EDITORIAL

ABUNDING TESTIMONY

W E MIGHT have said superabounding testimony with the same degree of accuracy, for the proof is vitally overwhelming to the existence of the carnal mind in the regenerate. History, personal observation, inward experience and the uniform testimony of the creeds all agree in one voice in proclaiming this truth. This inbred sin is distinctly marked by certain characteristics which indubitably fix its identity. These characteristics are felt and deplored by regenerated people.

One or these marks is a spirit which is proud, and tends to seek the pre-eminence. It recognizes no faults in itself, but sees them in abundance in others. It inclines to feel it is not duly appreciated, and is ready with self-pity and complaint. Ingratitude is another of its distinguishing traits. Feeling that so much is due its pre-eminent merit it takes everything which comes its own way as due, and hence fails in that gratitude due for favors and kindnesses.

Its supersensitivity is conspicuous and brings untold trouble. Its feelings are ever in the front and exposed for insult. It even takes as affronts many things not so intended. It can not brook reproof or counsel, construing all such as offenses and injuries, and such puts it in a great and prolonged point. It definitely and ceaselessly seeks its own, and not the good of others. It loves the uppermost seats at the feasts, and makes broad pretenses for effect. It is extremely assiduous in making a good impression on strangers, and spares no trouble or expense at it, but is regardless of the demands of the home and private, unseen life. In this realm it can cut and play and be unkind and cold and unfatherly with no compunctions. It is grossly inconsistent in this and many other respects. It seeks a fine standing without, but is careless as to its character with those the dearest and nearest of all human creatures. This is one of its lowest and meanest traits.

It is a principle of weakness, and the uncleaned is hence ever uneasy and with an unsettled feeling. "For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh." It is also as wicked a principle as it is weak. "Because the carnal mind is enmity against God." Note that it is against God that this principle aims all its blows. The devil's malignancy and enmity is not so much against man as against that being who holds man in such an enduring relation to Himself as to give His only Son to die for him. God is sought to be outraged by Satan through the carnal mind. That enmity is of long standing, is impleasable, is relentless and will never end.

This principle is incurably bad, can not repent or reform, or be converted. "For it is not subject to the law of God, neither indeed can be." God has made no provision to bring into subjection to Him the carnal mind, but has provided only for its destruction. His Son was manifested to "destroy the works of the devil." For these and other reasons this carnal mind is hateful to God. "They that are in the flesh can not please God."

It needs the atonement. Christ's love for the church is declared to have been such that He gave Himself for it "that he might sanctify and cleanse it with the washing of water by the Word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing, but that it should be holy and without blemish.

It is a principle of disunion. Hence choir wrangles, troubles between church boards and pastors, and trouble in the Ladies' Aid, and young people's societies and all through church life. Wherever it is left undisturbed the church has constant trouble internally. This was the basis of Paul's rebuke of the church at Corinth, while designating as "brethren" and "babes in Christ," he addresses as follows: "Ye are yet carnal; for whereas there is among you envying and strife, and divisions, are ye not carnal and walk as men?"

It is both a principle of corruption and deceit. These truths are brought out in one passage to quote no further: "That ye put away, as concerning your former manner of life, the old man, which was corrupt according to the lusts of deceit." Converted men feel within their own bosom the very pollution and corruption which would mean their physical, social and moral destruction, but for the restraining influences of grace. There is always a man within a man in the case of every converted man, until the older of the two men is crucified. And this old, or older, man is deceitful above all things. Doubleness, indifference, dissimulation, pretense, insincerity, are prominent among his embellishments.

But no is not supine—a merely passive, inert principle, but warlike, and intense in his warfare. "I see another law in my members warring against the law of my mind."

"For the flesh lusteth against the spirit." Ceaselessly this carnal mind seeks our defeat, and there is no safety except in the cleansing blood. It is also an imperious, despotic principle: "bringing me into captivity to the law of sin."

For this very purpose provision has been made for the crucifixion of this old man, that we might be delivered from his bondage. "Knowing that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin."

What a deliverance! what a victory! what an emancipation—what glories are involved in this blessed work of our adorable Savior!! How our hearts should thrill with joy and gratitude to the Father for His unspeakable love and mercy in such a gift!!!

THE MEANING OF LIFE

T HE interpretation of life varies according to the aims and inspirations of the one living the life. Some men construe life as meaning to get all the pleasure one can out of it. This solution of life's problem is one practiced by very many more than adopt professedly and openly such an epicurean philosophy. A moment's reflection will discover the gross and base view which this takes of the high and holy thing called life. How far does this differ from the pursuit of the swine of the field? The hog practices identically this philosophy without the intelligence to give it a name. This marks the case of the secular conscience. If man had no intelligence capable of higher conceptions and destinies, he would not be so bad. We could then excuse him as we excuse the hog. But God has given him a higher nature, capable of far nobler aims and ends, and it is degrading his nature, it is a prostitution of the loftiest faculties, for man to lock downward, to seek the end of his being in the perishable things which appeal to an ephemeral appetite. The work of the great money-makers is on this level precisely.
It is likewise degrading, though not upon quite so low a plane, for a man to set place and power, social or political, as his goal. This misses the true, intended goal as definitely as does the sensual and beastly. It misses the high and divinely-provided possibilities, and sends man downward instead of upward to find his destiny. These elevations which give a temporary lease of increased influence should be received as only enlarged opportunities and responsibilities for service to others and not as opportunities for self-indulgence and personal aggrandisement.

The degradation of life is appalling. It is such a common evil and so dire in itself. Men seem never to stop to think of the moral tragedy they are enacting in thus depreciating that which God has so highly honored. What does it profit a man if he gain the whole world in pleasure or profit or honor or fame and lose his own soul? What indeed can a man afford to give in exchange for his soul? The rarest rubies are dirt in comparison. The brightest laurels are dross when put alongside the immortal soul. Countless millions are poverty itself in comparison. What do these earthly gains mean or amount to if the soul is lost? What boots it if we reach riches but miss the soul’s heritage? Or, as Dr. Jowett asks: “What use is it becoming a king if we have lost our kingly lines on the way?” What profits it that a man increase in personality and shrink in personality? What profits it if he should gain a living and lose a life? There is a well known satirical epitaph which reads, “Born a man, died a grocer!” to which we might add the kindred epitaph, “Born a man, died a millionaire!”

A GREAT CHALLENGE

That was a striking challenge to Christendom made by China in the recent request of the Chinese government for all the Christian churches in China to set aside April 27th as a day of prayer for the Chinese National Assembly, for the new government, for the president of the new republic yet to be elected, for the constitution of the republic, for the maintenance of peace, and for the election of strong and virtuous men to office.

This felt need of Christian prayers is significant, and should stir every Christian heart. The points mentioned on which prayers were asked to be centered are significant indeed. They are the very things any people need most for the safety and ongoing of governmental affairs on Christian principles. The entire affair is a pathetic appeal as well as a profound challenge to Christendom.

The formation of the new republic we regarded as one of the most striking incidents in the world’s history for centuries. This request is startling in the compass of its significance. Christendom must heed and answer this challenge, and unite with the missionaries in constant prayer for the objects specified. Christendom must not stop here. She must send forth a thousand more missionaries every year from now on until that field is properly manned for its conquest for Christ. This challenge practically says to us, China is yours if you want and will accept it for your Christ.

Shall we rise to the majesty and magnitude of this great challenge, and send forth the laborers to claim those hosts for the Lord? Now is our opportunity, and today is the day of our peculiar obligation. This act by China we must accept not only as China’s challenge, but also as God’s call, and we must respond if we would not add to our turpitude. The genuineness and earnestness of such appeals is evidenced by the utterance of the president of the new republic at a recent annual convention of the Y. M. C. A. at Peking: “You, my friends, who are members and delegates to this Christian Association from every province of the republic, are examples for the men of every class of society. By the help of your guiding light and uplifting influence, millions of young men, well equipped, morally, intellectually and physically, will be raised up in this nation to render loyal service to the republic in her time of need, and lift her to a position that shall add to the civilized world an undying lustre.”

Think of such attainments in a nation which only thirteen years ago this summer through her Imperial government hunted and slew her Christian subjects like wild beasts, and did all in its power to drive the religion of the “foreign devils” entirely out of the empire.

It is time for prayer, and activity, and liberality for China.

THE CHURCH AS A CURED ON CRIME

The restraining influence of the church on crime has been a patent fact in all ages. It goes without saying that the church is civilizing and refining in its influence and in the nature of things must inevitably tend to diminish crime. As well as this fact is known, Judge Fawcett’s testimony, as quoted by the Congregationalist, affords a concrete illustration that will be almost startling to some people. The Judge said:

Approximately 2,700 cases have been brought before me in my five and a half years of service on the bench. During all this time I have never had to try a man who was at the time of the alleged offense, or ever had been, an active member of the church.

This statement seemed so sweeping and really so impossible to the Congregationalist that the editor took pains to verify it, and found that the Judge said it deliberately and correctly, and went even further than this, alleging that the Sunday school was equally a restraint on juvenile crime. Judge Fawcett said, concerning youthful offenders:

I have asked each young defendant if he was a member of or an attendant at a Sunday school, and I have never been answered “Yes.” I believe in Sunday schools. When, by means of suspended sentences or merciful devices, I have seen fit to give young prisoners opportunity to lead better lives in freedom, I have in every case insisted that the first thing they must do is to join a Sunday school.

These are very gratifying facts, and show conclusively that the church as a civilizing, elevating influence is the best and most useful institution in this world, and richly merits, as a civilizing influence, the cordial support of all patriots, both saints and sinners. It must not be forgotten, however, that this is by no means the chief work of the church, but is only its incidental and natural influence. The great work of the church is to save men from their sins. It is to make good men out of bad men. It is to so thoroughly and radically save men from their sins that they become co-workers with God in helping to save others from their sins. “Ye are the light of the world.” “Ye are the salt of the earth”—these statements define the purpose of the church. This is a radically different work from the merely humanizing, civilizing work of saving society from barbarism and debauchery.

Positive, personal, radical, conscious salvation work is the great call and work of the church, and no amount of restraint on crime and social amelioration or economic uplift will alone for failure to meet this, her highest call, and her holiest, all-inclusive mission. No church can justify her existence, or proffer as adequate credentials of her claim to divine authority, any amount of ecleemsonary work or civilizing or reformatory achievement. Her mission is to save men. Her work is spiritual. Her affiliation is with a spiritual kingdom. The conquest she is to seek to help accomplish is a spiritual conquest over human hearts and consciences. The reformatory work on conduct will inevitably and invariably follow this spiritual work as effect follows cause.

This is a capital distinction, and one that must never be lost sight of. The church is the greatest reformatory and civilizing institution in the world. This is necessarily and naturally true, and yet the church was not founded and commissioned to reform and civilize. The solitary function of the church, by her divine constitution and commission, is the spiritual, radical salvation of individuals. Logic and reason
REST FROM WORRY

Let us rest ourselves a bit. Worry? Why have you to it—
Kiss your finger tips and smile to Beulah, and do not.

Worry of the weary way
We have come since yesterday.
Let us feel it not in dread of the weary way ahead.

While we yet look down—up—
To seek out the burnished sun.
And the daisy, where you were.
With the green house of the grave,
Let us launch us smoothly on
Endless billows of the lawn.
And drift on ever to the calm
Of our childish dreams again.

Voyage on, beneath the trees.
We have found the drums in these, the billow are our sails.
And our vessels, pilgrims.

Where no wild storm shall beat
Through every wind that waves a sheet
And no tempests burst above.

The old lungs we have to use.

Loose all our troubles—gain release,
Langur and exceeding peace.
Crushing Jill over the vast
Calm mid-ocean of the past.

