EDITORIAL

"THE NEED OF GOD"

A n editorial on the above subject, in a recent issue of the Youth's Companion, was very strong and striking, especially coming from a paper not profoundly Christian or ecclesiastical. It is quoted in full in the "Editor's Survey" department. The writer sees clearly the rock on which our country threatens to split unless there is a manifest change in the recognition of and obedience to God. This vision is growing in the ranks of the laity. Any thoughtful man can see the truth of the position taken by the editor of the Companion. No nation is made durably strong simply by navies, armies, schools, great business and kindred forms of power. After all, true strength is in recognition of and obedience to God. Any policy short of this is partial, limited, fragmentary, and can bring only ephemeral and partial success or prosperity. The broader vision which takes in the authority of God and compliance with the great, fundamental principles of His kingdom, as well as up-to-date business sagacity and methods and enterprise, is the basis which alone will secure permanency to the institutions of any people. Our great America has veered very far from this plane. Commercialism is the rage. Our people are money-mad. Business—rapid, rushing, delirious business—is the solitary thought and aim of the people. These material methods of the church do not commend their number and activity is sadly in proof of the distance the church is from the plane. Such is too often the case.

Some are pitiable condition of materialism and worldliness, especially coming from the laity. Commercialism is the rage. The same laxity that finds itself in the laity is invading the ranks of the clergy. The preacher's sermon and prayer, and the very prayer of the preacher is a fact.

Mammon is the God people are taught to worship now. Success is the goal sought to be reached, and any methods are justifiable with too many which will secure the end of success. Seek ye first the goal of success, and if gained nothing else will ye need. Such is too generally the policy and the creed and the practice of the masses today. God has been put out of His universe and the rival, Mammon, placed on His throne, and before this false god men and women debase themselves by bowing and worshiping. The same laxity and degradation pervade the domestic and social life. The very recklessness of many of the popular amusements of society, and the very attire allowed and endorsed by mothers in the home, are of a piece with this worship of success. The girls must succeed in society even if at the cost of every noble instinct of modesty and refinement, and the young must be entertained although at the sacrifice of every ideal and instinct of higher manhood and noble sentiment. With all our boasted achievements it is undeniable that our homes and our young people are dangling on the verge of moral catastrophe and wreck with just enough of actual wrecks from time to time to render unpardonable the blindness of parents and pastors who refuse to see what alarms and astounds every observant and thoughtful student of the times.

It is time there was an awakening. God must be re-enthroned. God must be brought back to America. God must come back to His own. There must be general confession and turning back to God. Every institution essential to our nation's perpetuity and success is imperiled. Some are lost, perhaps beyond recovery. Action prompt and persistent is needed to save what is not wrecked. Every patriot has a distinct call to the rescue. Let there be a general and brave response. Every evangelical minister and church has a similar call. To the rescue, ye sons and daughters of the Lord!!

THE UNRECOGNIZED POWER

We are very sure that preachers' wives have never, as a rule, been accorded the credit due them for the marvelous work they accomplish in parsonage and home, and the silent but tremendous influence they exert in so many ways in aid of their husbands' achievements. A mistake in matrimony is more fatal in a minister's life than in that of any other man in the world, and, conversely, a proper or happy marriage in the case of a minister is capable of contributing a deeper and broader influence in the world's well than a fortunate marriage of a man in any other calling in life. While this is true, it remains a fact that, as the most potent forces in nature are secret, so this most potent spiritual influence of a faithful preacher's wife in the parsonage home is silent, unknown and unrecognized to a very large degree.

The home is the retreat whither the preacher resorts for rest, recuperation of wasted force, and renewal of energy for the multifarious and perplexing duties and problems of his high and holy calling. Everything, therefore, depends upon the atmosphere of the home. The home on the human side and prayer on the divine side are the two wings of the preacher's flight to the reservoir of infinite succor and divine rehabilitation. How important that the atmosphere of the home correspond with the quietness, calm, holy peace and restfulness which characterize the spirit of true prayer. By daily resort to the potency of prayer in a sacred retreat so congenial and friendly and helpful for its exercise as such a home can be made, the preacher can be kept nerved and equipped for the unending perplexities and difficulties of his work.

The next of all critics of the preacher's sermons and pastoral work is his faithful and intelligent wife. She is an honest and a profoundly and personally interested critic. Many a man owes a large and unknown sum for his success in the ministry to such faithful, critical helpfulness of a loving, intelligent wife.

The wife's position is a more trying one, requiring far more patience and persevering heroism than that even of the preacher. His contact with the public, the excitement of his open contact with men and things, and his recognized leadership in all matters ecclesiastical, make his position one greatly interesting and exciting and less trying than that of his wife,
whose position and influence are silent and unseen. For this and other reasons every trial that comes to the preacher, every blow that reaches him falls upon his devoted wife more heavily than upon him, because she lacks the companionship of kindred spirits and the sustaining support of approving friends which always surround the preacher so helpfully in such times of stress.

In the case of men thrust into unusually conspicuous positions of leadership in great ecclesiastical or social reforms marked by sharp contests, acrimonious controversies, and nerve-racking conflicts, the opportunities and responsibilities of the wives are even more marked and influential. A striking illustration might be found in the case of the wife of Noah. Few men have had longer tests and more exasperating ordeals through to which to pass than this old servant of God. Through the long years of his faithful but fruitless preaching doubtless he received mockings and cruel tauntings from the giddy and heedless multitude. How many hard, unjust, and cruel things must have been said about the old veteran, and yet every syllable of it fell on his devoted wife’s ears and heart: with depressing force. While Noah, year after year, was showing his majestic faith by his persevering work amid the satire and scorn of the unbelieving crowd, his faithful spouse patient and uncomplainingly sat in the quiet of her home, exercising that sublime patience which is the very soul of heroic strength. We sometimes wonder if Noah could have stood the test and persevered through the long and trying years with his mighty task if he had not been blessed with this sweet refuge in his home from the surrounding scorn and unbelief and wick edness.

The wives who have stood faithfully by their husbands in the stress and strain of great crises have been many. The frail little heroines of the quiet homes, unknown, unsung, and unhonored, who have patiently and perseveringly sustained and upheld heroic husbands amid the blaze and excitement of great world-conflicts, mighty revolutions, or destiny-making crises, have graced the annals of history in all the past. Never, perhaps, has there been one who stood true and faithful for so very long a time patiently and silently waiting with sublime faith for results, as the wife of this great patriarch. Faithful simply in the humble but sublime place of wife and mother; honoring, obeying, and encouraging her sorely tried husband; training her sons to fidelity and trust and patience; this woman, heroic in her endurance, in her quiet, unharmed fortitude, in her matchless ability to stand and wait God’s will and please and sublime believe against all the people and all the signs and appearances and apparent facts to the contrary—this wife is a sublime spectacle, a noble example for all the ages, a heroine of the heroines. In justice and with pleasure we unhesitatingly declare that her descendants are still with us, and we believe will continue in the ages to come to bless the church and the world with their holy influence and angelic qualities of sweetness, gentleness, and self-denying love.

**HOW TO MEET THE WORLD’S SPIRIT**

The marvelous increase of the rush of business, the din and whirl of pleasure-seeking, and the disregard of God and sacred things which characterize this age, puts before God’s people a difficult problem, unless they stick close to New Testament methods and teaching. It is wide of the mark to meet the world with the world’s methods. It is a mistake to lower our standard or method to meet the world’s opposition. The devil will beat us at that game. There is only one sovereign way to meet the world’s indifference or opposition or extreme commercialism, and that is by the route of prayer.

All the world’s saints and reformers who have led the way out of formalism and difficulties extreme have been men and women noted for being much alone with God. Luther was a great prayer. He was much on his knees. He tells us that the Reformation was born in prayer. He constantly insisted on his students spending much time in prayer. John Wesley was a man of prayer, and urged it upon his followers. These great reformations were the result of great wrestlings in prayer. God heard the agonizing cry of His child over the awful condition, and sent help from on high, and there was double strength given His servants, and they became mighty in His hand in turning back the tide of worldliness and formalism, and ushering in great revival waves of saving power.

If there was ever a time when we needed much praying it is the present. The enemy has come in like a flood. There are enemies without and enemies within, and together they are seeking the overthrow of the ark. This is a time for unusual prayer—persistent, united, public, secret—by each and by all. The church through all the ages has been greatest when she has been most distinguished for her praying members. The spirit of evangelism will rise no higher and reach no lower in the needs of humanity than the prayers of the Christians. The measure and intensity and extent of evangelistic fervor and success will be determined alone by the amount of earnest, soul-traveling prayer the church invests.

