>
<td>B. H. Leeman, Oak Grove, Kan.</td>
<td>$1.00</td>
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<tr>
<td>J. B. Cleaves, Tullahoma, Tenn.</td>
<td>$1.00</td>
</tr>
<tr>
<td>Mrs. M. E. Sellers, DeKalb, Texas</td>
<td>$1.00</td>
</tr>
<tr>
<td>Ringgold (J. C. Reynolds)</td>
<td>$2.12</td>
</tr>
<tr>
<td>Anna Lee, Hitchco, Kan.</td>
<td>$1.00</td>
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<tr>
<td>Fred Egger, Warren, Pa.</td>
<td>$2.00</td>
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<tr>
<td>E. C. Louden, Long Beach, Cal.</td>
<td>$2.50</td>
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<tr>
<td>Warren (Pa.) church</td>
<td>$1.00</td>
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<tr>
<td>Fred, Oak Valley, N. Y.</td>
<td>$1.00</td>
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<tr>
<td>Mrs. G. M. McFadden, Deep Park, Wash.</td>
<td>$1.00</td>
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<tr>
<td>Mozia, Ky., New Hope, Mont.</td>
<td>$1.00</td>
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<td>Dayton (Ohio) church</td>
<td>$1.00</td>
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<td>A. Penn, Lox Angeles, Cal.</td>
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<td>U. Lowry, Boul Lake, Texas</td>
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<tr>
<td>W. E. D. Hunton, Cullman, Texas</td>
<td>$1.00</td>
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<tr>
<td>Mrs. Bennie Lucas</td>
<td>$1.25</td>
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<tr>
<td>Mrs. W. K. Redman</td>
<td>$1.00</td>
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<tr>
<td>Mrs. Jesse King, Salemsville, Ky.</td>
<td>$25.00</td>
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<tr>
<td>Lewis, Mag., Ky.</td>
<td>$25.00</td>
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</tbody>
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SUNDAY SCHOOL OFFERING

Dowdsville, Texas | $27.50 |
Memphis, Texas | $1.00 |
New Orleans, La., East Leake, G. & C. Line | $1.00 |
Walla Walla, Wash. | $5.00 |
Plainville, Mass. | $0.25 |
Tampa, Texas | $1.00 |
Abilene, Texas | $1.00 |
Millin, Col. | $1.00 |
Redy, Texas | $2.00 |

Weekly Cash

<table>
<thead>
<tr>
<th>Name</th>
<th>Amount</th>
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</thead>
<tbody>
<tr>
<td>J. A. Ball, Starke, Fla.</td>
<td>$10.00</td>
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</table>

Cambridge, Mass.

The special meetings held with the Pentecostal Church of the Nazarene in Cambridge, Mass., by Rev. C. E. Roberts, his wife and Miss Taylor, came to a close Sunday night, April 13th, when the last meeting closed with the seal of God upon it, and with a full attendance. Every meeting increased in the number present and in the power of the Holy Spirit. A multitude of people were under conviction. Over one hundred were forward for prayers: repeating sinners, and backsliders, and believers seeking to receive more of the Spirit and a clear heart. I have never seen any revival work that surpassed what took place in these meetings. When we came to the last Sabbath meetings, there was not a soul left below and not a part of the day. We feared it might interfere with the attendance and the final result. But the meeting had taken on such power and momentum that we were driven out. The people came, and the hall was crowded to the limit. Many were saved and sanctified this last day. I am not given to boasting, but the meetings surpassed all my thought and the expectation of our people. From Boston, Rox- burg, Somerville, Charlestown and other places, people came and were blessedly saved and sanctified.

Not a few churches have been enriched with my own by these meetings. The time of the meetings was necessarily all too brief. But there are others, who have met many times only to the delight of eternity. By the vote of all the people that crowded the last meeting these evangelists were invited to return to us at some future date. To God be all the glory. In the hearts of the people in Cambridge and vicinity these successful evangelists have a warm place. God has been greatly honored.