Let us rest ourselves a bit,
With pleasant thoughts in it—
Kiss your finger tips and smile.
It favore a little while.

—James Whitcomb Riley

LED BY A LITTLE CHILD

Very frequently God uses the artless, simple faith and earnestness of children to send the arrow of conviction to the hearts of grown people.
The piety of children is beautiful and whole-hearted, the very kind the Spirit can use effectually in influencing toward religion.
One of the most striking instances of such influence was that of a young Indian child, named Fisk, who became a prominent general in the Federal army, and whom we remember to have met once before his death.
He was a splendid Christian character, eminent for his piety and benevolence, as well as for value in the great struggle between the states.
The Christian Advocate thus relates the incident which led to the general's conversion when he was a young lawyer.

One evening after dinner a young lawyer sat for a few minutes at his cosine fireside before returning to his office for a few hours' work on a legal proposition: His little daughter came in her nightgown and kneeling by his father offered her sweet, "Now I lay me down to sleep." Then she climbed upon his knees and gave him a good-night kiss and hug, saying as she did so:

"Father, why don't you pray?"

He did not answer, but picked her up lovingly and carried her to her crib.
In a few moments he kindly kissed his wife and went to his office. Before a great while his wife heard his familiar step, and hurrying to the door gave him an affectionate greeting, expressing her delight that he had so soon returned.

Presently as they sat by the fire he said to her:

"Jeannette, did you hear what the baby said to me tonight?"

"Yes, as I did," she replied.

"Well," said he, "her innocent question has gone to my heart with a stinging rebuke. When I opened my heart to Him I found my mind on my work, and I have come home to tell you that I am going to change the order of my life; I have made up my mind I will join you and the baby in your Christian faith, and if you will bring me the old family Bible I will commence here just now, and there will be family prayer in this house from this time forward.

And Clinton B. Fisk as a young lawyer was converted at his own fireside, and began an illustrious career which made him one of the most estimable of Indian leaders and statesmen and soldiers in our republic.

Prayer is Charmer! Prayer is life! and prayer is power.

THE INDIAN'S LOGIC

That is a thrilling recital which Rev. John Newton Stain gives in Herald and Presbyter of the experiences of a missionary. Egan wrote to Mr. Indian in the far northland. The young Indian chief came to the front in the meeting and said to Dr. Young: "I have lost faith in pugnacism. I hear God in the thunder, in the tempest and in the storm. I see His power in the lightning that shivers the tree into kindling wood. I see His goodness in giving us food in the moose, the racoon, the beaver and the bear. Also in settling us the warm wind which brings us the ducks and the geese. I am sure that such a Good Spirit must love and care for us.

Then he added: 'Missionary, what you have told us fills my heart with pleasure and satisfies all my longings. Stay as long as you can, and when you have to leave, be sure to come back as soon as you can.'

Years afterward the missionary meets the chief, now aged and gray, when the old words resoundsus The missionary in the following thrilling words:

"Once my hair was as black as a crown's wing; now it is getting white. Gray hairs here and children and grandchildren in the wigwam yonder, tell the story. I am getting old. I am so glad I did not die before I heard from your lips this wonderful story. Stay as long as you can, tell us as much as you can of these things, they satisfy here," said the old Indian, with his heart filled with the hope of a new life, back soon, for I have grandchildren, and I have gray hairs, and may not live many winters. Do come back soon." He turned as if to go to his tent, but sat down, turned his face to Dr. Young once again. "May I say more?" "Talk on; I am here to listen." "You just said 'Our Father.'" "Yes," said Dr. Young. "I did say 'Our Father.'" "That is very sweet," said the old Indian, "and very few to us. We never thought of the Great Spirit as 'Father'; we heard Him in the thunder and saw Him in the lightning, and tempest and the blizzard, and were afraid of Him. So when you tell us of the Great Father, this is very beautiful to us.

Hesitating a moment, he stood there, a wild, picturesque Indian. Slowly, thoughtfully lifting his eyes to the Indian, with the Roman locks said, "May I say more?" "Yes, say on," answered Dr. Young. "You say 'Our Father.' He is your Father." "Yes," replied Dr. Young. "He is my Father." Then said the Indian, before his eyes and his voice yearned for the answer: "Does it mean that He is my Father—poor Indian's Father?" Quick as a flash came his answer with the assurance of the missionary, and of the hearts of all the Indians and all the hearts that have ever these sweet words as they came from that grand mixture of God's love and the statesmen and soldiers in our republic.

Prayer is Charmer! Prayer is life! and prayer is power.

THE ALL-IN-ALL CHRISTIAN

Strictly there is no other kind. God makes no exceptions. He demands the whole heart and life, and must have them or He will not have any part or parcel.

GLADSTONE'S TESTIMONY

Gladstone was one of the world's greatest men, and a devout believer in the Holy Bible. His words were always received with the profoundest respect, and exercised very great influence. He used the following words in reference to the influence of the Bible. In doing so he only corroborated the testimony of readers and thinkers of all ages.

What is producing the ferment in the East? Mr. Gladstone said that Robert College did more to solve the Near East question than all the Armies and diplomacy of Europe put together in the Bible countries where tyranny and injustice have long held sway and the inevitable fruitage in God's good time will be liberty, democracy, justice and brotherhood.
He will agree to no terms with the devil, granting him a portion of our time and talent and he taking the rest. Wholeheartedness or nothing is God's plan. This will be the great test of religious lives. The danger is not that we will allow the adoption of the very principles which men of business adopt, and which enables them to secure the largest success. A house divided against itself can not stand. Concentration and consecration are necessary alike in religion and business, and God must not be insulted by a proffer of less than men give even to business for its rewards. The Continental says:

When a man has once decided to be religious it is religion or nothing with him after that. The irreligious man may get some credit for outcroppings of good amid his general tendency. The good in him may even have some beneficial influence on his neighbors or companions. But after a man has set out to be a Christian, if he is not altogether a Christian the Lord will not permit him to be religious. He puts him where all his inconsistencies count against him and his better qualities fail to count for anything. There he fails to stand. On the test, the disastrous tragedy of it is that there is no good force at all left in a man. "If the light that is in thee be darkness, how great darkness is that which is in thee!" And only one thing will be wanted to be a Christian respectively, and that is to be all Christian and nothing else. The only Christian that can ever induce the world to come to the light is the One Man, the unique Christian—the Christ incapable of two motes.

**Inundating Proof**

It is amusing—and sad—to see denial of inbred sin from distinguished Methodist divines, as well as from other sources. We are persuaded that the cause of this denial is from the superabounding proof of inbred sin which so surrounds and inundates people as to blind them to the fact. It is possible to be surrounded with water and yet unable to get a drink. So it is possible to be so surrounded and overwhelmed and filled by inbred sin as to be unable to see and understand that it is a great and harmful part of human experience. It is thus the means of its only concealment from view. We were reminded of this in reading the book of the noted Methodist divine, Dr. Huntington, who denied the existence of inbred sin. It was like the parable of the "Sea of Doubt," written by J. Edgar Park in Congregationalist.

The fishes once met to consider if there was any way of escape from the want of air or the existence of water. The old professor said that there was no indication of the existence of water. In all its scientific studies, no trace of water was met. Yet it was the slightest trace of water in any form. The young fish said that all his life he had been examining the world with the greatest attention, and the fact that he had seen any water anywhere before it was evident that there was no such thing. An odd-looking fish with a curious hooked-shape cut in his mouth told of a strange adventure he had had with a little worm which he had seen one day suspended above him. The result of this adventure was that he had a plentiful supply of air and existence of air, for he had almost perished in it and had only fallen out of it with a torn lip. But in all his adventures he had never come across any such thing as air.

This was all that was said at the meeting, except for one old fish who was very kind-hearted but very ignorant, who got up at the end and said: "I think the reason why we can not prove the existence of water is because we are in it, and it is all around us everywhere. If we close our eyes we can not see that we live in water and move in water and in water have our being." After a hearty laugh at this idea, the meeting terminated.

**Cowardly Substitutes**

The resorts of the worldly pulpit of the day to drum up a hearing, by all sorts of worldly means, we denominate cowardly substitutes. It is passing strange that such ministers can not see that people of ordinary intelligence will recognize the hypocrisy in the result and that they are really hurting themselves and the cause egregiously by such course. Gospel preachers have the most attractive and drawing thing in the world in the message they have to proclaim, and the promised results. All they have to do is to believe this, and pay the price, for the full result to follow their message. Nothing ever succeeds but what succeeds in the real life and in the tragedies in real life which God proposes to enter, and out of which He proposes to bring startling transformations and revolutions. A transformed Jerry McCauley or Sam Hadley or C. H. Duel is far more thrilling and interesting than any silly vaudeville, or even more elevated tragedies enacted on the stage. These latter are artificial, and stir only the imagination, but leave an unsatisfied want. The others are tremendously real, and in the most important realm of life, and they satisfy the heart and mind on the reality of things and the truth of religion, and nothing draws like a message which produces such results. "And I, if I be lifted up, will draw all men unto me." A daily paper in Los Angeles recently had the following words: "A shock like this will stamp intelligent men of the world regard such miserably cowardly expedients as many modern preachers resort to to fill their pews:

The idea seems to be epidemic among the Protestant preachers of the country that something in addition to religion, and indeed very little in addition, is necessary to induce people to attend church. Leading divines of St. Louis, Denver and Brooklyn have been heard to say that the modern mercantile enterprise, requires publicity—advertising—if it is to achieve the greatest good for the greatest number. "Competition is as keen in the churches as in other walks of life," says one of these, "and the church that does the most business is the one that does the most and best advertising." "All modern Sunday has become," says another, "what advertising men and bureau of publicity, just as the modern mercantile establishments have these adjuncts. All churches, so do, acting in it a great deal of practical sense. But this method is extremely mild and tame, besides that the New York pastor who has introduced a soda-water into his Sunday school services. This pastor, whose Baptist church is in the midst of a Sunday night theatre district, has made up his mind that he isn't going to let the convert who is meeting him without a fight, and he has introduced into his Sunday night services a whistling girl and a set of transmutations of glasses ever played before the public." He is getting the crowds all right. But what the crowd gets is the question. Maybe a little religion artistically sandwiched in entertainment is better than none at all. Never yet did all people agree on any religious question. Nor will they agree on this. The pity is that the preachers who are worrying over vacant pews do not realize that religion itself, properly preached, is the most attractive thing that can be put into a pulpit.

**Testimonies to the Book**

The silly charge is sometimes made that the Bible has ceased to be an object of faith and reverence except with "weak women and children." This can emanate alone from the most pitifully dense ignorance of the facts in the case. We remember well the love and familiarity with this Book of the late Senator E. W. Carr, of Minnesota, before his conversion. Always in his speeches he quoted liberally from it, and the most thrilling effects followed his use of it. To definitely and forever kill the slander upon the Word which is contained in the silly charge we quote above, we give only a few of the names of the great and the intellectual of this world who have become testimony favorable of the Bible. We do not confine our references to the clergy:

The wonderful workings of the living God through His Word is the mightiest single apologetic with which we are familiar.—John R. M'Neile.

The spirit and words of the Bible walk abroad in all modern literature to such an extent that readers can not enjoy an inimitable fact not written by our authors of today unless they hear Moses and the Prophets.—Prof. William Lyon Phelps.

That book is the rock on which our republic rests.—Andrew Jackson.

What crisis, what trouble, what perplexity of life has faltered, or can fail, to draw from this inexhaustible treasure-house its proper supply? Amid the confusion of the court, or forum, or street, or the market place, where every thought of every soul seems to be set on the excitements of ambition, or of business, or of pleasure, there, too, even there, the still small voice of the Holy Bible will be heard, and the soul, aided by some blessed word, may find its peace in a way that flows away and be at rest.—William E. Gladstone.