The Christian history in all ages teems with lessons illustrative and evidential of the positions herein assumed. The very birth of the Christian religion itself was in prayer. Its blessed Founder spent forty days in solitary prayer before He felt ready or was esteemed ready by the Father to enter upon His great remedial work, and from that entrance His time was as much spent in prayer as in service. Fresh from His gracious meeting with God in personal saving power, Paul went into the wilderness for the strengthening and illuminating help of secret prayer. The very first meetings recorded of the early church were prayer meetings, and this was the strength and glory of the apostolic church. All the great revivals which have marked and blessed the church adown her history were born literally out of the agony of great and conquering prayer. In every individual Christian’s experience the epochs passed, the advance degrees made, the uplifts received, the victories achieved, the special endowments of power conferred, all these were marked by earnest prayer, and came in answer to it.

Prayer is the royal road of victory for the church, for the individual, for all. Prayer is the warp and woof of Christian character, the soul of Christian energy, the secret of successful Christian service, the measure of power, the source of comfort to the soul of Christ’s children. The church through all the ages teems with lessons of the power of prayer.

It is claimed that there is more religion outside of the church today than ever before. If the contention be true and intended as a slur on the church, it misses the mark. The church alone is to be credited as the instrumentality by which this spread of religion has occurred.
THE BRIDGE BUILDER

An old man going a long highway. Counted on his fingers, as he went along, To a chasm deep and wide and wide. The old man crossed the chasm dizzily, The solemn stream had no fear for him; He turned and waved his finger in the side. And built a bridge to span the tide.

"Old man," said a fellow pilgrim near. "What are you doing, building a bridge here?"
Your journey will end with the ending day, You never ascend above the earth, With you've escaped the chasm, deep and wide. Why are you using stones on this cliff this evening?

The builder lifted his old gray head: "Good friend, in the path I have come," he said, "I am building a bridge for the next generation."
A youth whose feet must pass this way. This chasm that has been an enigma to me. To that fair-haired youth may a gift fall; I leave the building both stately and strong. Good friend, I am building this bridge for him!

JIMMIE BLAIR

THE Word comforting in DEATH

The power of the Word is something we love to ponder. Whenever given this precious Word illumines, comforts, and saves by its mighty power. Numberless are the instances where this Word, by a single passage, has clutched the memory and conscience and held on until light, peace, and joy came in saving power. Sometimes in a letter written, some passage referred to is pondered until this blessed result follows. Sometimes a passage read on a motto, or on a sign, or elsewhere gets into the mind with a power and influence that remains until salvation follows. This is so wonderfully true of the Word. This Word is "quick and powerful." It is a living Word, and made powerful for the saving of the people. An exchange gives an incident of this saving and comforting power of the Word:

Jimmie Blair was a little boy. As he lay very sick his pastor came to see him. But find- ing the child was very weak, seated himself for a short time quietly at his bedside. Before departing, however, he gave the child a verse of five words, a word for each finger on one hand. The sick boy counted over the words on his five pale fingers.—"The Lord is my Shepherd." "And 'my' is the best of the five," said the child. Two days later Jimmie visited with his pastor to that same house. At the door the sorrowing mother met the pastor. "It is all over," she said. "My Jimmie is dead." But come and see him." And she led the way into the darkened room. Very thin and white was the little face, very sweet and peaceful the countenance of the little sleeper. Then the mother drew down the coverlet and said, "That's the best." The little hands were crossed and on the fourth knuckle of the left hand rested still a finger of the right. In silence that life had sped with a single passage, from the moment this word was spoken.

We have churches, you protest. So we have. But there are some who do not go to them, and not all of those who do go, listen. And what is far more important, in most cases God is left in the church. Who names His Name in the rush of business or in the tumult of pleasure? How many of us—writer, lawyer, doctor, brok­er, politician, or club-woman—connect the thought of Him with any absorbing interest of our lives?

There are various reasons for this. One is the real decay of belief, due to the subtle infusion of science, or misunderstanding science, into all our thoughts. And there are others. But the main reason is this, an excess of reverence. From the time of the original Protestant re­vulsion against the undue familiarity of the master of the day—things divine, there has been a growing tendency to remove God further and further from common day­light and common dust and toil and common tears and laughter into the shadow of shrines and the dim odor of sanctuaries, until we have taken Him from all contact with our real lives, where everything must dwell that is to touch us in any vital matter.

The process has gone on so quietly that we have not been conscious of it, has gone on so far that we have lost all appreciation of its sig­nificance; yet it is one of the greatest prob­lems that the twentieth century has to deal with, greater far than any political or econom­ic problem. A nation can get on without kings, without navies, without airships, without tele­phones; but no nation has ever long grown and flourish upon or without God.

THE BIBLE IN THE SCHOOLS

That was a hopeful and encouraging in­cident when the Hon. William A. E. B. Craig, passed recently a law requiring at least ten-verses from the Holy Bible to be read as part of the opening exercises of the public schools daily. This is compulsory, as it should be. No protest is heard when mathematics or geography or grammar or reading is made compulsory, but Roman and Latin are not, and they are more directly over this new law. Let them howl; but let this law be adopted by the Legislature of every state in the Union, until Rome finds that this is America, and is to con­tinue America without let or hindrance or dictation from Rome. This country has gone far enough in the downward road to wreck and ruin. It is high time there were signs of return to sanity and to God. We hat this legislative act as hopeful in the direction of a recognition of God and His Word. To the animus of this Roman adroitness we may point out we quote the following from the Revold and Pressley concerning a statement made by some opposing Roman priest:

A Roman Catholic writer said not long ago that it would be better for one to be without any sort of religion than for him to be instructed out of the Bible. So long as the Roman is in the mass of saloonkeepers, criminals, and other evil doers come up into life through the channel of the Roman Church, it is well for all who have regard for good citizenship and for the welfare of our country to disregard the threats and clamor of the Roman priesthood and use the best means for saving the children of our nation and leading them into moral and virtuous life.

The divinely ordained means for true moral instruction is the Word. In it it can be read, but the flesh people need not object. A great part of the reading will be from the Old Testament. Roman Catholics have no sort of right to ob­ject. They can deny it if they want to, but if they do try to fight it out of sight. The great mass of their children, however, are segre­gated in that particular group, and their opinions should not prevail. It is right and it is wise and it is best that influences should be brought to bear upon all the chil­dren of our public schools to lead them in the ways of morality and purity. Whosoever objects to this is an enemy of the race and of the country, and such objects should be tried and dealt with. Those who object to what is simply inevitable have no right to dictate public policy, es­pecially in matters that affect the vital welfare of the people.

MINISTERIAL SALARY AS A MOTIVE

Salary has no right to enter the motive of a preacher in entering upon the Chris­tian ministry as a calling. The very fact that the ministry is a calling and not a profession is conclusive in favor of the above proposition. To be sure, every preacher should have a support for him­self and dependents, but the moment this becomes a motive, and anxiety ensues on the subject, disturbing the serenity and peace of mind of the preacher, he is in a bad way, and has the promise of failure in the most vital aims and work of the ministry. Some time ago a writer in one of our religious papers said that there are many preachers who would enter and fill up the depleted ranks of the ministry, if they were assured of a support. We are in no sort of sympathy with any such statement or notion. This is subversive of the noblest enterprise of the ministry, and de­basing to the holy calling. All such young men had better remain out of the ministry until they get at no expense to them closer to Christ, and learn something of the spir­it of Paul and of the Master, who were willing to spend and be spent, and to suf­fer that they might win souls. Men must die to salary and position and many other things before they are fit for the Master's use in this high and holy work which an-
try to do business have to import their stock in trunks to baggager, or to use automobiles to bring it across the state line. He represents New Hampshire and Massachusetts. All this is as it
should be while the state-wide prohibitory pro-
vision is a part of the law. The open eva-
sion of the law has for years encouraged contempt for all law, and has been the basis of endless political hypocrisy. Governor Hines has taken the right stand, even though it has made him so unpopular in the cities that there
is said to be not one chance in a hundred that he could be re-elected at the present time. He has
put his oath of office above political deals and
dodges. He has also put it squarely up to the people of Maine whether they want to con-
tinue a state of legislation that was put in the
situation many years ago, when conditions were
vastly different. It was one thing to have a prohibitory law that was enforced only as each
locality or county wanted it enforced; it is quite another to have one enforced without fear or favor in every part of the state.