J. N. SHORT, Pastor.

ST. MARY'S, INDIANA

It has been some time since I wrote, but we have been constantly on the move. We have witnessed penitents peeping their way to the cross, and many others about the glad tidings of full salvation. Since our last report, we have been carrying on meetings in the following places: Volga, Ky., Buesseville, Ky., Pearls, Ky., Cynthia, Ky., and Olympia, Ky. As is always the case, under the clear light of the plain gospel, such opposition was encountered. But we prefer to speak rather of the victories God gave us, and in spite of all obstacles, many were converted and sanctified. In some of these places there were seekers at the meetings that every eye could see who could not pray through at meeting came during the day; burdens became heavy, but it was hard to be seen at times when the soul needed peace and pardon.

HOPEWELL SUNDAY SCHOOL

South Manchester, Conn.

Our recent special meetings lasted twenty days. There were a goodly number of seekers and among them some finders. It was a very helpful meeting to us. We were encouraging in that a large number of new faces were to be noticed among the people who came to the meeting. We are winning our way. We fight nothing but sin; and people who once did not like us are becoming our best friends, because we have shown them that we are faithful. We had a good house last night, and we expect to meet with the blessing of God this week. Peer Valley, N. Y., was our evangelist. Brother Marvin has just completed the course at Drew Seminary, coming through safe and sound. He will take up work with us again this year. Brother Marvin came to us with an uncion upon him and preached a complete cure for sin, with appropriate peculiar pleasing personality and his evident deep spirituality combined to make him a soul-winner.

CHAS. J. WASHBURN, Pastor.

NEWBURG, ORE.

We closed at Newburg with good victory and a goodly number of souls in the fountain. God manifested His power in a marked way in some cases. One young lady lay for almost an hour under a real conviction of sin, and on the last day was cast out, and she was marvelously sanctified. The carnal mind fought for his life, but Jesus cast him out. She is a great worker for Jesus because she was once a great worker for the world. Friend Skinner of salvation that would make one rejoice to see. One service on Sunday the preacher was hoarse from expiration. An altar service followed that made the angels rejoice. Rev. E. F. Taylor, of Ridgefield, Wash., one of my best friends of many years, came up and stayed several days,
and God did wonderfully use him. He is a worker in a meeting. Rev. Harry Elliott, of Portland, was with us the last Sunday and helped with his songs, testimonies and prayers.

He is another sanctified pastor, but a loyal Nazarene now. We found some excellent spirit in Newburg, who are hungering for a Nazarene work there. This meeting was held under the auspices of the Rev. Parker, of the Friends Church at Spring Brook, Ore., being president. We were entertained in the home of Dr. E. P. Ditson and his excellent wife. We have never been better cared for in these ten years. Every member of the family, even to the baby boy, loves Jesus and serves Him in the beauty of holiness.

Each member of the family prays night and morning, and perfect love and unspeakable love prevail in the home. It is like heaven to be in their home. May the Lord bless the doctor and his good wife who stood by us so nobly on all lines. They want us to return for another meeting. We begin at First Nazarene Church in Portland tonight and expect to meet a speaking that shall be great in getting souls, in the home. Rev. Harry Elliott (Brother McBRIDE, of Portland, Or.) has some fine folks.

We are at the up-grade and pushing the battle by faith and prayer. As the sun fights, it is tough, let us motto be, "Go on, go on, to victory." This church and the Independent church united with the Portuguese church at Harwich (Brother Bento, pastor) in an all-day meeting April 8th. The writer preached in the afternoon and evening, to a good-sized and interested audience. We have also preached twice at the Harwich Center chapel, and have been invited to preach for them once a week. A sister was forward for subscription in local mission, last evening's service, five of the aged end hungry. The attendance is on the increase at Dennis Port. Amen.

MEDA CLIFFORD SMITH.

BLOSSOM, TEXAS.