If we read the Bible aright, we read a book that teaches us to go and do the work of the Lord.—Theodore Parker.

If we abide by the principles taught in the Bible, our country will go on and prosper; but should the posterity neglect its instructions and author's meaning, and a sudden catastrophe may overwhelm us and bury all our glory in profound obscurity.—Daniel Webster.

Take all of this book upon reason that you can and the balance on faith, and you will live and die a better man.—Abraham Lincoln.

**Tactfulness**

There is much in tact. The same thing may be done in two ways with very different results—sometimes with almost opposite results. The difference is in the fact with which the thing is done. It is a dubious compliment to say of a man that he is kind in a droll, or unadventurous way, because this is his way. Let the way be tactful, considerate, self-effacing, and altruistic, and the result will always be gracious and gratifying and blessed. Joseph Parker says:

There is a way of doing kindness which looks as if no kindness had been done; a gentle and delicate way which adds preciousness to the gift. I have known some men to do a kind act as if they were receiving it rather than giving it, so that the poor were not made to feel their poverty. This was Jesus Christ's method, and it will be ours as we approach His likeness.
Christianity is not a creed simply; it is more than a creed. It is not a philosophy merely; it is more than a philosophy. It is not a theory about the universe; it is Jesus Christ. It is founded on His personality as the incarnation of truth, the message of God to man. This being true, the church that has a right to His name, must be founded on His personality. Jesus himself was of the common people. He was of lowly birth. He was the son of the carpenter. His childhood was passed in a humble home with lowly surroundings. He was born poor, lived poor and died poor. The foxes had holes, the birds of the air had nests, but He had not where to lay His head. He was surrounded with masses, taught among them; lived among them, lived for them, died for them. The Pharisees did not darken the home of the poor and the outcast, but the news passed from lip to lip that the great Galilean Teacher had been seen in the humblest homes, and the accusation was brought against Him that He ate with publicans and sinners.

From His lips, gentle with a thousand messages of love, there poured that terrible arrangement of the scribes and Pharisees, as hypocrites and sons of perdition. His words cut to the marrow. They could not forgive Him. They determined to use all their power to destroy Him; and they succeeded in accomplishing His death. But when He died, the last thing that separated the people from the God of the people was destroyed. The veil of the temple was rent in twain, and the Holy of Holies laid bare, so that the great mass who had not dared to look upon the shining altar, save through the person of the high priest, were now invited to come boldly into the presence of their Father, their Friend, and make every want, every wish, every aspiration known. The doctrine of election which He taught was the election of the people to a purpose, and that purpose was the salvation of the world. "Go" was His command. "Go into all the world, preach the gospel to all creation."

The object of Christianity being the salvation of the world, the purpose of the church should be to reach, and seek as an end to reach, the masses, because the history of the masses is the history of the world. They are mankind. The history of a state, of a nation, of an age, is simply the story of the life of the common people. To reach them and to save them is to save the world. To fail to reach them is to lose the world. In this so-called dark, vulgar mass lies the destiny of the race.

There was a time in the history of the Church of England when, if its leaders had possessed the wisdom and foresight needed for the hour, they could have made that the church of the English-speaking race. But they refused to understand John Wesley. They refused to open their doors to receive this great mass of common people, toward whom His heart went out in unyielding love and sympathy. They lost the opportunity of the ages. The question now arises, What church will have the wisdom, the foresight, the love to readjust itself in this century, to the needs of the people? The church that does will be the church of Christ, and in His name will conquer.

The gospel treats man as of divine origin; though fallen, we draw our dignity from Adam, who was the son of God. The powers with which we are endowed ally us with the supernatural. Our gift of moral nature and of free agency, lifts us into a sphere where obedience to law is voluntary on our part, and we have the awful privilege of resisting the divine will. The whole story of man's nobility, and of his frightful folly, is told in one sentence: God made a creature who could resist His will, and he did resist. The gospel looks upon sin as a fatal thing, a calamity of the most dangerous character. Not merely an error of judgment, not merely a mistake, not a skin disease, but plain disobedience; a distinct severance of communion between God and man; a conscious disease; a setting up in the soul of a rival kingdom—a tremendous sin. Sin is an awful thing; you see it in its wide effects, in drunkenness, gambling, treachery, war, poverty, bestiality. A soul can drop below the level of moral life, and sink into evil and turn to rottenness, and blaspheme its Maker and love corruption, and work with a purpose for the pollution of man. A man once the child of God, but, because of sin, becoming vile, drunk, profane, lying twisting like a snake in the grass—soil leprous and foul, worse than a beast, a vesture living on carrion—that is sin's work.

The gospel has no tolerance for sin in any shape. It has pardon, but no tolerance. God can not look upon sin with any degree of allowance. No drunkard can inherit the kingdom of heaven. No murderer hath eternal life abiding in him. Hypocrites are treasuring for themselves everlasting contempt. Sin is transgression of the law. To fail in one point is to lose the whole. A man, when he sins, is a sinner. A man in whose bosom are pent up the powers of evil, only waiting the opportunity to rush forth and do their hellish work, is a sinner. A wild beast in a cage is a wild beast pent up. We are fools if we listen to the deceiver's voice that calls sin simply the sowing of wild oats. We are fools to play with edged tools, supposing that they will not cut.

If our Bible revealed to us a God who treated sin as a harmless joke, and dealt with it as an indiscretion, and treated its cancerous growth with simple cerate, and offered to cure it with a rose water philanthropy, there is that in our nature that would turn from Him and our profound sense of justice would invent a Being that carried a sword. The gospel has one word to say to men about sin, that is, "Quench it." Not a moment's dallying. Look back even, and you turn to a pillar of salt. Procrastinate, and you are lost. Not to decide against sin is to decide for sin. Postponement is disobedience. Hesitation is disobedience. Quit it, is the only gospel word about sin.

The gospel offers to restore lost sonship. In this matter God deals with men not as a race, but as individuals, and they become his sons in the first instance, as Adam became the son of God in the first instance. They are born of God. Born from above. The supernatural comes down again and transforms the man and starts him on the way to manhood in Christ Jesus. What trivial things men allow to come between them and the gospel that would grip them. How are they effective on the blood because men destroy its power. When I set side by side God's mighty effort to save man, and man's terrific resistance to all offered mercy, my heart stands almost appalled. When I set side by side the fact that God has put into man's possession such a marvelous intellect, giving him words that would accurately express his thoughts, in order that man might know how to live and to be happy, and yet so many neglect it.}

Rev. George E. Noble, North Scituate, R.I.

Has the Gospel Lost Its Grip on Men?

Conclusion of paper read before the New England District Preachers Meeting by

The Open Parliament

PAGE FIVE

MAY SEVEN
quest, and hindering the progress of His kingdom, stopping their ears when we beg them to hearken to the voice of the God that made them, and preserves them, for the sake of their own souls, to pity themselves and go no further in the way of ruin and hell, but come to Christ while His arms are extended and enter into life while the door stands open, and take mercy while mercy may be had—and they will not be persuaded, this is good evidence that upon this class at least the gospel has lost its grip.

The glory, the bravery, of the gospel is in its treatment of these very men, fool­ish though they are. It does not give them up at once; it does not shut the doors upon them; it does not cease effort, though they are unwilling, refractory, rebellion; it waits, it weeps, it argues, it pleads; it exhausts the highest and strongest motives known to man; it pours around darkness its blessed light; it floods man's obstinacy with God's loving kindness; it does not cease its operations and quit him until it can truthfully be said of him: "Ephraim is joined to his idols; let him alone!" and then and there the gospel shuts the door and turns away and weeps, and God's heart is broken over the iniquity of his sinner upon whom the gospel has lost its grip.

And this seems to be the condition of the masses. Are those fatal influences at work that were in operation in the days of Noah? If so, they send forth a cry of warning, calling upon us to stand with our loins girded about and our lamps burning, waiting for the summons of the Lord. What does the general church today as to the statement of doctrine if it is not put into practice. It is only when faith begins to produce works that the faithful follower of Jesus meets with bitter antagonisms.

The masses are again rejecting God's most urgent appeals, and, as a natural consequence, infidelity and superstition are overshadowing the land. We have the bold blasphemer carelessly inveighing against the Word of God, either denying His existence or charging Him with injustice, to the refined and subtle reasoner who would fain make the ineffable light of his Creator pale before the flickering lamp of human intellect. I believe in a personal God, infinitely righteous and omnipotent, therefore I am in a position to believe that some day evil will meet its doom. I believe in the Lord Jesus Christ, whose love is deathless, and whose sins for sin has been made. I am thereby fortified in the faith that belief that infinite love some day will triumph over evil. I believe in the personality of the Holy Ghost, the executive of the Godhead and the One who regenerates the human heart, therefore I am justified in believing that the day is coming when evil will be finally overthrown. I believe in the Bible as the revelation of God to men, and I am therefore convinced that false light that betoken the dawn of the glorious coming day, when righteousness shall reign and evil shall be banished. Can a ray of light ever penetrate this blackness of darkness by which we are surrounded? Can a blazing sun ever drive back this appalling night? Can the kingdom of God shake the foundations of hell? Can God bind Satan in chains and hurl him into the bottomless pit? Can faith cling to the pillars of heaven while evil makes the very earth tremble? Yes! yes! yes! a thousand times yes. "For the gospel is the power of God unto salvation."

THAT YE SHOULD ABSTAIN

E. D. HINGHAM

"For this is the will of God, even your sanctification, that ye should abstain from fornication."—1 Thess. 4:3.

Sanctification, in its best, most complete sense includes the cleansing of the heart from all inbeing of sin; and this continuation, and in some sense completion, of salvation begun in regeneration, is necessary to any continued victory.

We lay stress upon the great work of justification, and truly it is a great work, for not only are we justified in the sight of God, but we shall be born again, start, with a new start, with a new nature, and a wilt headed Godward. But with all this, a continuous experience of justification without condemnation is not the normal experience of unsanctified men. The reason is that justification is not the completion of salvation. "This is the will of God, even your sanctification that ye should abstain." In other words, He would imply that unless they were sanctified they would not abstain.

None too soon can we press the thought upon the new convert.

If we hold him to a high standard of living, if we lead him to expect marvelous and continued victory, we must teach him that heart cleansing is the only sure foundation, for our salvation is not completed through "sanctification of the Spirit" (2 Thess. 2:13). Unfinished work is open to awful onslaughts of the devil. That the 7th chapter of Romans is not properly a Christian or justified experience, we will agree, but that it is in large part the general experience of unsanctified church members we nevertheless contend. It is the wilderness experience previously to Kadesh-Barnah; the in and out experience of nearly or quite every one who is not speedily led into the experience of perfect love.

This is in some sense a country of backsliders—men who in some form or another have made an effort to be a Christian or at least to be moral, but carnality in some form or other has overcome them, for carnality fights against sinners who strive to be moral as well as against unsanctified Christians, and so they are discouraged in themselves many times before they really make a start, especially when they hear so much about cultivating the good, "the inherent good," as it is called, there is in them. Many of them finding that inherent good a minus quantity, give up the kind of good-natured, cynical despair and take chances on the world to come.

What we need is not the teaching of inherent goodness but of inherent depravity; our utter helplessness to fight any part of the battle without the sustaining grace of Christ, and our dependence from every iota of sin in our natures.