DEVELOPMENT OF REVERENCE
One of the saddest characteristics of this
time is the manifest decline of rever-
ence. We see it everywhere—in the
church, in the street and in the
natives of trade. To the average younger
there seems to be no undercurrent of re-
to which he owes reverence. Gray hairs,
the house of God, the face and form of
a loving mother, the name of God—these
are equally devoid of claim to the tender
reverence of very many of the youth of our
country. Such irreverence is shock-
ning beyond expression, and presages
deavor in other respects vital which is alarm-
Indoed. Irreverence is
subversive of the very foundation
principles of personal religion
and to good citizenship. Here is a
habit widespread and growing which
tends to unfit for both religion and
patriotism. Zion's Herald has a word on this
subject sound and sensible:

In the church there is a lamentable loss of reverence. For there is no reverence, there is no
and even the message of the preacher. This
was not the condition to such an extent years ago. Today he has become so enervated, so
severely contaminated with the doctrines of former Christian generations, but
they excited the greatness of God, and they
walked with reverent feet on the earth, which
is the footstool of God, who has never
before the divine wrath, but out of that
reverence came strong confidence and great achieve-
ment. The church must restore to its message
the truth that the Almighty deserves the rever-
ence of mankind. With the vision of Isaiah
and the experience of Jesus, the greatness of
God must be reaffirmed to the religious life
of today. The church must train its children in
this truth; she must build all her activities
upon it. It must be restored to her doctrine,
religion, and practice. Then our churches
will flow back to the home and the state, from
the church as the teacher of religion, the
accepted teacher of reverence, whereby is as-
secured the health and permanence of all human
institutions.

BEHOLD OF HOLINESS
President Wilson deserves the heartiest
endorsement and admiration of all Amer-
can patriots irrespective of party affili-
ation. His character or policy. He is a positive religious
character, worthy of all commendation.
His fearless advocacy and defense of that
which is right and moral, together with
that of his wife, make a picture in go-
vernmental life which commands the
thanks and admiration of every patriot
and of every citizen of this republic. Mr.
Wilson is a Christian in the president's
chair, as well as at his fireside or at
church, and he is ashamed to show his
colors. He is not ashamed of the Cross of
Christ. He never conceals his espousal of
Christ and His cause out of fear of un-
believers among politician; or diplomats
or any of the so-called great of earth who
parade their infidelity as matter of which
they feel proud as being evidence of
superior culture. This lie, so popular among
Christian officials, is proving the worst of
it by knocks by Mr. Wilson's life and words.
Mr. Wilson's views about the practical af-
fairs of church life and activity indicates
a life lived in very close intimacy with the
church. He is wise and sound in his views.
As a sample of his wise utterances we give the following:

When we say that the way to get young people
into the church is to have the ministry be
estimating, I am afraid that we too often mean
that the way to do it is to make it entertaining.
That is not the way to make the theater to be a
successful means of governing conduct? Do you
ever know the most excellent concert, or series of
concerts, to be the means of revolutionizing a
life? Do you ever know the enjoyment of enter-
tainment to go farther than hold for the
hour that it lasted? If you mean to draw young
people by entertainment, you have only one
answer for the temptation to which you are
turned to give in to: that is, that there is some
excuse for alluring persons to a place where
good will be done, but I think it would be
a great deal better to simply let them under-
stand that there is something likely that they
are not interested in, and if they want life they
must come to that place.

A GREAT MEANS OF GRACE
It is difficult to overestimate the import-
ance and usefulness of the religious new-
paper. It is a great means of grace. It
is a lever. It is a channel through which
home which would safeguard the children from the contaminiations of the worldly and
vicious literature which abounds, and which
diligently seeks entrance into all homes
and hands. That church is for-
tunate which has a strong and pure and
wide-awake paper for its homes. No
church is equipped without this, and no
church is even a church that does not find
it fully supplied with such a paper. Rev.
E. T. Swiggett, in Herald and Presbyter, says
with truth and force on this subject:

Why should a Christian man take, pay for
and read a religious newspaper? Because he
is a Christian man. However, he is not a
very Christian man if he does not strongly desire
to take such a newspaper if for no other reason
than to learn what is going on in the kingdom
which he belongs. The activities of the church
touch every man, and the energies of men in
statesmanship, commerce, social relations.
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expede the energies of men in statesmanship, com-
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The Dear Old Book

F. M. LEHMAN

The dear old Book lies open here before me, its pages full of mystery divine. And while I read, the Spirit hovers o’er me, and makes each veiled, each hidden meaning mine.

The dear old Book, companion in earth’s sorrow;
Sweet letters from the Father’s loving hand.
Full of comfort for today, and for tomorrow.
To lead me safely through this weary land.

The dear old Book, it speaks to me in danger,
it lights the way who wander in gloom.
It brings to me the Christ, born in a manger.
To guide my steps from cradle to the tomb.

O precious Book! thy glory-gilded pages
Reflect the image of His face to me.
The lonely pilgrim’s guide through all the ages,
Companion here and to eternity.

Dear Bible, mine! soft pillow for my dying
Key to unlock the shining gates of gold.
A panacea in the stress and sighing—
A haven guide for both the young and old.

Upon each page there lies a lingering glory
That strangely beautifies each thumb-marked line.
Each page breathes out to me the dear old story
That through His death I’m His and He is mine.

The True Attitude of the Believer

ALBERT F. MAYNES

Schofield says that John’s Gospel leads the believer into the Father’s house, and that his First Epistle makes him at home there. In this epistle the apostle takes the Christian to whom he writes into his Father’s care and applies warning, counsel, and advice according to the wisdom given unto him.

In his introduction, chapter 1:1-4, he shows that the proper attitude of the believer toward Christ as the object of faith, first of all, is to recognize his eternal Sonship and deity as bodied forth in the incarnation and earthly life. And their faith in Christ as such is substantiated by the inspired apostle, who not only asserts that he is the presage and the life and deity as bodied forth in the earthly life and attitude toward outward obedience but toward inward conditions of his nature that need further change.

Through the light revealed and the consequent obedience rendered, he is made conscious of a deeper need of his heart and a distended condition there for which he is not originally responsible, but toward which he now must have a specific remedial attitude. To his purpose he finds himself sinning, deep-rooted and pervasive in his nature, and he is therefore warned lest by its unlooked-for revelation he be surprised into a denial of its real existence or begging into some distorted attitude toward, or treatment of, it. They are advised not to say, “We have no sin,” for if we do, he says, “We deceive ourselves, and the truth is not in us.” And to further reveal the true attitude toward, and remedy for—

THE OPEN PARLIAMENT

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fellowship with the revealed Christ and with the Father who sent Him, and that this is the beginning of the believer’s existence in Christ as the source of manifestation and working in all His life and attitude in and toward the world (v. 3).

Pursuant to the facts stated concerning the privilege of fellowship with the Father, he at once proceeds to show just how that fellowship may be maintained, which discloses one element of the believer’s proper attitude. He shows that this fellowship be both held in view and necessitates a walking in the light that shines upon his pathway. That with all the divine fellowship we are supposed to have, if we simply profess it, or if we really begin it, but turn away when the true light begins to shine, and walk in darkness and do not the truth, our fellowship is spurious. But on the other hand, if we walk steadily in the light, and do not walk in darkness, we not only maintain our fellowship, but assure ourselves of the continued efficacy of Christ’s blood, of which we were at first made the recipients. He says (v. 7), “If we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus Christ, his Son, cleanses us from all sin.”

The believer is now logically brought to a study of the true nature of his attitude, not toward outward obedience but toward inward conditions of his nature that need further change. Through the light revealed and the consequent obedience rendered, he is made conscious of a deeper need of his heart and a distended condition there for which he is not originally responsible, but toward which he now must have a specific remedial attitude. To his purpose he finds himself sinning, deep-rooted and pervasive in his nature, and he is therefore warned lest by its unlooked-for revelation he be surprised into a denial of its real existence or begging into some distorted attitude toward, or treatment of, it. They are advised not to say, “We have no sin,” for if we do, he says, “We deceive ourselves, and the truth is not in us.” And to further reveal the true attitude toward, and remedy for—

the sin nature of which they are now made conscious—he says they need also the blood which they had already appropriated for the cure of their sinfulness. Thus he states the whole truth, pointing the mind back to blessings already received, and finally to the clearer blessings in which they are still in need. “If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness” (v. 9). Thus it is seen that so far from declaring we must have sin, and that he is a liar who claims otherwise (as some affirm that he teaches), he proves to the contrary, we must get rid of that very sin nature, and that only he is a liar who claims the original possession of it, and that faith in the cleansing

blood completely eradicates its deepest stain.

He further proceeds to show a truth which sometimes, we fear, is overlooked or somewhat underemphasized by some of the teachers of the deeper things of God. While he declares the believer to be now in a place where he need not sin—“These things write I unto you that ye sin not”—still he provides for the contingency of sin, and gives an “emergency promise”: “If any man sin, we have an advocate with the Father, Jesus Christ the righteous.”