We filled our regular appointment at Post Oak yesterday. Had good attendance and good interest. Wife led a good worship testimony service, and the Lord helped us deliver the message from John 8: 36. We gave a full contribution for rescue work. We came home and attended our home prayer meeting service led by Brother G. A. Jones, who had a large attendance and a good time. We expect our pastor, Brother Land, next Sabbath, and we look for a refreshing time from the presence of the Lord. The service is David's in good ground, and I expect to see some in heaven as a result of my going into that field. I am in this holy way to stay. As a minister or pastor I desire the assurance of a sanctified ex-railroad conductor in a meeting, write me at 728 Wilson street, Ft. Scott, Kas.

J. H. VANCE.

LOWELL, MASS.

Sunday, the 13th, was a victorious day with the Lowell church. The blessing of God in a marked way crowned all the scenes. Brother Rogers preached, and with great unction

J. L. JOHNSON, Mrs. J. L. Johnson, A. H. Rob-

PENFIELD, TEXAS.

I am now at home a few days on account of sickness in my home. While on my last trip I preached to the saints at Texarkana, Texas, and two other places. I am happy to tell Brother Robert Baine: I have been elected a member of my church, a number of other places. God blessed me this meeting and many souls were saved and cleansed by the blood, One Sunday, at Lake Charles, La., I saw a poor blind man pray through and find God. Oh! what joy to my soul as well as his. I have in my possession a Bible which is the book one hundred years old. In hymn 106, v. 3, "Sanctification of believers," we find these words:

"The sanctifying spirit pours To comfort my taste and make me clean, Now, Father, let Thy gracious shower Descend and make me pure from sin.

Also in hymn 127, v. 3:

"Still hold my soul in second life, And ever thy feet to guide, Support me in the pathway true, And comfort me on every side.

This old Methodist hymn book was published in 1813, edited by Bishop McDowell and Asbury. It is bound in leather, and the cover still retains one side of the cover. The book was originally the property of Willis Heyler, a pioneer Methodist preacher in west Tennessee.

We are the family, even to the baby boy, loves Jesus and serves Him in the beauty of holiness.

KENDRICK, IDAHO.

Clyde T. Dilley, the Nazarene evangelist from Nampa, Idaho, held a successful meeting on American Ridge, in March, closing the 23rd on account of smallpox. The evangelist is a great soul winner, for God and if the meetings had been permitted to continue doubt much good would have been accomplished. We hope he will come back and find great good work he started here. Up to the sudden stop in the meeting, many were under conviction; some reclained and sanctified and a church organized with a membership of

J. L. JOHNSON.

A HARD BATTLE.

The writer just closed a fifteen days' meeting at Fairbanks, Ind. The meeting was to be held in the M. E. church, but when the pastor, who lived at another place, heard I belonged to the church he ordered me to be excla-

J. L. JOHNSON, Mrs. J. L. Johnson, A. H. Rob-

sented, Mrs. J. N. Roberts, Mrs. Ralph Roberts, Robert Balna, D. L. Stevens, Mrs. D. L. Stevens, Floyd Stevens, Sylvester Stevens, Mrs. J. E. Kingbery. Officers were chosen as follows: Pastor, J. L. Johnson; Trustees, D. L. Stevens, Mrs. J. E. Kingery, A. H. Roberts; stewards, D. L. Stevens, Mrs. D. L. Stevens, A. H. Roberts, Ralph Balna, Robert Baine; Sunday School and mission committee, Mrs. J. L. Johnson, Mrs. J. N. Rob-

Blossom, Texa

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

Price, 10 cents

Rev. Ernest Dunn, of Calgary, Alberta, sends an order for 280 copies and with these words:

"The little book "Beauty for Ashes," is a wonderful treatise on sanctification. I sent it to my father, and six others received it, and blessed me, tell them I shall scatter it abroad over these people. I hope this book we have been looking for for years."