A Japanese told us that in Japan they had to teach first principles: "sin, its nature, results and the like," in order to make a place for the gospel, and while it may not be so apparent, it is also true here. The Holy Spirit is in the world striving with men's hearts, convincing them of sin, righteousness, and judgment, but the devil and the world would have us believe the desires thus created by the direct action of the Spirit of God are the strivings of inherent good within us, and so being misled as to the source of this impulse toward good within, are tempted to lean on the arm of flesh rather than the power of God, and so fall.

The sooner we realize that in our natural state we are totally depraved, utterly helpless, and that whatever of impulse toward good there is in us is in response to the direct action of the Spirit of God, the more quickly we will yield ourselves to the complete control of that Spirit, that we might abstain.

PARSONAGE, CAL.

Be Ye Holy

J. R. MC BRIDE

The caption of this article is the command of God; therefore it is imperative, and should engender the mind of every eternity-bound soul. When we begin to delve down into the meaning of this command, tracing it back to its root word, we find that it comprehends more than the thoughtless reader grasps. In its last analysis it simply means, "Be ye holy in all manner of life," covering the field of one's operation on this terrestrial ball.

So we note first that it means cleanliness—"be holy." Sin is not only charged up to us in action, but "he that looketh on a woman to lust after her hath committed adultery with her already in his heart," is the statement of the Master; hence he is guilty of sin before God. "As a man thinketh in his heart, so is he," is the Word for it: so we must answer to God for crime committed in our thought-life. God has provided a realm of thought for His children, and if one will keep himself within that realm he will be clean and rich in his thought-life. "This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for thou shalt be wise unto all prosperity, and thou shalt have good success." (Josh. 1:5, 8).

David, speaking of the happy man, said, "In his law do he meditate day and night." Paul says, "Finally, brethren, whatsoever things are true, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, if there be any praise, think on these things" (Phil. 4:8). One of the greatest sins we are guilty of is reading poisonous literature, such as novels, sporting papers, and Sunday newspapers. What a wonderful field of thought God has prepared.
for us; so broad, so deep, so pure, so entrancing. Why should one let his mind run on things that are fascinating and sinful? One who does it is not clean or holy in his thoughts, and should not profess so high a grace as holiness.

Secondly, it means to be holy in our act-life. The divine injunction is, to walk worthy of the vocation wherewith we are called, and to walk uprightly, to live soberly, righteously and godly in this present world, that we may shew all appearance of evil, etc. Beloved, we need more lighters of religion, as well as professors. To be clean in our act-life means to be strictly honest on all lines, and do unto others as we would have them do unto us; to keep ourselves unspotted from the world; to live above suspicion, and be able to say to the unsaved, "Follow me as I follow Jehovah." If this should be done, honesty will be in better repute. It would cause men and women to be more careful in their conduct, and stop evangelists and preachers from traveling from town to town and state to state with one of the opposite sex, unless closely related by nature's tie. Our holy cause has suffered much in the past by such unwise conduct, and therefore men and women should stop it. May the Lord help us to be holy in action as becometh one professing holiness.

Thirdly, it means for us to be holy in conversation; to let our "conversation be seasoned with grace that it may edify the hearer. But fornication and all uncleanness, or covetousness, let it not be once named among you, as becometh saints; neither filthiness, nor foolish talking, nor jesting, which are not convenient: but rather giving of thanks. For this ye know, that no whoremonger, nor unclean (un holy) person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God" (Eph. 5:3-6). And the next verse begins by saying: "Let no man deceive you." Sometimes we are made to blush at the conversation of some professed Christians and sometimes we are made to rebuke them. Oh that God will help us to be holy in all manner of life and adorn the doctrine of God our Savior in all things. The times demand a sober, solid, firm stand on holiness lines. Compromise, tone-down and the spirit of ease-up seems to be in the air. Gloved-hand, velvet-slippered star-dust-dealing preachers are in demand, but will the doctrines and experiences that they advocate stand the test before Jehovah in the day of final accounts?

THE HEART
D. C. TAYLOR

God does not measure or estimate men and women by their titles, their social standing, their literary ability, their possessions, nor their great name according to the estimates of the world.

God measures men and women by what they are at heart—where they really live. Out of the heart are the issues of the eternal life, which Jesus came to impart. "The pure in heart shall see God." What makes the heart impure? S-I-X. What is sin? Any want of obedience to, or transgression of, the law of God. All human misery, sickness, death, murders, thefts, adulteries, and troubles of every kind, are due to sin in the heart. How did it come there? Introduced by Satan, came into the old serpent and the garden of Eden through our first parents. If the heart, the source of life, is evil, how can the life be good? It is impossible.

Whence come wars and fightings among you? Come they not hence even of your lusts that war in your members? Ye lust and have not, ye kill and covet and can not obtain; ye fight and war; ye have not because ye ask not; ye ask and receive not because ye ask amiss that ye may consume it upon your own pleasures. Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? Sin has quenched the heart with God and demoralized the whole life, so that ye can not do things ye would. Notwithstanding the sower, sin in the sight of a holy God is insurmountable power and as a thick cloud separates between man and his Maker: not some men, but all men; "There is not a man upon earth that doeth good and sinneth not." "All have sinned, and come short of the glory of God." If my body is sick, there are many physicians I can call, but in heaven and earth there is only one Physician that can cure a sin-sick heart, that is Jesus Christ the righteous. He has performed miracles on the worst cases ever known; no case has been found that could defy His skill and power. Unlike earthly physicians, His skill and power is at the service of the poorest and the weakest, without money and without price, on one condition, and one only, and that is that you confess them. You must both confess and forsake every known sin of thought, deed and word. The sin must be cast out of the heart, root and branch, if you want life and salvation. There is no salvation in sin. There is salvation full and free by the grace of God from sin. The religion that will not save a man from sin will not save him from hell. Beware of quacks and blind guides who prescribe penance and good works, who look to Mary instead of Christ. Mary is a creature and Christ is Creator. Might we look to Buddha as to Mary. The only effective antidote ever found that would actually and positively take sin out of the heart is the blood of Jesus Christ. The inspired Word says the "blood of Jesus Christ his Son cleanseth us from all sin," Satan, your enemy, is most anxious to mislead you as he has thousands of others, he tries to substitute Mary for Christ. Not one ever trusts in works and the anointing power of the Holy Spirit through Mary; multitudes have received it through Jesus Christ. He is the Way, and there is no other. He is the one door to heaven. The claim of priest, bishop or pope that he is the vicar of Christ, that he and he only can forgive sin against God, comes from Satan and has no foundation in the Holy Scriptures. Beware as you love life, how you substitute the lies of Satan and his dupes for the inspired Word of God. Protestants do not build on their preachers, or even the church, but on Jesus Christ and His Word. In answer to your cry for mercy you receive pardon, or for cleansing in full salvation you receive the anointing of the Holy Spirit. "For the promise is unto you and to your children and to all that are afar off, even as many as the Lord our God shall call unto him" (Acts 2:39). Why not get straight to God in the name of Christ and receive the Holy Spirit as your teacher? You will then know beyond a doubt that your heart has been changed, that your sins have been forgiven, not covered up, that you are born of the Spirit, and have become a new creature in Christ Jesus. Make a full surrender of yourself to God, and cry, "Lord, what wilt thou have me to do?" Then you begin to realize the force of the truth, "As in Adam all die, so in Christ shall all be made alive." Life takes on a new and higher meaning. Walking in the comfort and fellowship of the Holy Spirit is the privilege of the poor washerwoman and hobo quite as much as it is of minister, bishop, priest, or pope. God the Holy Ghost is no respecter of titles or dignitaries. No church or social order is large enough to monopolize His work. Money and good works can not bribe Him. Good works He alone can inspire in the heart that humbles itself and receives Him by faith through grace, as God's free gift. The natural man who comes trusting in his morality or good works and self righteousness, will get nothing. The prodigal says, "I am not worthy to be called your son; make me as your hired servant." The Syrophoenician mother was willing with the dogs under the table to take of the children's crumbs, and the publican would not so much as lift up his eyes to heaven. Humble yourself before God; plead the merits of Jesus, and entreat Him to reveal Himself to you.

BUSES AND BURS OPENED
C. A. Mc CONNEL

No soul ever drifted into heaven.
I notice that when I preach at myself I generally hit somebody.
It is possible to get so far over into Canaan that the devil can't hit you with a dollar.

The devil doesn't know what to make of the man who sings when there is no joy in sight.
Your anger is a strong cord with which another may bind you, and so become your master.
The time will come when it won't be a question with you how wide are your possessions, but how high.
It is not what men give us, but what they exact from us, that reveals the estimate they place upon us.
When the Father allows Satan to hedge us in, it is never so close but that there is left room also for "one like the Son of God."
WHEN MOTHER COMES

Some day when I've been a bad boy, tried to do how many things I could destroy,
Done the very hardest things I ever dared,
Would go to school, and tore my clothes, and swear.
Then it gets night.

And, pa, he calls me up, and punishes so much,
But way inside, where he can't see, I'm mad,
And snuff to myself—there, I don't care.
Then ma, she comes up and stands beside me there,
And there is no light.

She picks up all my things, and fixes up my apron,
Puts up my pillow good, and sniffs my head,
She peels the curtains back, and the shade so I can see;
And gets down by my bed and talks to God about
I don't feel right.

At first I don't want to listen, and I think I won't care,
But when ma talks to God like that I know He, And I cry, and ma forgives me, and then
She says to me,
That God is sorry when I've been bad and loses A fellow just as his mother does.
And my soul is right out loud, "I'm going to be so good tomorrow that
you'll be proud.

If you just see!"
—H. G. Horsford, in Nashville Advocate.

HER TROUBLESOME CONSCIENCE

Mrs. Roberts was placing the roast in the oven as Esther hurled into the kitchen a blaming.
"Mother, I have some news! You know Emily Waters, the third grade teacher at school? Last week she asked me a little money that she had saved, in some stock in a Canadian mine called the "The Tariganda." And she just learned that it had increased so much in value that she has cleared $513 out of the deal. Now, she and her mother are able to take their long anticipated trip to Yellowstone Park this summer, isn't that just splendid?"

"Yes—" hesitated Mrs. Roberts with a far away look in her eyes and a peculiar expression on her care-worn face.
"Oh, went on Esther, removing her hat and coat, "you should have seen how happy all of our teachers were when Emily told us the news this morning. Mr. Burns, our principal, declared he hasn't seen so much excitement in the building since Mae Lester announced her engagement!"

"Mother," continued Esther, abruptly turning around and looking keenly at her mother, "you don't seem—wellquite responsive tonight as you usually do when you hear any good news about one of our girls."

"Don't think me unsympathetic, my dear," replied Mrs. Roberts. "I rejoice, indeed, if this news is a success for the girl. I'm here to help you to your friend. But I have experienced so much sorrow through speculations that I have no strength to support any more. While Emily has been fortunate this time, what guarantee have we that she will be so fortunate again?"

"But she doesn't have to invest again," answered Esther, trying on her apron.

"How many lucky investors have the wisdom or the courage to refrain from further speculation? A small gain always cries for more. I know whereof I speak," emphatically responded the little woman.

"And why is all this on the subject until later in the evening, as the mother darned the stockings in her low rocking chair, picking gratefully at the sight of the dimmest curl on a cushion by her feet trying to make a fire that looked like new, and then broached the topic uppermost in her mind.

"You have been doing some serious thinking today, and while I'm not addicted to self pity, I couldn't help feeling blue and discouraged to think that, after six years of teaching school, I have such a pathetically small bank account. Two of the teachers are going to invest some money in the Tariganda. I want to join them. I never wanted to do anything more in my life. There is so much we really need only and think only what a few extra dollars would mean. It's nothing but save, scrimp, and economise, and I'm tired of it. Mr. Burns, my dear, thinks I'm tired."