And now all the necessary provision being made for the complete restoration as well as the perpetuation of the inner life, so far as its primary relation is concerned—the Godward side—he proceeds at once to give them that outward view and attitude toward walk and service, without a proper understanding and practice of which, the inner life will sickness and die until it is dead, choked up by the roots. He goes so far as to make the test of knowing God. He says, “Hereby know we that we know him, if we keep His commandments. He that says I know him and keepeth not his commandments is a liar, and the truth is not in him, but whoso keepeth his word in him verily is the love of God perfected.”

Ah, there it is! He amplifies on this commandment of his, that he is the love of God perfected. This is the note that needs to be rung out clearer than ever, and more than ever before. In whom is the love of God perfected? In him that keepeth His commandments. There is a vital relation between the doing of the will of God and heart holiness, which, it seems to us, is rarely seen or emphasized enough. Not the least of public preference alone to keep alive the seals on the holy altar, but the patient and persistent doing of the commandments, however hard or toilsome: this is the fuel that keeps a steady and undimmed glow on the altar of sanctification. We might profess and profess, and we might exert ourselves in ever so many strained spiritual demonstrations, but without the active life and service of love we would but gather back into our heart and life a death stagnation that would form a breeding ground for the old carnal nature once extricated and put away. Some one has said, “We have not seen in the holiness movement that ethical development which we would naturally expect from such developments, but without the active life and service of love we would but gather back into our heart and life a death stagnation that would form a breeding ground for the old carnal nature once extricated and put away.” One man has said, “We have not seen in the holiness movement that ethical development which we would naturally expect from such developments, but without the active life and service of love we would but gather back into our heart and life a death stagnation that would form a breeding ground for the old carnal nature once extricated and put away.”
BIBLE LESSONS FOR EVERYDAY LIVING
L. B. TOWNBROOK

God's Estimate of Wisdom and Folly

It is hard to bear when men condemn and calls us bad names; but it is worse when God does, for He calls us what we really are. On the other hand, it is sweet when our fellow-men approve and speak well of us; but it is far more precious when God smiles, for He may approve the one whom man condemns; and He often unmeretriciously condemns the one whom man most approves. (1 Sam. 16:17; Luke 16:15.)

1. God says, the man who believes there is no God is a fool. Ps. 11:1; 3:31.

2. God says, the man who refuses instruction is a fool. Prov. 1:7, 22; 15:5.

3. God says, the man who gets riches by wrong means or stores up his good selfishly is a fool. Jer. 17:11; Lu. 12:20.

4. God says, the man who speaks unadvisedly or slanderously is a fool. Prov. 10:18, 19; 19:21.

5. God says, the man who trusts in his own heart is a fool. Prov. 28:28; Eph. 5:15.

6. God says, the man who boasts of his own wisdom is a fool. Rom. 1:22; 1 Cor. 3:19; 16:15.

7. God says, the man who makes light of sin is a fool. Prov. 14:9.

8. Jesus said, he that knows God's will and refuses to do it is a fool. Matt. 7:29.


10. Jesus said, the man who trusts in ceremonies, creeds, churchianity, and mere outward religion is a fool. Lu. 11:40; Gal. 3:1-3.

11. Jesus said, the man who doubts and fails to comprehend or appropriate the promises of Scripture is a fool. Lu. 21:24.

12. Christ said, the man who fails to prepare for heaven is a fool. Matt. 22:23.

Whatever man may think or say, these are the characteristics of a fool as God sees him; but, turning to the other side of the sheet, let us see who is a wise man, as God estimates him:

1. God says, the man who hears and obeys his commandments is wise. Deu. 5:6; Matt. 7:24.

2. God says, the man who understands and know Him in a personal way is wise. Jer. 9:23, 25.

3. God says, the man who fears Him and departs from evil is wise. Prov. 1:7; Ps. 111:10; Job 28:28.


5. God says, the man who studies and meditates upon His Word is wise. Ps. 19:7; 119:38-100; 2 Tim. 3:15.

6. God says, the man who looks beyond the present into the future is wise. Deu. 32:29; Matt. 25:4.

7. God says, the man that wins souls is wise. Prov. 11:30; Dan. 12:3.

The kind of wisdom that God gives is entirely different from that which is learned in human schools.

1. God's kind of wisdom is a thing of the heart—not of the head. Ps. 51:6; Prov. 16:21-29; Ex. 28:3; 35:25, 28.

2. God's kind of wisdom is free from envy, strife, pride, pomp and vain show: it is pure, peaceable, easy to be entreated, gentle, meek, mild, and genuine. James 3:13-17.

3. It is spiritually discerned. 1 Cor. 2:6, 14.

4. It is better than gold, silver, precious stones or anything else that man can desire. Prov. 3:13-15; 8:11; 16:16.

5. It comes in answer to prayer. 1 Ki. 3:5-14; Prov. 2:6, 7; Dan. 2:20, 21; James 1:5, 6.

6. It is the result of receiving Christ and being found with the Holy Ghost. 1 Cor. 1:24, 30; Col. 2:3; Eph. 1:8, 9; Acts 6:5, 10.

7. It opens up before the vision of the child of God vistas of glory, power, and usefulness which are entirely incomprehensible to the unspritual mind. Eph. 1:17-19; 3:8-10, 18, 19.

THY FIRST LOVE
EARL D. HINCHMAN

"Nevertheless I have somewhat against thee because thou hast left thy first love." -Rev. 2:4.

This Scripture comes as a rather startling finish to a delineation of the character of a church otherwise very commendatory; the Ephesus church is first of the list of seven churches chosen of God to show the varying conditions in which such bodies may find themselves; to warn against the evil and commend the good, giving promise to them that overcome.

This church was first of all a working church, a patient, plodding church, "And the Lord smiled on them." They were a clean people; they abhorred hypocrisy and sin—they could not bear them. They had enough of discernment and knowledge of the gospel to be able to prove the preacher, and if he were sent of God. Truly a remarkable church; equipped apparently with almost or quite everything that makes for usefulness—active, steady, sound in doctrine, and above all else, pure, and yet God said, "I have somewhat against thee." James tells us that "Pure religion and undefiled before God and the Father is, this, To visit the fatherless and widows in their affliction and to keep himself unspoilt from the world."

But there is something more than this; something more than Christian charity as expressed in activities; something more than separation or obedience or even a clear discernment as to His will or plan. A bride has become a wife and family cares have come to press her for time. She is loyal, faithful, efficient, true. Consecration is her integral; she knows when people misrepresent him and resents it. But there appears a loss; she does not realize it, but he does. He can
Love for Souls

MRS. ANNIE T. ARNOLD

Love for the souls of men, begotten by the Holy Ghost, is at once the passion and power by which the gospel has ever been propagated in the world. Nothing else could impel and constrain the gospel heralds and the witnesses unto Jesus to go forth and endure hardness as good soldiers of Jesus Christ on the one hand, and nothing else could reach men and woo and win them to God on the other.

Love for souls ought to be a passion in the heart of every Christian. No one can create this love; but each one can be in condition to retain it in the God-inspired love for souls.

This is a most conscious, controlling and divine affection. It is painful, yet secretly sweet—a burden, yet a holy joy. It is an experiential link of love to Christ in the nearest and most delicate relationship, imparting "the fellowship of his sufferings." Without this the greatest gifts are valueless in winning men to God. We have all heard brilliant and devout discourses, characterized by the most careful serennizing, and delivered in almost faultless rhetoric, without the least suggestion of love for the lost or concern for the salvation of men, and as far as the revival spirit and element in awakening consciences is concerned, the whole elaborate deliverance was cold and dead and impotent. How little of the passion for souls is manifest in the regular and ordinary preaching of the day! Without the holy fire of love for souls once burned in the hearts of many who are now cold, some alien thing, alas! having been permitted to quench it. When this heaven-born love is allowed to dominate the heart and life, all other desires and impulses sink into their native insignificance. It was this holy passion for souls that inspired the Apostle Paul to say, "In much of this I am unconfined, to be reconciled to God." It impelled John Knox to pray, "Give me Scotland or I die." It made Wesley declare, "The world is my parish," and to cry, "Behold! Behold! The Lamb." It made James Caughey, that mighty evangelist, spend nights on his face on the floor before God, pleading for the salvation of souls; and God answered with thousands of conversions. It was this love that controlled and inspired Finney and Moody and a host of others with unquenchable zeal, and made them soul winners of the Pauline type. And all down the ages, and across the years, this same passion has led martyrs, and missionaries on far off fields, to lay down their lives; It has been a precious fire that has burned up and burned out on the home field, because of this all-constraining love for lost men.

Oh! Christian man! minister! witness! private Christian! if you possess this love for souls, guard it as the most precious treasure of your life, next to your own salvation. If you have it not, prayer will bring it. If God sees He can trust you with a share in the travail of our Savior's soul, He will give it you.