After having sold two hundred copies,

Rev. E. C. Cornell, of Los Angeles, Cal., telegraphs:

"Send another hundred 'Beauty for Ashes' quickly."

"BEAUTY FOR ASHES"

"Here is another small publication on the doctrine of sanctification. It is a significant title, from the pen of that clear-headed and earnest preacher of holiness. No one will love the old paths and have a desire for the new way, if he does not need food reading it. Our brother is sound. He shows conclusively that the divine proceedings in a man's life and his later progress in holiness, conclusively the existence of inbred depravity, the impossibility of the regenerate man maintaining a separate religious experience, and takes in a large space of what is called higher and better experience. And while the entire life is Christ's, the power of the Holy Spirit is to be studied and so-called 'holiness people' are shot to the ground. It is right here. It is well to prove to people that 'holiness people' may come from all sorts, but this blessed experience of heart cleansing, saving, and obtaining by seekers, proves its existence and genuineness, to hold them from 'holiness people'."

"Our author shows that holiness in the heart does exist in the Christian, and that the fruit of the Spirit, manifested in Galatians 5: 22, his chapter, and his expression upon these several gracious fruits are very clear and in point. This publication is worthy of a careful perusal."

"CLEMENT C. CARG.

Atlanta, Ga., December 13, 1912.

"Diagnosis"

"Is the great need of the hour. I heard the Lord Jesus Christ tell me, "Brothers, there is no doctrine in a sermon, that children are born as pure as Jesus, and that the church must be kept pure by fall by their own transgression, and that despised denunciation of sin."

"Brothers, diagnosis is the need of the hour. It is not in the name of holiness nor in order to maintain in the place of sin, but in the name of God and the purity of the church."

"I feel constrained to recommend to you "Diagnosis" written by Dr. W. B. Hayes. It does with the heart and the head strong. The chapter on depravity is worth many times the price of the book."

Your fellow servant.

"F. W. JOHNSON."

Sent Order at Once

PUBLISHING HOUSE OF THE PENTECOSTAL CHURCH OF THE NAZARENE

230 TROGLODY TE.

KANSAS CITY, MO.

"Beauty for Ashes"

By B. F. Baynes, D. D.

"When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him." The Sunday school session was full of life and interest. Zeal is burning like a fire in the workers of our Sunday school. There is much enthusiastic singing and some blessed gospel singing and the message, eight souls lined the altar. To God be all the glory. We are prominent in the opposition of hell."

R. E. MARTIN.
HAIL TO THE LORD

Church. Bradford has some true and tried God has blessed with great victory. H. H. at the helm and fought through wind blessing for some time. Bradford has come and gone, but praise the Lord, He, whom her own home and country. We had the privilege to participate in the different churches, and the most of them backside. We have seen that this was not the right way. Brother and Sister Gourley and Brother Preston from Pilgrim Point, are coming to us the first of May to begin the battle for a permanent holiness work. They will begin at East Road, then to Chesterville, then to Eagle Lake. We go forth in Jesus' name to win the battle.

HUMBLED BY THE LORD

We came here a little over three years ago from First Nazarene Church. The Lord sent a holy- ness preacher with a tent. We had a good meeting. Then we organized a Sunday school. We have had two meetings since, with quite a few reedemened and sanctified, but when the Lord was good and kind He led us to the different churches, and the most of them backside. We have seen that this was not the right way. Brother and Sister Gourley and Brother Preston from Pilgrim Point, are coming to us the first of May to begin the battle for a permanent holiness work. They will begin at East Road, then to Chesterville, then to Eagle Lake. We go forth in Jesus' name to win the battle.

SEATTLE, WASH.

Alergy to the Lord's message.

DIGRAMS, WASH.

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BEDFORD, ARK.

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NEWTON, KAS.

LYNN, MASS.

We closed on the 18th one of the most satisfactory meetings we have ever had. It has been our privilege to participate in. It was not a mar

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