She paused, then brooded, and then relented.

"You please say you approve," said Esther. "And Esther could not bear to shear the tears that would come.

"Daughter," said Mrs. Roberts after a few minutes' consideration, "your savings are your own. You are no longer a child to whom I may say, 'You shall' and 'You shall not.' If you feel so deeply on the subject then you have your own inclination.

But I remember I most heartily and strenuously disapprove of risking the few dollars that have so hard worked and saved in this world.

'Don't say right out, 'Don't do it,'" quoted Esther, "because you know that I have such confidence in your judgment, and that you exert such an influence over me that it would make me miserable to go directly against your wishes. But I know that you are a little narrow on this subject.

'Ah! burst child dreams,' the girls, stated Mrs. Roberts.

"If I didn't possess such a troublesome conscience, I would invest my money without your sanction and then write to you glad when the profits began to arrive!

"Remember the fable about the girl and her pail of milk," laughed Mrs. Roberts.

"Good night, dear old-fashioned lady," said Esther, trying to make her laugh, "you're going to bed to dream that I will dwell in marble halls."

The next morning as Esther was looking through her desk for a list of pupils' names to take to school her hand touched her bank and she was startled for a moment to think. Then she said to herself, "I might as well put it in my hand-bag anyway. She can have her money."

"But mother, I don't want to go to the bank."

"I won't join the throng, mother," cried Esther, "I'm only going to wish wonderful things for each other, aren't we, dear?"

"Then Esther sat down to her belated lunch.

The clock in the large empty room seemed to say, "Although you are twenty-five years old, I don't think you have ever dis obeyed your mother."

"But you be glad some day!" answered Esther's father. "Maybe she will and maybe she won't," responded the father.

One by one the children straggled into the school room. Frequently Esther found her mother was asleep. Not that she was tired, but just the Tariganda. Teachers' meetings broke the nervous strain of the afternoon. On reaching home from school Mrs. Roberts was waiting at the door for Esther.

The moment she saw her she exclaimed, "Good news, and I've been waiting for it."

"Just a headache, mother, that's all," answered Esther, evading her mother's eyes and saying it that it would make her feel less

"For me to feel as sneaky as a pickpocket just because I invest some of my own money is bad. I think we have any qualms on the matter at all—"

"But I want to be alone with mother," said Esther.

That night just as she was falling asleep her mother came and sat beside her bed.

"Dear heart," she said, stroking her daughter's hair, "It was a beautiful thing for you to refrain from investing your savings just because you don't like the manner. I do thank you for that realization that it was a sacrifice to your part. The knowledge of your devotion makes the thought of anything else unnecessary."

"Oh, mother, don't say anything more about it," cried Esther, "I'm throwing her arms around her mother's neck.

As soon as Esther was assured that her mother was asleep she crept over to the telephone and called up Emily Waters. "Don't invest my money," she said, "I've changed my mind.

Creeping back to bed she slept soundly.

Nothing more was said about the Tariganda until a few weeks later when Esther returned from school very much excited.

The Tariganda has been declared insolvent. All the investors who have invested have lost their money, she exclaimed.

"Oh, that is indeed sad," replied Mrs. Roberts. "I'm thankful I am that you did not join them.

"Don't you know what a narrow escape I had?" answered Esther, "I think you feel that too.


THE GOLDEN PRESCRIPTION

Justine looked sober all the way up the front walk and all the way up the steps. Usually, when she came home from school she grew a little less and less so all the way home till at the front gate she was "Laughing Justine" again. Yet most of an especially serious "sober" today, the little grandmother who was waiting on the porch worried.

"Well, dear?"

Justine spoke as free from our own eyes, of her usual, "Well."

After much heated discussion Emily Waters stated, "Brother is going to buy some stock in the Tariganda tomorrow. Which of you people want to go in the deal with us?"

"Don't think me incapable, my dear," answered Justine, intending to, almost against her will, "as if moved by some, hidden forces, Esther heard herself say, "I do. I'm going to make a down payment at once and draw my money and I'll give it to you on your return."

The hours in the school room that morning dragged and all of her spirit in a deep skimpless art with one "c" and George forgot every one of his quota markings, and even Walter, the President of Illinois, it did not seem to distress Esther in the least. There were so many more vital things to worry about today. She could afford to be patient with these little folks.

At noon she pinned on her hat, grabbed her coat and gloves and was on her way to her grandmother's home. The last hungry child had left the building.

When Esther had drawn her money out of the bank and had given it to the man who handed the amount to Miss Waters, who gave her a receipt, saying, "You and I are going to try to wish wonderful things for each other, aren't we, dear?"

"Then Esther sat down to her belated lunch.

On reaching home from school Mrs. Roberts was waiting at the door for Esther.

The moment she saw her she exclaimed, "Good news, and I've been waiting for it."

"Just a headache, mother, that's all," answered Esther, evading her mother's eyes and saying it that it would make her feel less
I'm afraid I'll dispise her by now. That's all. As if that were not enough.

For just as Grandmother only rocked back and forth and looked away, 

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and experience. That is, perhaps, so­

very little love we have, how very little real passion and strong love remains.

n: We face to face with Him and our heat and passion go, and what is really perma­

n: And then, I am persuaded, is one of the best ways of doing anything in the world. It is possible to be constantly speaking of Him, to be filled with enthusiasm as we talk about Him to others, and yet to be half-conscious that we are gos­

just as if you were the only thing among all creation; if we are ever to be full of deep, per­

ral, rational enthusiasm, we must know God. If we are ever to be filled with enthusiasm, we must know Him first.—Forbes Robinson.

A WISE GOOSE

The average goose is thought to be a very stupid creature, but perhaps this is so because the goose has been taught to do many things before it goes to school! Just think how very stupid you boys and girls would be if you were never taught how to say your A-B-C's! Just how clever a goose which have been taught to do things, however, and they do these things in a very clever way, so that makes me think if every goose had the chance of going to school, no one would ever call them stupid any more.

Just to show you how clever a goose can be if it is taught in the right way, I will tell you a story about a goose that went to school. It was not exactly the kind of a school that you boys and girls attend, but it was school for Geese, for it was the way in which the goose pupils had been taught to do something useful. This particular goose lived in a small pond near a little stream where it was not too cold.

When an old blind woman wanted to go to church, the goose had been taught to take her in her drum and lead her gently along the road to the door of the church. Then, when the old woman inside, the goose was taught to work the bell and to make all the birds in the church go into the church, so that the blind woman could come to be taken back to her home.

Once a gentleman said to the old woman's servant: "Thou mother come alone?" "Oh, no, sir," said the daughter, "we are not afraid, as this Christian Work.

THE GOSPEL OF HAPPINESS

A woman who had many sorrows and heavy burdens to bear, but who was noted for her cheerful disposition: "You know I have no money. I had nothing to give but myself; and so I made the resolution to look upon every one else with my troubles. I have laughed and joked when I could have been in tears, and I have thought of every misfortune. I have tried never to let anyone go from my presence without a smile, and I have always spoken to the most ugly, without any fear of being out­

The gospel of happiness is one which every one should lay to hear. Set out with the invincible determination that you will bear burdens and not impose them. Whether the sun shines or the rain falls, show a glad face to your neighbor. If you must fall in life's battle, you can at least fall with a smile on your face.—Wellpepping.
PENIEL UNIVERSITY

It has been my privilege to teach during the present school year in Peniel University. During a teaching career begun twenty-four years ago, I have not spent a more pleasant or pro-

fitable year. I have developed a new and strong appreciation for education not only in my own university, but in other institutions also. The school is a place where the spirit of God is fully realized, and the students are given every opportunity to manifest their love for Him.

The academic year at Peniel University will commence on May 18th, and will continue until June 30th. The institute will be held on the campus, with classes beginning at 9:00 A.M. and ending at 4:00 P.M. Each day will be devoted to the study of a particular subject, with the exception of Saturday, which will be a day of rest.

The instructors at Peniel University are all dedicated to the highest standards of scholarship, and are well-prepared to meet the demands of the modern college student. The faculty includes some of the finest educators in the country, and is continually seeking to improve its teaching methods and curriculum.

The Peniel University campus is located in a beautiful setting, with trees and gardens providing a peaceful and serene atmosphere for study and reflection. The campus is well-equipped with facilities for all academic and extracurricular activities, and the students are encouraged to make the most of these opportunities.

The cost of tuition for the academic year is $250 per semester, which includes instruction, room and board, and all other expenses. Scholarships and grants are available to qualified students, and financial aid is also offered to those who need it.

In conclusion, I am pleased to announce that the academic year at Peniel University promises to be a time of growth and development for all who enroll. I invite you to join us in this exciting and rewarding experience.

H. M. CHAMBERS, Pastor.
MISSIONARY NEWS AND ANNOUNCEMENTS

AFRICA

The Missionary Review of the World publishes a stirring appeal from Thomas Moody from the Baptist Mission on the Congo, in which the following appealing facts are presented with great force.

He says that "In the Belgian Congo there are vast fields of ten thousand square miles each without a single missionary. In the Sudan there are two hundred fields of ten thousand square miles each without a single missionary. In the whole of Africa there are 500 such fields without a single missionary."

He adds: "Look at what God has done! Stanley came out of the Congo thirty-four years ago. Today equatorial Africa is open. Twenty years ago there was not a church from Stanley Pool to the Falls, a thousand miles. Today there are mission stations with strong Christian churches. The country is going ahead by leaps and bounds. A single steamship carries more tonnage now than the whole Congo fleet twenty years ago. You will soon be able to go from the Congo capital to the Dominion of South Africa by railroad and steamboat. The Cape to Cairo Railroad has already reached two thousand miles from Cape Colony. Africa is wide open waiting for the men to enter."

Selected.

NEWS FROM AFRICA

It has been some time since you have heard from our missionaries in Africa. This has not been from lack of material, but owing to pressure of work at home and abroad.

We are glad to report that the work in Africa is being greatly blessed of the Lord in some that are finding rest and peace through Jesus Christ, their Savior, and not a few are inquiring the way of salvation.

Our missionaries in South Africa are laboring among that known as raw heathens, that is, those who have not yet heard of the Christ that can save them from their superstition, being idolaters and above all, their sins. Frequently in the visiting of the kraals, our missionaries tell them the truth and show them how, and when, and why, they them, they explain, "Why, I never heard that before."

One of the encouraging features is the work among the young. The Lord is mighty in saving souls, and to bring these things to pass, for it is natural for a heathen to steal as he sleeps, and to lie in the grass and say it is true here everywhere, that the grace of God is sufficient, and as they are taught to recognize the presence of God, and also to watch and pray, unwaveringly to believe in God through Jesus Christ, it is wonderful to behold the marvelous change in their whole lives.

"The mother of one of my boys of perhaps thirteen years, who has spent about two months in school and comes from a heathen kraal said the other day, 'O, my boy troubles me now. He is constantly talking to me concerning the Christ.' In visiting a heathen kraal this week where five of my boys came from, one of the women told me that her boys are constantly talking to her concerning the things of the Bible. It takes some time to get a hold of their Christianty. They sit as stunned by some awful news and their first expression is almost like one of his latest cry out, 'Oh, I have never heard this before.'

"One of the most remarkable things in regard to the heathenism is that they have no thought of denying the things of God." In closing, Miss Innis says, "I never felt more encouraged to press forward than at this moment. God is keeping me, soul and body."