May this passion fire the hearts of the hosts of God as never before, as they assemble at this summer's camps and conventions, and may the results be glorious.

Los Angeles, Cal.

PREVAILING PRAYER

REV. J. F. HARVEY

Much has been said and much has been written on the subject of prayer. There is much that is called prayer, but we fear there is very little real prayer—prayer that prays, that hears, that gloriifies God, and blesses souls. Such prayer is more than saying words, more than noise, more than pounding the seat or the altar, and working up a feeling until we laugh or cry or shout. May the Lord de-liver us from all lightness and foolishness and truly "teach us to pray."

There is nothing greater in the Christian life than prayer. The people who pray are the ones who are doing the most for God. We do not much blame those who talk about prayer, or those who believe in prayer, or those who say prayers, or read books on prayer; but those who pray.

The most of us have not thought of it in that way. We have thought that the preacher or teacher or missionary was the greatest. But not so. The great peo-ple of earth today, or in any day, are the people who pray.

At one time God looked down upon the earth and saw that there were many prophets and priests, but no intercessor, and he wondered. God wants people who will talk to Him, who will unite with Him in bringing things to pass. God wants to do things for us, He wants to do things for others, but He does not do them because we do not pray and ask Him. He makes His plan, and He tells us what If we ask we will do." And it is just as certain that if we do not ask He will not do. God answers prayer, and prayer changes things. That thing comes to pass that otherwise would not come to pass.

God wanted us to have it all the time, but His plan is that we pray and ask Him for it. He is far more eager to give good gifts than we are to receive. But as James says, "Ye have not because ye ask not."

The divine encouragement to pray is as strong and definite as anything in the Scriptures. The promises of the Word are very simple, and it would seem that their very simplicity has staggered us. It dawns on most of us slowly that Jesus really meant what He said about prayer. Such promises as Matt. 18:19: "Again I say unto you, That if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father, who is in heaven." It does seem that with such a promise, God's children ought to get into that relationship where they can pray, and then couple off and go to praying and get things from God.

Then take John 13:7: "If ye abide in me and my words abide in you ye shall ask what ye will and it shall be done unto you." And John 14:13, 14, "And what-soever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in my name I will do it." Notice the unlimited sweep of what may be asked, and the posi-tive commandment of the answer. Nothing there is any limitations as to what we shall ask. He may be rich or poor, educated or uneducated, old or young, black or white, preacher or washer-woman— it matters not who he is or where he is, he can ask and it shall be done. Let us read one more verse, in Matt. 21:22: "And all things, whatsoever ye shall ask in prayer, believing, ye shall receive." God does not make in-deeded limited and sweeping statements we feel we must call attention to two or three conditions on the man-side. First, the asking must be in Jesus' name. All that we receive comes through Him, The
Father hears and answers because we ask in the name of His dear Son. The name Jesus is the all-prevailing name. Second, the one who prays may be fully saved from sin. If ye abide in me and my words abide in you," said Jesus. The heart and life must be in fullest accord with Jesus and His words. This is the normal standard of life which Jesus set for every child of God, and should be the experience of every one. Third, the prayer must be with faith. The “whatso­ever” and the “asking” will come to naught unless there be “believing.” But whoever meets these simple conditions can ask whatsoever he will, and he shall receive. There is no doubt about it.

For much, very much of this kind of praying! O for the children of God to sit down at Jesus’ feet and, looking up into His blessed face, saying, “Lord, teach us to pray.” He knew how to pray, and He prayed, and He prevailed in prayer. He is our great example in the prayer-life. He can teach us, not only about prayer, but to pray. As Andrew Murray says, “We can never be too much occupied in realizing that Jesus, by which He trains His reconciled ones, who especially desire it, to have power in prayer. Shall we not go to the Master and ask Him to enroll our names in the school?” May many so do. Amen.
JUNE ELEVENTH

 PAGE NINE

you heard what I said to Rose, but what is "A great deal," she responded, "but not so much as the boy I love so dearly—the boy who is my life. She has not been a true mother, for I have never seen her in all these months. I do not intend to break or bruise the other roses; you are just to handle them because the other fellows are looking at your fingers when you touch their flowers. You will not leave wounded petals. Then after a time, if you travel far enough into the distance, and grow indifferent to the havoc you are doing and will carelessly break a flower, I may grow so sick of you that you will enjoy it. There are men who do, and they start out as from intense un­natural and passionate love for you at once. The last time I saw you, you were rather free toward your girl. I am well, she's a jolly good fellow, but I was rather free toward her. It was closed. No other person could see it. All around him were beautiful garden. All around him were beautiful time he enjoyed this: then he wanted to get there. He chose white bud for his. He chose it as a surprise for defects. But he could not see them. He could not see his sense of sight became dulled by the brilliancy of the other flowers and its sense of smell by their odor.

"Nor did he think of the little buds in the garden that he had touched and then left. They would never bloom, but the petals that had touched would always be perfect. The colors and form. The passers-by might not see them which he had touched, and others would have left bruised and broken by his ruthless desire to please, yes, to indulge himself. As he stepped too far into the distance, his eyes could see no sense of joy over it, except from pride, for many travelers cast him envious glances. But he could not see its beauty; he could not get the fragrance from its heart, because his sense of smell had been dulled by the brilliancy of the other flowers and its sense of smell by their odor.

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ANNOUNCEMENTS

RALLY AND REVIVAL

The Little Rock, Ark., church will conduct a tent meeting on their church grounds June 12th-20th, led by the pastor, Rev. Jos. E. Speakes, assisted by the sweet singers, Rev. J. E. Linza and wife, our pastors at Jonesboro. Meetings will close with a routing rally over the 19th and 20th, led by District Superintendent G. E. Waddle. Come up to this feast of tabernacles. Great time ordered. Amon. Jos. N. Speakes, Pastor.

ANNOUNCEMENT

I wish you to make formal announcement through our paper that I have resigned my work as teacher in Nazarene University in order to more fully enter the work of the ministry. My work here has been most pleasant and were I going to continue teaching, I would not think of leaving Pasadena. This is a school of great promise. Nowhere have I enjoyed working more than here. But the time has come when I feel I must enter the field as an evangelist. It has not been easy to break away from the school room with its happy associations. The call to evangelistic work has been a four or five years. The pressure upon me has become such that I must go. I begin work with Rev. S. M. Stafford, pastor at Donaldsville, Ga.; I shall be in the field constantly after the first of July. I would be glad to correspond with any of our brethren anywhere in the State. W. H. Walker, Indiana. This brings me to the city of Flint, Michigan, where there is also a tent meeting on their church grounds June 19th-29th. W. F. Sapp, of Connersville, Ind., evangelist; Miss Grace McMmere, of Olivet, Ill., leader of song. Hours of service: July 4th, 10:00 a.m.; 3:00 and 7:45 p.m.; Sunday services, 10:30 a.m.; 2:00 and 7:45 p.m.; weekday services, 2:30 and 7:45 p.m. Come thou with us and we will do thee good. W. D. Meekman, Pastor.

REPORT OF TRIAL COMMITTEE

We, the undersigned, appointed by the advisory board of the Washington-Philadephia District of the Pentecostal District of the Nazarene, met in Washington, D. C., May 11, 1913, to hear charges preferred against Rev. H. B. Holsey. The accused failed to appear, and were I going to continue teaching, I would not think of leaving Pasadena. This is a school of great promise. Nowhere have I enjoyed working more than here. But the time has come when I feel I must enter the field as an evangelist. It has not been easy to break away from the school room with its happy associations. The call to evangelistic work has been a four or five years. The pressure upon me has become such that I must go. I begin work with Rev. S. M. Stafford, pastor at Donaldsville, Ga.; I shall be in the field constantly after the first of July. I would be glad to correspond with any of our brethren anywhere in the State. W. H. Walker, Indiana. This brings me to the city of Flint, Michigan, where there is also a tent meeting on their church grounds June 19th-29th. W. F. Sapp, of Connersville, Ind., evangelist; Miss Grace McMmere, of Olivet, Ill., leader of song. Hours of service: July 4th, 10:00 a.m.; 3:00 and 7:45 p.m.; Sunday services, 10:30 a.m.; 2:00 and 7:45 p.m.; weekday services, 2:30 and 7:45 p.m. Come thou with us and we will do thee good. W. D. Meekman, Pastor.

EVANGELISTIC

Please announce that I have evangelist's license from the Nazarene Assembly at East Pest, Ohio. Rev. R. L. Pool, of Fort Worth, Texas, is the person who rendered the unanimous verdict of guilt as charged in specifications one, two, three, four, five, and six, and expelled him from the ministry and membership of the Pentecostal Church of the Nazarene.


SAN FRANCISCO DISTRICT CAMP-MEETING

The annual campmeeting of the San Francisco District will be held in Beulah Park in the city of Oakland, Calif. This is a beautiful park, an old camp ground. There is a large frame tabernacle in which the meetings are held. The district superintendent has invited all the preachers to come, and we do not want this work to interfere with the business of the following sessions, so the greater part of this work must be done on Tuesday. Let all those who have former grades bring with them.

R. L. Weilbeer, Secretary of Board.

NORTHWEST DISTRICT NOTES

The camp meeting at Walla Walla, with Evangelists Shepard, Lewis and Matthews, is in progress, in demonstration of the Spirit's power.

Rev. E. B. Fish, assisted by Brother and Sister Edwards, has just begun a meeting at Marysville.

Rev. Fred Stock, assisted by Miss Greene, will begin meetings at Ashland, Ore., 1st June.

The district superintendent has visited the classes at Pleasant Prairie, Hillyard, and Lincoln Heights, Ward 10, with much pleasure, and not without manifest blessing.

Rev. H. J. Elliott is in a meeting at Sequim, Wash.

Rev. E. F. Elyson and wife will be at the district assembly, and we expect them to be of great blessing to us all.

All elders, licensed preachers or evangelists should write a letter to the secretary, 11 E. 9th St., at all possible, we would ask that the churches make their remittances immediately if they have any in their general treasurers with their traveling expenses. All remittances should be made either to the district treasurer with instructions how to credit, or to the undersigned as treasurer of the superintendent's fund.

E. G. Anderson, Treasurer.

3654 Egglesion Avenue, Chicago, III.
him name and address, in order that their names appear in the roll of members of the Northwest District. It will only cost you a postal card, and will save us much valuable time in the work of attendance. Now don't depend upon the fact that this is already known to him or the district superintendent, but send the card, as it is to be kept for filing of future years. If it is returned to you later, he will get the change noted all right.


DISTRICT ASSEMBLY

The Southern California District Assembly convened the 18th at 9 a.m. at the University Church, Pasadena, Cal. Let much prayer be offered for the special blessing of God on the assembly. Fear not to be times of special blessing and profit to all who attend. The work moves triumphantly on in the district.

W. C. Wilson, Dist. Supt.

CLARKSVILLE DISTRICT

Our first annual evangelistic convention of the Clarksville District will begin in Nashville, Tenn., June 17th, and continue till June 21st. Among the dates to be observed in the assembly are:

- Three times of special blessing and profit to all who attend.
- The assembly closed on Sunday night with a great and effective service by the district superintendent on the animating and indwelling Holy Spirit.

MILTON

I was permitted to visit this place and preach on Monday night subsequent to the assembly. It is near thirty miles from Stockton—an hour's ride on the train. This is a village in Calaveras county. Here we had a heroic and aggressive band of Nazarenes. They have a nice church and a good pastorate. We had the pleasure of having at the meeting both the retiring and the incoming pastors with a gathering of earnest people. One of the peculiar and especially hopeful things about this church is their interest in the university. They have four students in the Nazarene University at Pasadena this year, and seven are expecting to be there next year. Nearly a third of the membership of this band of heroes will be thus in school for the larger preparation to spread holiness over all lands. They have a campmeeting of their own beginning June 19th, led by Bro. St. Clair, and we pray that their number may be multiplied. These bands of Nazarenes here and there are the salt of the earth.

P. F. Breshears

NEW ENGLAND DISTRICT

Following the close of the New England Assembly we found it necessary to remain a few days in that city in order to effect arrangements whereby we might be in direct communication with churches without pastors, hoping to effect arrangements whereby they might be provided. We then started out to visit the places most needing our services, and the churches on our line of travel. We held a very satisfactory service at Davenport, being assisted a portion of the time by Rev. F. W. Domina, a former pastor of this church.

Preaching three times Sunday, May 25th, we closed a blessed day. Several seekers found the second blessing. This church contains several members who have enjoyed the blessing of holiness for many years. It was a real pleasure to preach to them as well as to others less experienced who are seeking the same blessing. They are without a pastor at present and we felt it would be no hardship for us to cast our lot with this people were we at liberty to do so.

We also visited our Portuguese church at Harvard, Bro. J. P. Bento, pastor. It being the anniversary of the church's launching, we labored faithfully with his people and many of them enjoyed salvation.

Our next stop was at East Wareham, Rev. G. N. Edwards is pastor of our church here and being a live man he has a lively people. The church under our brother's ministry has had a rapid growth. They are now considering the sale of their present property and the building of a more commodious church to meet the needs of this increasing society.

After giving a service each to our Beverly, Peabody and Salem churches, where we found the work going well we started for northern Vermont where we were called to look after the title to our East Middletown property, which had been disputed.

We found the work at Leicester prosperous under the ministry of Rev. A. J. Myers. We preached twice Sunday, June 1st, and saw several souls break up at the altar and trust the blood to cleanse them from all sin. Brother Myers is the right man for this work.

On our return we visited Keene, N. H. This people were fortunate, a year ago, in securing the services of Rev. J. B. Jones, who has greatly helped and strengthened the church in this place. Last year the attendance, membership and finances greatly increased. Brother Jones has returned for another year, and has the situation well in hand, and with the blessing of God, expects a steady growth in this church during the year.

We arrived in Salem, Mass., Wednesday, June 4th, in time for the preachers' meeting being held with the church here, Rev. T. W. Delang, pastor. We found the pastors awake to the needs of the district and ready to give assistance to the superintendent in opening new fields. We urge all our preachers to definitely and explicitly preach the doctrines of our church and to emphasize entire sanctification as a second work of grace.

N. H. Washburn, Dist. Supt.

रोटेकोलस्टोरूसोईराई इस बेस्ट स्पूक बुक

for

Camp Meeting

It has a choice selection of old hymns, the best of the new songs, and a goodly number of invitation songs. The only way to really know how good it is to sing it through.

Bristol Cover, $10.00 a hundred, prepaid

Pebble Cloth, $12.00 a hundred, prepaid

SPECIAL RATES TO CAMP MEETINGS

PUBLISHING HOUSE OF PENTECOSTAL CHURCH OF THE NAZARENE

2109 Troost Avenue Kansas City, Missouri
Brother L. D. Peavey is pushing the work for a gracious meeting at Grand View Park Haviland, Kansas.

"Holiness unto the Lord" is the motto of all the preachers and churches on the New England District.

Rev. John N. Short and A. B. Riggs who are to feed the spiritual forces at Douglas camp, are getting ready for a good meeting.

Pastor Borders and Brother Peavey are working hard to reduce their great mortgage at the Moline church, certainly deserve great credit. God bless them!

The next preachers' meeting will be held in October. The place will be announced later.

The regular monthly meeting of the New England District Assembly, held every week in Wesleyan Hall, will close this month for the season.

It is the purpose of the preachers on the New England District to hold a series of "tent meetings" this summer, with the view of organizing new churches in large cities. A committee has been organized to that effect. The Lord bless them!

There are several of our New England churches not yet supplied with pastors. Have the last six months in this regard? That the membership at the Emmanuel Church, that several churches ought to have a supply of grace once for all, but a saving work or general articles, we would gladly give half of the paper to them. The facts in the case do not justify such a course. While many send in obituaries containing from five hundred to a thousand words, the real facts which could possibly interest any one outsider, in the life of a saint or friend could all be stated in fifty words. In many of them the only statement is such as enable us to judge the influence of every human being: such a man lived and died and was buried. It is the one great work and speak of religious experience; but the great majority of fighting the battle for holiness are given to matter which is purely personal and only of special interest to the immediate friends of the deceased.

After careful consideration of the matter we have decided to open a column for DEATH NOTICES. In this column we will insert notices concerning the death of any of our people. These notices must not exceed one hundred words, and must be signed by the Methodist Episcopal Church.

The above rule will not prevent the publication of facts concerning the life and death of any person where such will be of interest to all who love the cause. Any pastor is at liberty to include in his regular correspondence or news items special notices of the death of any one who has been a blessing to his work and to officially represent the Pentecostal Church of the Nazarene. As the representative of all our people the paper can not discriminate. How many pages the HERALD OF HOLINESS could we profitably devote to obituaries? If we publish obituaries of all deceased members of our church it would average twelve a week. It is hoped that the publication of obituaries would bring more glory to God and more good to His people than news of active soul-saving work or general articles, we would gladly give half of the paper to them. The facts in the case do not justify such a course. While many send in obituaries containing from five hundred to a thousand words, the real facts which could possibly interest any one outsider, in the life of a saint or friend could all be stated in fifty words. In many of them the only statement is such as enable us to judge the influence of every human being: such a man lived and died and was buried. It is the one great work and speak of religious experience; but the great majority of fighting the battle for holiness are given to matter which is purely personal and only of special interest to the immediate friends of the deceased.