H. F. REYNOLDS, Gen. Miss. Sec.

MISSIONARY ITEMS

In a letter just received at Missionary Headquarters from the Rev. J. J. Jacques, dated Calcutta, India, April 2nd, 1913, he says: "Sister Eaton and myself have just returned from the Garo work amongst the villages, and we had the joy of baptizing twenty-nine. We had a splendid meeting with them. At one service nineteen were seeking the Lord and since we have returned, we have received a letter saying that they also want to be baptized. "Sisters Mangum and Hargrove are doing splendid with the language, and Father and Sister Eaton are a great blessing and inspiration to the work. "Many thanks for your prayers and interest in this work."

ABILENE DISTRICT

District Missionary Treasurer's Report for Months of March and April

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Total: $60.00

Mrs. W. F. BURFORD, Dist. Miss. Treas.
The Work and the Workers

ANNOUNCEMENTS

IMPORTANT NOTICE

We would call special attention to correspondents with our foreign missionaries, that they put on envelopes the full amount of the postage, as it is much more when collected at destination and such a charge is a burdensome and unnecessary to our missionaries. It is usually five cents when paid in advance. They tell us that so many forget and only put on the two-cent stamp, live to double the charge, and that would not be much, but when there are many of this kind every week with their small pay it is a burden to them. P. F. BRESHEE.

ANNOUNCEMENT

Rev. J. J. Rye having resigned the office of district superintendent of the Clarksville District, Rev. J. A. Chasnait has been appointed to that office, his address is Chestnut Mount, Tenn.

H. F. REYNOLDS, General Superintendent.

NOTICE

The annual campmeeting of the Washington-Philadelphia District will be held at Twin Oaks, Pa., July 31 to August 10, 1913. The work will be District Superintendent H. G. Trumbauer and the pastors and evangelists of the district. The Pentecostal Praying Band, of Brooklyn, N. Y., will be present on Sunday, August 3rd. Other special workers announced later. Board for the season, $7.50; per week $1.50; per day, 80 cents. Tents 12x12 with board floor, $3.75. Twin Oaks is located on the R. & O. R. ten miles south of Philadelphia. The grove is a short distance from the railway station. For further information write Rev. H. G. Trumbauer, 145 D. St., E. W. Washington, D. C. or Rev. N. C. Wallen, 1917 W. Allegheny Ave., Philadelphia, Pa.

DISTRICT ASSEMBLY NOTICE

The Northwest District Assembly will be held at First Church, Portand, Ore., corner 7th and E Couch Sts., June 17th-22d. Let all church boards elect their delegates and notify D. L. Rice, district secretary, 11 E 9th street, in good season, for accommodation and entertainment. This will be the largest gathering we have had, and it will tax our folks at Portland to take care of us, on account of the many other occasions there, and we can not be sure of your entertainment without advance notice. We hope each church will have a fine representation, and all preachers, deacons and Sunday school superintendents should also be present. All persons expecting evangelistic mission must be recommended by their church board.

Del. WALLACE, Dist. Supt.

DISTRICT NEWS AND ANNOUNCEMENTS

PIONEERING IN KENTUCKY

We left Louisville on the 14th of April, by rail to Glasgow, one hundred miles distant, where we spent the night in the hospitalable home of Brother and Sister Watson. From there we took the bus to Parksville, a thriving little county seat, forty miles away, where we were met by Brother Ferguson, a good Nazarene, who drove us to his spacious country home just on the edge of town, where we were much refreshed. Early the next morning we were off on a fifteen mile drive through the hills for Whetstone church, arriving on the 16th. Pastor Wells and his people gave us a gracious welcome. We remained over Sunday, preaching twice daily, and three times on Sun- day. On Monday morning we drove fifteen miles further to Lacy's Chapel, remaining until Wednesday morning. Here we found a real host of Nazarenes, who welcomed any- thing for God. Brother Wells is also pastor of this church, and he is training them in the work. We should go. While there we got a new church enterprise under way. Brother George Lacy gave us the land, others gave timber, enough to complete the building, excepting the doors and windows, and the thirty-five dollar bills had already been subscribed. We expect to dedicate this building before the district assembly in November. We lost the sight ainsi put the church on a draft, payable to the bank, which brings is stirring the hearts of those long in the way to greater zeal and courage and usefulness. Third, it is binding our church throughout the world more closely together, keeping us in touch with each other and helping us to be neighbors rather than strangers. Others told of limited time for reading, because of the many duties which bring is stirring the hearts.

LOWELL, MASS.

* One of our recent Tuesday evening prayer meetings was devoted to the publication of the Pen- tecostal Church of the Nazarene. Re- alizing the value of our church organ, HERALD OF HOLINESS—the pastors felt that it would be profitable to have the church bear public testi- mony to the helpfulness of the paper. If any had anticipated a dry, un- interesting service, they must have been pleasantly surprised, for there was a great deal of enthusiasm. More than seventy-five peo- ple were present and nearly all tes- tified. There seemed to be three general lines of testimony—first, the paper is bringing truth to new con- verts in such clear, definite teaching that it is helping them to become intelligently established in holiness. Second, the full-filled meetings which it brings is stirring the hearts of those long in the way to greater zeal and courage and usefulness. Third, it is binding our church throughout the world more closely together, keeping us in touch with each other and helping us to be neighbors rather than strangers. Others told of limited time for reading, because of the many duties which

J. B. McBride in London, and all of these breth- ren have arranged for meetings on this district until the district assembly, June 17th-22d. We also have other evangelists booked for the same time.

The first annual campmeeting of the south- eastern Washington Nazarene churches will be held at Walla Walla, May 22d to Jun- e 1st. The work on this district is moving along general lines of testimony—first, the


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DELANCE WALLACE, Dist. Supt.

DISTRICT NEWS AND ANNOUNCEMENTS

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seeing that we need work like the Pentecostal Church of the Nazarene to take care of the work of holiness from town to town. In the town of Eldon, Iowa, and preached two nights with brother Behner and the little church which had both organized late and saw souls at the altar who professed to get victory. From Eldon I went to Cedar Rapids, Iowa, where I found an open door for a Nazarene church. Brother Roy was in the battle in the Light House Mission, but was confined to his bed the day I landed, and I took up the work and preached five times. I saw the tide of salvation rise, and a few souls were getting victories at almost every service. On Sunday, April 27th, we organized a nice class into the First Pentecostal Church of Cedar Rapids, Iowa, and they called Brother F. F. Horne as supply till they arrange for a pastor. He is a sanctified grocer, and comes from our Marshalltown church. Our tent meetings will soon begin, so let every one be ready for the battle, and by the grace of God we will make it hot for the devil in some places for the coming months. I close by giving my testimony. I am justified freely, sanctified wholly, happy, satisfied, truly satisfied and expect to be glorified soon, praise the Lord.

B. T. FLANERY, Dist. Supt.

GENERAL CHURCH NEWS

BAKERFIELD, CAL.

We are able to report victory in Bakersfield. Yesterday was a good day in our church. We had a good attendance at the Sunday school. The tent meeting was well attended at the morning service with quite a number of visitors. The young people had an excellent meeting, and the church was well filled in the evening. Two backsliders came to the altar and prayed through. We thank God and take courage. We have served this church as pastor for two years and have just received a call to a church where our daughter is teaching. While we regret to leave these pilgrims who have been so kind to us, we feel that the Lord would have pleased us to make the change.

C. W. WEITS, Pastor.

STAMFORD, CONN.

Our district superintendents was with us in an all-day meeting held here on April 22nd. The morning meeting was good, the afternoon meeting better, the evening meeting best. There was a precious altar service in which several declared the blessing of the altar, August 1st. One, bright young lady, said she was going to be one of us, come what may. She plays the piano and is a good singer, and will be a good help to us. Another lady asked to come in, laughed, and seemed to be so happy in her experience. Good times are in store for our church; quite a few new faces in our way.

S. C. INGERSOLL.

MANCHESTER, N. H.

Manchester church can report victory. Our annual business meeting was held Saturday night, April 24th. We have the reports given, showing a gain in the week-night services, which have doubled, also the Sunday morning services, which have increased from 90 to 110 members, with 65 unsaved people in our midst. Praise the Lord for His goodness in victories. We raised $800 more than last year, $390 of which we paid the mortgage this year. We are young, but are on the up-grade. A unanimous call to our pastor, Miss Eliza Jones, and her assistant, Miss Cora Knight, was made. She has been in the vineyard and harmony prevails and great things are ahead for this church.

FLORA PHINNEY.

PHILADELPHIA, PA.

The sixth annual district assembly of the Washington-Philadelphia District was held at the above named place, April 22d-27th. It was a time of victory and blessing from beginning to ending. The spiritual tide rose steadily throughout the assembly, and reached high waters at noon on Sunday night when billows of glory and holy joy swept over the people who shouted, sang, wept, marched, warned, and called on backsliders and yet utterly failed to express what they felt and enjoyed of the power and blessing of God. Our church here had been much in prayer for weeks before the assembly, and the assurance to God during the assembly was openly manifested to all who attended.

The various congregations of the district were well represented and hence the assembly was unusually large, yet free entertainment was provided for all the regular delegates as well as number of visitors, while the financial feature was cheerfully met without any embarrassing "begging." The business sessions were presided over by Dr. W. Wells who deserves credit for managing successfully a peculiarly difficult and trying meeting rendered so by problems hard to solve and disentangle. Yet our whole assembly rallied to support and uphold our beloved general superintendent in his administration. Rev. H. G. Trumbauer was chosen district superintendent and steps were taken to provide for his support while he shall devote his entire time to work on the district. Among the prominent visitors from the other districts we were pleased to welcome Rev. E. W. Ruth, C. J. Kinne, Will O. Jones, Evangelists J. F. Roberts and J. F. Gibson. We expect to hear of revivals and a general increase in interest in the churches of this district as a result of the inspiration and blessing received by the preachers and delegates of the Assembly. To God be all the praise.

J. T. MABURY, Pastor.

PROVIDENCE, R. I.

At our last all-day meeting two students from the Pentecostal Collegiate Institute, Jonas Robinson and Edward Marquand, were the visitors. Their messages were right from hearts that God had cleansed and filled, and seekers were waiting on the altar. Sunday, April 29th, Rev. E. E. Angell preached two very instructive sermons on "The Baptism with the Holy Ghost." A blessed altar service followed the sermon at the evening service. A. K. BRYANT, Pastor.

DE RIDDER, LA.

Meeting continues here this week. Great crowds; fine interest. A number of souls have been saved. We have been reaching great numbers this week. Some folks want a Nazarene Church.

T. C. LECKIE.

ST. JOSEPH, MO.

God is blessing the Pentecostal Church of the Nazarene at this place. Since we succeeded in getting a church building, and the coming of Rev. E. E. Putney to take charge, through the united efforts and prayers of pastor and people, the work has been steadily moving on. Five have recently united with the church. Two others have been received. Two have been saved. Some have pressed on, plunged into the fountain, and were sanctified. We feel greatly encouraged and believing for blessings in the near future.

FLORENCE HUSTON, Deaconess.

SHEPHERDSTOWN, W. VA.

From the West Point, N. Y., meeting we went to the Bedford Pentecostal Tabernacle in Brooklyn, where Brother F. E. Miller is pastor. We were there three Sundays; had been sanctified there once before; and had been saved, some sanctified. We had a week's meeting in "The Star of Hope Mission" with Mrs. J. F. Rogers; had a good meeting. There were elected for a meeting at Sayre, Pa. I was promised to attend our home camp at Pilot Point, Texas. So wife and her brother, John D. Neal, who were with us, went to Sayre, and I went to Texas. I met my brother, C. Edward, and wife and her sister in New York City, and we all went home together. The Lord certainly blessed us at Pilot Point.