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Peniel: Fourteenth Annual Commencement

At the close of one of its most successful years, Peniel University held its fourteenth annual commencement, May 24th to May 28th.

Although examinations closed on Friday afternoon, a few of the students left until the commencement exercises were over. Monday and Tuesday nights, a few students at a time were present, also, to enjoy the occasion.

On Saturday night the annual oratorical contest was held in which five young men of the Morning Department participated. These young men gave clear evidence of their fruitful training, as they delivered strong orations of their own composition. The diploma of honor was won by our brother who had been his subject, Why Should You Work?

Our oratory department has been large and possessed of much enthusiasm throughout the year. Annie Whitehurst, a pupil in this department, represented Peniel University in the State Prohibition Oratorical Contest, and won first place over all the colleges in the State of Texas.

Professor Benj. P. Sutton, the principal of this department, has good reason to be well pleased with the results of the work of his students. It would not be too much to say of him that he is one of the most successful oratory teachers in the country. Also Miss Clara Jernigan, the assistant, has shown herself highly efficient, and is winning a year with a class of fine, gifted pupils.

At eleven o'clock on Sunday morning Rev. R. T. Williams, president of the university, and pastor two years in the Spirit, delivered the baccalaureate sermon. His text was 2 Cor. 6:1, and his subject, "Workers with God." This sermon was indeed a masterpiece, as all who heard may testify. Professor Williams has made a successful schoolman, and as he retires from the presidency of Peniel University to enter the vineyard of the Lord in the West, we will be highly favored by the love and prayers of our people. He has an unusual evangelistic talent, and this, together with his thorough educational training under the blessing of God, promises great success in his new field. Sunday night Prof. James B. Chap- man, the newly-elected president of the university, preached the evangelistic sermon. The message was well received, and there were clear manifestations of the Holy Spirit's presence in the services.

Monday night, the nine graduates from the Academy department delivered orations. Tuesday night the Diversity department delivered a seminarary, under the direction of Dr. D. B. Arnold, gave one of its high grade programs. Dr. Arnold is one of the greatest music teachers in the South. His special calling seems to be the training of music teachers, and every individual sent out by him during the twelve years that he has been director of our conservatory, has proved efficient. The Arnold family is known all over this section of the country for its superi-

ority. It has often been said that no one can make a mistake in taking their musical training under the Arnolds.

Wednesday night was college graduation. The five graduates from the college department delivered orations, and the diplomas were presented, and another year of successful work for Peniel University was gone.

Prospects for Peniel University were never brighter than now. The Faculty for the new year is strong. A canvass of the student-body showed that nearly all are planning to be back next year, while lotteries are coming in for prospective students in a very satisfactory way.

Prof. B. O. DeJernett, the new business manager, will give his entire time to looking after the spiritual interests of the institution.

We trust that all who are interested will write for our new catalogue, which is now ready for distribution.

We invite our friends to visit us whenever possible. We have accommodations for out four hundred students, and shall be glad to open with a full school next September.

JAMES B. CHAPMAN.
MEXICAN MISSIONS
EL PASO AND JUAREZ

We have just closed a year of successful gospel work among the Mexican people of El Paso and Juarez. We have come from Los Angeles to take charge of this work, conditions in general being very favorable. We have experienced some trials, difficulties, and battles, but our work has pleased us, gone on victoriously, and we give Him all praise and glory.

One of the poorest among a people whose hearts are hard as stone through the deceitfulness of sin and the blinding effects of its power. By the word of God we can say that we have preached to the many and to the few a full and free gospel of salvation. We have preached in the mission hall, on the street corner, in the jails, and from house to house. We have not tried to keep exact account of the numbers that have sought and professed salvation. Some have bowed at the mercy seat, and the recording angel alone knows how many have really "passed from death unto life." We have with us some people who had been deemed from sin and superstition through the conviction of the Holy Spirit, who faces shine with the glory of the Word. The word of God is being preached in this great center, and the power of God is working in tracts given away, and He will give the increase in due time. We are greatly encouraged and are looking forward with hope for the future. My co-laborer in the work is Sister Santos, our native missionary. She is a woman of faith and determination, and is doing wonderful work. We have with us Brother Hunt and his wife, returned missionaries from Mexico, who are coming to help us in the work.

We have an English school in connection with our church; it is well attended. There are some fine young men and women from all parts of the country, school teachers from Juarez, who are studying the English language. Some of these children are not friends of our church, and are beginning to manifest a desire to know of the efficacy of God's Word. Help us to do our best to present these young men and women into the kingdom. What a mighty force they would be in the hands of the gospel among their own people.

We have tried to introduce the monthly missionary experience among our folks, and their first offering amounted to $12.62, which amount we remitted to our general missionary treasurer in Chicago. We believe that in the near future this work will be self-supporting.

D. ATSANS,
Supt. Northern Mexico District.

Our dear Dr. Bresee, when he made his Northwestern trip a year ago, failed to find the frontier. The hostile Indian, the emigrant on the march, the new arrivals, with the accompanying gambler and road agent, the hardy rancher with his numerous herds of cattle, living "on the edge," have disappeared, or have ceased to be the controlling factor in the life of the great West. The rancher and the miner, and, no doubt, the gambler and the survivor, are true unto death, but the new conditions, caused by the coming of the great host of new settlers.

It is a country postoffice in the Milk River valley, northern part of Montana, two hundred and sixty miles from the point of junction on Great Northern Railway. When I came here, over eighty years ago, it was strictly a ranching country, and sheep and cattle by the thousands were running the ranges and the trails. Ranching is still here, but considerably decreased in its operations, and dry-farming is rapidly coming to the front. The lumber-pit, rather than the stockyards, is one of the most conspicuous buildings in the railroad town, and there are but two or three small houses, instead of the thousands of sparsely inhabited prairies where sheep and cattle once grazed.

It is a time of transition from the old frontier to the new agricultural state.

But the church and the work of the kingdom of God is this new country? The ranchers, with few exceptions, were ungodly men, their Salvation Army, the cowboys, and shepherders, were among those whom the wide-open town, with its saloons and brothels, was able to entice. In the days when drinking was preferred to sobriety, playing cards to the Bible, the dance to the prayer meeting, and the churches maintained a precarious existence through the elections of the general storekeepers and large ranchers, supplemented by the bazaar, the chicken supper and the magic lantern exhibition.

Since I have been in this country I have known of no revivals and no cases of salvation except in the work of holiness preachers, while in the work of the ministry generally themselves aloof from the doctrine and experience of salvation from all in this life. To-day, are there in the church ten or twenty, yet but few of the older ones are much stronger than they were nine years ago, and the newer ones are not getting souls saved from sin and opening the way to the coming of righteousness. Every town has its saloons on the one hand and its whist club and various organizations for promoting balls and dancing and Sabbath desecration on the other, and every country neighborhood has its school house and house-to-house dances, and the few souls that were left, after the effect of even a prayer meeting, many of them have no family altar, and the feeble Sunday schools which areCre badly needed, are, as a rule, broken up by the bickerings and prejudices of unsaved people who attempt to run them.

As I think of these things I am constrained to cry, "Thy Kingdom come, thy will be done!" Will there not be a change in the future? Will there not be a time when the Gospel of Christ in its fulness and saving grace is preached in this country, and prove the power of God unto salvation to many believing souls? There has been in the past considerable holiness preachers in this community; but it was rejected. There was once a church and Sunday school here, a prayer meeting was maintained, and revivals were held. But holiness as a seminary of truth, and today conditions are such that the way seems closed up for this writer to get a hearing upon the scene. This is the condition, or to conduct any religious service at all. I am, therefore, praying that God will open the way for some holiness preacher to come to this country and preach the gospel of salvation. Some man who will venture as into a heathen land, with no expectation of sympathy or encouragement on the part of the people (except that I will surely stand by such a one), and who will not be troubled by doubts and questions about what he shall eat, where he shall sleep, and whether he shall be clothed. Let him come with the blessed experience of full salvation, and with open Bible and hymnbook preach and sing and pray, testifying to the people of the world, in the midst of moral and spiritual darkness that is truly appalling, and I pledge myself, as God has promised, to all the people who will come to help us in the work.

GARDEN CITY, KS.

These are days of precious victory. Jesus is nearer and dearer to our hearts. We have just closed a three weeks' meeting. Rev. R. S. Ball, of Hutchinson, Kas., was our chief evangelist. Battle District Superintendent A. S. Cochran was with us four days. While he was not strong physically, his influence was great, and we enjoyed the Word from this man of God. Brother Ball rendered valuable service, both in song and in preaching. There were those who sought and received a glorious experience. Garden City is one of the places where indifference prevails greatly, but God is holding us here. We are looking forward to the time when we can remember us at the throne of grace. We are now enjoying the blessing of a clean heart, received through sanctification of the Spirit.