The fire fell and many found God. I met my three preacher brothers, also father and mother and hosts of other preachers and workers. Wife started the meeting at Sayre, and the revival came. I had to leave Pilot Point before the meeting closed, and went to the meeting at Sayre. We are in the First M. E. Church, where there are some truly sanctified saints. We are expecting a great harvest this year. May God grant the Pentecostal Church of the Nazarene, Saratoga Springs, N. Y. The Herald of Holiness is a most excellent paper.

JOHN F. ROBERTS and WIFE.

Home address, Pilot Point, Texas.

OXFORD, NOVA SCOTIA

We came here to the Pentecostal Church of the Nazarene the 12th of last October to assist Sister Hattie Adams in special services. God wonderfully blessed us for a month, after which the church called me to supply as pastor until the assembly that meets in Haverhill, Mass., the 7th of May. This has been my first pastorate. The dear Lord has stood by me and so have the people. I shall never forget the little church and the people in Oxford. I do pray the Lord will bless and prosper our work, and in His vineyard to win souls for His glory,

S. M. SHEDD.

WHISTSTONE AND LACY'S CHAPEL, KY.

God is blessing us with good effects at these places. We are making preparations to build a new church at Lacy's Chapel. Rev. Howard Eckel, district superintendent, has just left us. His presence and interest with the brethren and Christians and convicting to sinners. We are determined to march under the banner of the Pentecostal Church of the Nazarene until we sweep this country for holiness.

L. T. WELLS, Pastor.

PORTLAND, ORE.

The meeting in our First Nazarene Church has been very encouraging. The work was one of power, life and salvation. The work was clear, thorough and definite; to our living, conquering Christ be all the glory. The last service of the meeting will last a long time, but sweet, unceasing and full of the presence of God. We shall never forget the displays of divine power. Mothers, fathers and family are great and open doors many for our work. Many souls will not find an entrance into the city of the skies because of this meeting. There were some marvelous cases here this week, and I pray that they will live a long time to find a better, deeper, sweeter spirit than that of the pastor, Rev. C. Howard Davis. May God richly bless him. Our First General Superintendent, Miss Jones, was some of the cream of the earth; it is an inspiration to get to look into their shining faces. They prayed, sang, shouted and worked hard, and God gave the increase. All the evangelists who have been entertained in the Lune home know that we had the best to be had. May our Heavenly Father bless his brother and Sister Lune. We had Evangelists Harry J. Elliott and Aug. N. Nilson with us part of the time. Both are men of God and know how to lift in a meeting. These have been a great blessing to us. We had a good time with us one night. They attended the funeral of our beloved Brother Fillmore Tanner, at Sellwood Church, and stopped in our night services. They came to Portland to help us get souls through. God is blessing the work and workers in the northwest. The works are great and the needs are great. We needed more preachers and workers. We began with Brother Smith at Condon last night, and we hope to see a revival here. We began at Brentwood with our pastor, Rev. L. E. Moore, then to Madras with Rev. Isaac Putnam, of the M. E. Church.

J. R. McBride, Evangelist.

SHREVEPORT, LA.

The Lord has been giving victory in the Pentecostal Church of the Nazarene work here since last we made a report. There is nothing like waiting on the Lord if folks desire to "mount up on wings as eagles." Yesterday,
the 25th, penitents were at the altar for pardon or sanctification. While we intend doing all in our power to encourage souls to believe God, yet, by His help, we propose to let seekers pray through this New Testament time way, until the flood-time of God's love and glory floods their souls, causing them to come forth with a shining face and readiness to obey or submit to His grace. In heaven it is "qualitatively rather than quantity" that counts, and so it shall be with us here in Shreveport. Our Sunday school is getting better every Sunday. And we are encouraging the children to bring their religious activity with all the power there is at our command. Yours for a clean life and fire-baptized efforts.

W. EVANS BURNETT, Pastor.

CUCAMONGA, CAL.

The good Lord is blessing us with a mighty spirit of prevailing prayer. Sabbath morning, April 15th, we had a church service, a church organized and house built. It was one of the Independent Holiness churches, until the union of the churches. They have been blessed with pastors such as Brothers L. C. Cox, B. H. Findlay, and now they have Brother J. L. Cox, a young man deeply consecrated, and with a prospect of a fine future before him. He has the right spirit, and the church is moving nicely under his wise administration. There are a number of nice people at Malden who have held on to God and know how to pray down the power. Our meeting resulted in the salvation or sanctification of about twenty souls, some of whom joined the Nazarene Church. The Pentecostal band, a branch of the church, met in the opening days of a meeting in the M. E. Church, South, in Pearson, Ga. The crowds were very large, conviction deep and we look for a great spiritual awakening.

J. E. BATES.

SALLISAW, OKLA.

The meeting here under a large gospel tent in the heart of the city, starts off well. This is the second day of the meeting. The saints are praying. Sinners are seeking God; the Lord is pleased with His people.

MALDEN, MO.

Just closed a great meeting here with Brother J. L. Cox, our Pastor. Some great preaching and many souls found God either for pardon or purity. The church was built up spiritually, and the cause of holiness took a look forward. We are looking up at Malden.

J. L. COX, Pastor.

WALLA WALLA, WASH.

Those are the greatest days the Walla Walla church has ever known. The revival spirit continues. Altars are filled with seekers every Sunday, and many new people are coming to the church, and finding the Lord. Our weekly prayer meetings are times of getting hold of God, and taking root in the things of God. Our Sunday evening attendance is steadily increasing. We are planning for one of the greatest assemblies ever held at our camp meeting at that of May, with Brother Shepherd as evangelists and Brothers Matthews and Lewis singers.

ADA IRVIN, Deaconess.

Sixth Annual Assembly of the New York District

The sixth annual assembly of the New York District met in the Utica Avenue Church, Utica, N. Y., April 29th to May 4th. Under most auspicious weather, and the blessing and presence of God, the meeting was held, and from time to time during the sessions were held, as in the regular devotional meetings, waves of glory and power swept the audience, attuning the heart strings of the saints to manifestations of prayer and praise to Almighty God. To the hardworking pastor, to the new members of the assembly, to the lay members, it was a season of sweet communion and fellowship long to be remembered.

Under the providence of God it was our privilege to have as our presiding officer, General Superintendent, Rev. C. J. Kinne, a man of wide experience, and a great love of God, and the work to which he had devoted his life and labors in the cause of the Lord. Brother Kinne, with his usual ability, conducted the meeting in a way that was acceptable to the assembly and steps taken to carry out the recommendations.

The special order of Thursday morning was the presiding officer's support, and a discussion at length of the report of J. A. Ward, which showed how inadvisably he had labored on the district during the past year, also the encouraging outlook for an extension of the work of God in our district, and new churches during the coming year. Communications were also read containing words of greeting to Bloom and Kinnell, D. in the University of Peniel, Texas, and F. A. Gray, Harrisburg, Pa. The secretary of the assembly was ordered to express to these brethren our appreciation.

Brother Knapp was transferred to the Washington-Philadelphia District. Brother and Sister Kidd, of New Mexico, who have come to work among us, were introduced and addressed the assembly. Greetings were sent to W. H. Hoople, who was absent from the assembly. Rev. J. A. Ward was unanimously re-elected District Superintendent to complete his term. After the election Brother and Sister Ward were called to the platform, and after addressing the assembly, a hearty welcome and greeting was given to them as new members of our assembly, as they filed past them and shook their hands and expressed to them words of appreciation and co-operation during the year. The meeting was adjourned.

It proved to be one of the sweetest fellowship services in which it was our privilege to participate, and the meeting was there pouring out upon us sweet incense from the Lord. The following elders had their orders recognized by the assembly: Rev. E. T. French, Rev. C. E. E. Agnew, Rev. E. J. Erwin, Rev. J. R. Mcgill, Rev. A. F. Reynolds, Rev. W. A. Phillips.

At the afternoon session the committee on publication reported strongly recommending the church to stand by our church paper, and to encourage our own publication. This had occurred the announcement of our publication interests. This work was represented by C. J. Kinne, agent from our publishing house. He gave an account of our work and the house and of the work done during the year, and set forth the great opportunities before this department of church work, also the need for the work at this time. He especially emphasized the advantages to pastors and churches in circulating the Herald of Holiness. The address has this to say with great interest, as Brother Kinne spoke from experience, being so vitally connected with the work of church publications, and no doubt will do much toward placing a proper value on the work of such a nature before our people by an enlarged circulation of the Herald of Holiness, and an increased patronage of the book concern.

At the testimony meeting was held after which Rev. E. J. Marvin preached. The missionary was called for on the afternoon of May 3rd, Saturday afternoon, when General Superintendent Reynolds of Philadelphia, became one of the speakers. The Pentecostal band, of Utica Avenue Church, led the street march and had charge of the night meeting. The preaching was characterized by richly blessed of God. After a communion service led by the young people of the church, the meeting was held.

General Superintendent Reynolds preached a strong sermon on "Giving and Receiving," which was received with great interest. Brother J. L. Cox, of Livingston, F. H. Nell and L. D. Keeler were ordained elders. In the evening, after a devotion service led by the young people of the church, the assembly was dismissed.

D. GRANT CHRISTIAN.
PROVIDENCE, R. I.
This has been a good week for the Church of Emmanuel. God has been with us in power in all our services! There were seekers and finders at the morning and night services of the Sabbath. It was the same with the ladies. Mrs. Broderick and Mrs. F. C. Bailey, better known as "Shang Bailey," who passed away last week, was buried last Sunday morning. We were crowded in our church at 9 o'clock. For some reason Brother Bailey had been under a cloud for some months past, but a few days before he died he was so full of joy that he shouted and laughed and praised God that he was ready to go. He lingered a few days on his sick-bed and then went home to be with Jesus, his family and friends immediately. The last Sunday of the church auditorium was crowded to see the last remains of the man whom God saved from sin and shame to a life of righteousness, and true holiness. It was a great funeral in many ways. On Monday night, holiness meeting, the God of battles was again with us. Men and women were at the altar till nearly eleven o'clock. Oh, what a time! How the seekers went down crying before God, until they got through! There were nearly a dozen converts, and many of us stood up and sung, brothers and sisters shouted and laughed and sang, and marched around praising God. Oh, what a sight! We were so full of our God that the end was not yet. Keep on believing!

JOHN NORBERRY.

THE PILOT POINT CONVENTION
The second annual holiness convention closed at this little city, the past Sabbath, where many converts were received, and many were saved. Many preachers and leaders evangelists of our church and country were here to shout the battle on. The work and workers of Pilot Point have attended many conventions and assemblies and associations in the years gone by, but for power, unity, progress and displays of divine spirit, the0re was witnessed such manifestations and visitation of God as were realized here. The attendance was large, and from various distances of the lands. Many preachers and leading evangelists of our church and country were here to shout the battle on. The associate blessings and effects were beautiful and profitable. The devotional features were inspiring, refreshing and developing to soul and spirit, while the evangelistic services were glorious and decisive. Souls were saved and sanctified and the saints lifted to more exalted planes in divine things. One remarked while in our town that we should not look to or lean upon the holiness folks, but should rely on God, that he will fall on their programs and carry on a certain line of work. Not so with us. The holiness folks are ours, their life, labors, doctrine and interests and conflicts and victories are ours; their God is ours. Where they are buried we wish to be; where they spend eternity we wish to be; their God is ours and ever shall be. Rest Cottage's tenth anniversary was celebrated on Thursday, April 24, 1913, amid great grace, glory and power. Rev. J. M. Ellis, our able district superintendent of Abilene District, brought the anniversary message, and it was a masterly one. The writer raised, in a few minutes, in cash and pledges, for this great institution, $600. We have given Rest Cottage a history well-nigh unequalled in the annals of rescue homes of our day. The Pentecostal Messenger, the local and district holiness paper, was made the official organ of Rest Cottage Association and all present were united in this step. The last Sunday of the convention more than $460 was raised to erect a large wooden tabernacle on the historic grounds where the great general assembly of 1908 convened, for conventions, campmeetings and assemblies. The weather was very pleasant and the會 were never in a better condition to promote holiness and make advancements on every line than now. Great plans are being laid and made for the title. On April 14, in Pilot Point, Texas, if our Lord tarries.

ALLIE IRICK.

FIRST CHURCH, LOS ANGELES
First Church is marching steadily forward. There is much to encourage, and very little if anything to discourage. The whole church seems to be aggressive. The Sabbath school is flourishing, 444 scholars being present last Sabbath. The young people are especially prosperous. Their meetings are full of fire and liberty. We are getting a very fine study of young men and young women. The choir is great. About sixty voices and all enthusiastic, and very regular in attendance. E. F. Wilke is the conductor. We are forming a fine school orchestra that promises to furnish excellent music.

Each Sabbath witnesses a good degree of salvation. Last Sabbath, April 27th, we observed our quarterly communion. It was marked for deep heart-searching and spiritual fervor. With the individual communion cups were passed about 450 in little less than an hour. Amidst shouts and hallelujahs the spiritual tide kept rising; a tall was made for mourners, so the people filled the last table, and two persons immediately responded. It was a happy scene, and not soon to be forgotten. At night the pastor, Brother Cornell, preached on the "Devil," to a large audience, and two men responded to the altar call. Brother Hinckman led the afternoon meeting, and one man was converted. Three persons were seekers at the Tuesday holiness meeting. So, that almost every service persons seek and find salvation.

"Sunday, May 5th, Victory Day," the anniversary of a marvelous outpouring of the Holy Spirit many years ago. Rev. C. H. Babcock will preach the Victory Day sermon, providing his strength is sufficient. May 9th to 12th is "Nazarene Visiting Week." It is hoped that our people will make 10,000 calls that week and leave our literature. May 12th is another special day commemorating "The Pentecost," or fifty days after Easter. Beginning May 11th, Brother Cornell will preach four special Sabbath morning sermons as follows: May 11th, "The Christian's Passion for a Lost World;" May 15th, "Advance in righteousness;" May 25th, "The Supreme Duty of Sonship;" June 1st, "The Great Central Doctrine of the New Testament." The evening services will be evangelical with a great song service led by the choir and music. We are surely anticipating a wonderful time.

GEORGETOWN, ILL.
The church here is making steady progress, and the blessing of the Lord is upon us. There is a gradual increase in all departments of the work. We may not boast of great things, but we are advancing forward with the power of the Holy Ghost. The foundation is being laid here sure and strong, and the Lord is giving us a church that we feel sure the gates of hell shall not prevail against. By the help of God, we expect to keep this church that will hold high the banner of holiness, and stand until Jesus comes.

J. F. HARVEY.

LUBBOCK, TEXAS
We are moving on nicely with our work at Lubbock and Plainview. Our crowds are good and attentive. Our people are true and faithful. I have never served a better people. They love God and are true to His cause and as a natural result they love and appreciate their pastor and do not fail to look after his financial interests. We have a good live Sunday school at both places. Our prayer meetings are well attended. We are praying and expecting the good Lord to do great things for us during the rest of the year. For us. T. C. EASON.

CORCORAN, CAL.
The meeting which opened in Corcoran, Cal., March 9th, and closed March 25th under Evangelist Fred St. Clair, was reported some time ago by Brother St. Clair. A tremendous impression was made upon some hearts during this meeting. The anointing was upon the evangelist and the truth did holy execution. The conviction was deep and the seeking intense. Some precious results were reached. The impolite praying, Holy Ghost preaching and Spirit of self-denial so conspicuous in the ministry of Fred St. Clair surely adorn the gospel of our precious Lord. May much grace and glory continue with this holy messenger.

RICHARD B. COONS.

CONCORD, N. H.
We are praying God for answering prayer in the salvation of souls in our mission at Concord. Several precious souls have prayed through within the past week and we are praying for a gracious outpouring of the Holy Ghost to convict and convert many needy souls. Our leaders, Miss Judrey and Miss Knight, pastors of the Manchester church, have decided to keep the Concord Mission for another year. God is blessing in a wonderful way and we are looking for glorious victory the coming year.

SOUTHERN CALIFORNIA
We send greetings and congratulations to the Publishing House of the Pentecostal Church of the Nazarene. We congratulate you on the first annual number of the Herald of Holiness, of the Nazarene publishing house. The foundation is laid here sure and strong, and the Lord is giving us a church that we feel sure the gates of hell shall not prevail against. By the help of God, we expect to keep this church that will hold high the banner of holiness, and stand until Jesus comes.

J. F. HARVEY.

PUBLISHING HOUSE OF THE PENTECOSTAL CHURCH OF THE NAZARENE
2109 Troost Avenue
C. J. KINSEY, Agent
KANSAS CITY, MISSOURI
may be accomplished, when the Publishing House is fully equipped and supplied with sufficient capital. All of which must soon be done; for this is the divinely appointed agency, for which the human agencies and instrumentalities must take the fullest provision. We are glad to be able to assure you that this west coast thrills with the greatest loyalty to the church and its cause, including the help of excellent evangelists who have wrought mightily and are not always at band. It has seemingly been as twice-repeated dream, that told of the years the human agencies and instrumentalities which work out success must make the fullest provision.

Leadership
Perhaps the first and most important among the human agencies and instrumentalities which work out success is effective leadership. When Joseph had interpreted to Pharaoh his twice-repeated dream, that told of the years of plenty to be succeeded by the terrible years of famine, he added this word of advice: "Now therefore let Pharaoh look out a man. A great work was about to be done, and the thing was to find "a man." That is always first. Ideal men are not always at hand. It has seemingly been necessary for the Lord to use agencies far from ideal, and sometimes to take instruments instead of agencies and use them for the time. At times the way has had to be prepared and men specially raised up and prepared. This is especially evident in the case of such men as Moses, Isaiah, Paul, Luther and John Wesley. The Lord has been very gracious to us in the leaders He has given us in these parts. When two years ago the very same evidence that Rev. J. W. Goodwin, who was serving as district superintendent with such great success, must, for a time, go into the service of the Nazarene Church, it was a question who could take his place. Rev. W. C. Wilson was elected. He was a man who among us had teaching ability and facilities. When we came to the call of the district he stepped forward and took the work. He has shown himself peculiarly qualified for the difficult work of this position. Full of the grace of God, full of the reality and of the grand spiritual gift, he has shown fine ability as an adjuster and molder of the work. A man worthy of confidence, he inspires it in others, and people readily yield to his counsel and guidance, and being a good judge of men and quick to discern the needs of a church or community, he has the work well in hand, and the impulse to lead it on. The arrangements for the coming year are mostly and satisfactorily made, with an outlook of great expectancy.

Superintendents' Directory

GENERAL MISSIONARY BOARD OFFICERS

President—Rev. Wm. Howard Hoople 271 Brooklyn Ave., Brooklyn, N.Y.

Vice-President—Rev. C. B. Jernigan 1438 Second Ave., New York

General Secretary—Rev. H. F. Reynolds 2152 E. 26th St., Kansas City, Mo.

Recording Secretary—Rev. Herbert Hunt 520 W. St. Mary's Pk., Chicago, Ill.

General Treasurer—Elmer C. Anderson 4362 E. 26th St., Kansas City, Mo.

DISTRICT MISSIONARY TREASURERS AND ADDRESSES

Arizona—Mrs. W. F. Snyder, Hamlin, Tex.

Arkansas—Mrs. Hattie Lancaster, Box 211, Arkadelphia, Ark.

California—Mrs. C. C. Gotham, 130 W. California St., Los Angeles, Cal.

Colorado—Mrs. W. M. Irwin, Surrey, Colo.

Dakotas—Mrs. C. E. Doremelt, Pointed, Texas

District Assembly Plan—R. E. Spalding, Colorado

Florida—Mrs. H. A. Reynolds, 132 S. Main St., New Port, Fla.

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Indiana—Mrs. W. C. Grohler, 802 N Jefferson St., Ottumwa, Iowa

Kansas—Mrs. C. H. Cantwell, Garden City, Kan.

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Missouri—Mrs. M. C. Kittrell, Ellington, Mo.


New England Mission—Mrs. E. C. Doremelt, Pointed, Texas

New York—Rev. C. E. Doremelt, Pointed, Texas

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Pittsburgh—Mrs. G. W. Stone, 21 Central Ave., Pittsburgh

San Francisco—Mrs. Mary B. Macon, 1323 E. Forty-fifth St., Oakland, Cal.

Southern States—Mrs. C. M. Ogle, 506 Idaho St., Los Angeles, Cal.

Southeastern—Mrs. H. F. Eads, Box 52, Adair, Georgia

Southeastern—Mrs. C. McGowan, 505 Indiana Ave., May 10-11

Washington—Miss H. N. Haines, 49 E. 12th St., Washington

HERALD OF HOLINESS

PAGE SIXTEEN

P. F. Brieser

Los Angeles, Cal.

Superintendents' Directory

GENERAL SUPERINTENDENTS

P. F. Brieser

Los Angeles, Cal.

Stockton, Cal., San Francisco District Assembly...May 21-25

University, Los Angeles, California District Assembly...May 25-26

Okla., F. D. No. 4

New York City, N. Y., Corner 22nd St. and 8th Ave, May 17-19

Salt Lake City, Utah, May 20-21

Columbus, Ohio, May 21-22

H. F. REYNOLDS, Oklahoma City, Okla.

Kansas City, Kan., Kansas District Assembly...November 5-7

Kansas City, Mo., Kansas District Assembly...November 6-13

New York, N. Y., District Assembly...October 19-22

New York, N. Y., District Assembly...October 25-28

Troy, Ohio, May 24-25

Glennon, Cal.

E. F. Walker

Glennon, Cal.

Colorado Springs, Colo., Colorado District Assembly, May 14-15

Portland, Ore., Northwest District Assembly, May 22-26

Boise, Idaho, Idaho District Assembly, June 2-6

SEATTLE, Wash., Pacific District Assembly, June 12-18

Seattle, Wash., Pacific District Assembly, June 12-16

Portland, Ore., District Assembly...June 20-23

Coastal Empire...June 12-14

Portland, Ore., District Assembly...June 20-23

Coastal Empire...June 12-16

Galesburg, Mich., Columbia District...February 22-23

Cleveland, Ohio, District...August 17-18

Alaska District Assembly, September 20-23

General Conference...August 17-20

Alaska District Assembly, September 20-23

General Conference...August 17-20

The first session in connection with each such assembly will begin the Sunday night 7:30 o'clock. Let all the members of the assembly plan to be present the first service.

DISTRICT SUPERINTENDENTS

ABILEN

I. R. HUGHES

Box 175, Hamlin, Texas

ALASKA

G. E. WADDIE

Box 245, Bode, Ark.

ALBERTA (CANADA) MISSION

W. H. TILK

Boone 413 Graila St., Calgary, Alberta

ARIZONA

C. H. LANCASTER

Jarup, Ariz., May 18-21

KANSAS

J. I. HUBBARD

Thackston, Miss., July 8-15

CHICAGO

R. D. NO. 8

J. E. Hillman

505 Indiana Ave., May 10-11

SOUTHEASTERN

W. H. HANSON

Gotebo, Okla.

SOUTHERN TERRITORY

S. W. MCGOWAN

P. D. No. 2, Santa Fe, N. M.

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H. G. TRUMBULL, 145 D. S. E., Washington, D. C.