DANBURY, CONN.

I have good reports to give for Danbury. It is a time of special refreshing from the Lord, and the saints are believing and rejoicing.

Our church is being filled with people, and the presence of the Lord. The last two Sundays were mighty through the Holy Ghost in the pulpit down the strongholds of Satan. It seems good to again be among a fire-baptized people. Next Sunday we go to the lake for camping, and are expecting to have some new additions to our church. If you have any spare time, pray for Danbury and the big camp, and look forward to hold this summer. Will give notice later.

Evangelist E. F. Miller and Wife.

WICHITA, KAS.

The campmeeting at Kingsdow, Kas., closed Sunday night, June 1st. What a ten-day re-freshing! What a period of digging? Rev. I. Merton Williams and Rev. W. B. Cain were the two preachers here. Our church has sixty members, there were twelve tents occupied. This feature of itself not only added to the general attraction, but meant a regular force for righteousness and true holiness on hand to labor, watch and pray. Needless to say, it was easy to preach. This crowd was hungry also for the works of power from heaven and helped themselves accordingly. Satan nor any other
The Lord is blessing us on this charge. We are walking upightly and God is giving us all the good things to enjoy. Our meeting at Plainview, Texas, June 21st and 22nd, was held in the church with a great number present. God gave us a land slide of glory which increased in power until the close—so much for preaching in this section. We saw something like it at camp meeting. Some nice, quiet, reserved people got to loose. I would like to go to heaven from a meeting like that. God will bless when there is unity. We are planning for our new church. Expect this to be the best year of my life. Expect to walk by the same rule and mind the same thing and keep on believing.

G. G. Edwards, Pastor.

LUBBOCK, TEXAS

The Lord is blessing us on this charge. We are walking upightly and God is giving us all the good things to enjoy. Our meeting at Plainview, Texas, June 21st and 22nd, was held in the church with a great number present. God gave us a land slide of glory which increased in power until the close—so much for preaching in this section. We saw something like it at camp meeting. Some nice, quiet, reserved people got to loose. I would like to go to heaven from a meeting like that. God will bless when there is unity. We are planning for our new church. Expect this to be the best year of my life. Expect to walk by the same rule and mind the same thing and keep on believing.

G. G. Edwards, Pastor.

POMONA, CAL.

We are still forging ahead in the Pomona church. God is graciously blessing in the meetings. Yesterday was a blessed day. In the morning service Brother Nashburn declared that the praises of God and one hungry backslider was reclaimed. There was no time for a sermon, but thank God we are always ready to follow the order of the Lord, either it be according to our plans or not. After the altar service we celebrated the sacrament of the Lord's supper. It was a blessed service, a time of rejoicing and one of those times when the sun of righteousness seems to break through the clouds of the physical and the human and we are face to face with the supernatural and the divine. We are closing our year here with grateful hearts and with high anticipations for the future.

HALM, and BEITHA LIEBSKAN, Pastors.

BLACKWELL, OKLA.

The church at this place is still enjoying prosperity and the blessing of the Lord. Sunday, June 1st, was a great day. We asked the church $100 for a bill, which was quickly given $105.50. After we knew the financial struggle we have had and how poor our people are you would better appreciate this victory. Three new members, Brother Gayman, his wife and Sister Bertha Scottthone, were received into the church. We have now doubled our membership since December, having now one church of fifty members. In spite of hard times, failure of the wheat crop, lack of money, and in spite of the devil, we will either buy or build a church this summer and pay for it in answer to prayer. Our tent meeting will be July 16th-27th, with our district superintend­ent, S. H. Owens, as the preacher. We will furnish lodging free to all who come for the meeting and meals at a good place for sixteen and two-thirds cents each. This is about as cheap as you can live at here and come to the meeting. Our deaconess, Mrs. Imhoff, the pastor's wife, is doing efficient work that is telling for good. Altogether we feel that God is richly blessing and leading on from victory to victory.

C. A. LEHMANN, Pastor.

BETHANY, OKLA.

After a four weeks' stay in Bethany I can heartily say that although the contest may be keen, the Lord is giving sure and definite vic­tory for the Oklahoma Holiness College. Within a radius of fifteen miles I have seen several beautiful imposing structures closed for some time past to the preaching of the gospel, and it makes our hearts rejoice to know that our humble college has struggled on; but if we only knew we might see a few little homes heavily mortgaged that the school go not down. The outlook for crops is favorable, and that means the people of Oklahoma will soon be able to put up the proposed administrative building so sorely needed. The school year ended in a real blaze of glory, as the first preachers' meeting was held in with the con­certed exertions and prayers it is a great blessing of refreshing to our souls. One very pleasing feature was the simplicity and modesty in the girl's gowns—quite a contrast from the village schools. The musical department is headed by a woman of experience and rare ability, one who knows how to take one of her boys into the music room and pray in the old-fashioned way with him until it sounds like music from the hills of heaven. The papers read and ser­mons preached in the preachers' meeting were so fine as to fill each soul with a fresh determination to go out and follow more closely Him who gave us a custom for us. The mis­sionary meeting was one of rare sweetness. The prospective missionaries, about fifteen, sat on the platform while our professor, who hopes to go to Japan, gave out an earnest appeal for our individual responsibility and a world-wide need. He showed us that if two hundred peo­ple would clothe ten men a year we could nearly support a missionary on the foreign field. As a result the young people's societies of Oklahoma have assumed the support of Brother Kohn in China. Brother and Sister Kohn have spent six years in China, and this last year they have studied in our col­lege. They say it has been a great blessing and inspiration to us. God bless our new work in China. As we disbanded we all felt that it was good to have been at such an old-time com­mencement and know God was with us.

L. T. COLE.

CANTON, OHIO

We are in a battle here for God and holiness. This is my third evangelistic meeting in this historic old town, the home of our last mar­tyred president. Rev. Frank Metzel is my co­laborator, leading the hosts in song, and he does it well. We have a big tent right in the heart of the city, well seated, well lighted, under the auspices of Stark County Holiness Associa­tion. It was a wonderful thing to see a tent not­able for the excellence of its seating, and the grace and beauty with which it was set­ting down on the folks. Thank God, a holiness preacher can act manly, and be sat­isfied to live at a tent to pitch the tents, perfect the arrangements and do the business. It is our purpose to preach it, and for the blessed result. Pray for us. This meeting is one of rare sweetness. We are closing our year here with the Lord's blessing, and hoping for a year that will be past before we will feel that God is richly blessing and leading on from victory to victory.

EAST WAREHAM, MASS.

We are still on the upward grade praising God for all salvation. Since the assembly we have been having great meetings. Our church is on fire for God. Had a call from our district superintendent last week. Lord bless our work. Brother Nashburn will hold the last service for at least two weeks and are expecting some good work. The candidates all come prepared. The view begins June the 21st and runs to July 12th, and is one of the best year of work.

Our precious Brother in Christ, Dr. Holiness, is on fire for God. Had a call from our district superintendent last week. Lord bless the old-fashioned church. Last year was forty-five. We have now doubled our membership since December, having now one church of fifty members. In spite of hard times, failure of the wheat crop, lack of money, and in spite of the devil, we will either buy or build a church this summer and pay for it in answer to prayer. Our tent meeting will be July 16th-27th, with our district superintend­ent, S. H. Owens, as the preacher. We will furnish lodging free to all who come for the meeting and meals at a good place for sixteen and two-thirds cents each. This is about as cheap as you can live at here and come to the meeting. Our deaconess, Mrs. Imhoff, the pastor's wife, is doing efficient work that is telling for good. Altogether we feel that God is richly blessing and leading on from victory to victory.

C. A. LEHMANN, Pastor.

REVIVAL AT BUNKER, MO.

The Bunker meeting was a revival of the old­time sort, conducted by the Deboard Brothers, two God-called, Spirit-filled preachers, assisted by the writer and his wife, which resulted in the pardoning and purity of sixty-one souls during the ten days' services. This is a large small town with its attendant evils. God gave us victory, however, from the first serv­ice, and each service brought penitents to the altar, who went their way to victory.

We found a few holiness believers, but a very much greater number who were willing to clean up both heart and life. After these boys put the old gospel plow down deep, men and women began to see themselves in the light of judgment, and were willing to lay down idols and cleanse themselves from the filthiness of the flesh. Brother C. I. Deboard is pastor of the Biltoning work, and his brother Will I. Deboard, is pastor of the Woodruff, Okla. work. A good class of ten were taken into a band who will stand by the work, and which we expect will result in a well-organized church in the near future. Both Deboard

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For full particulars, address,

C. J. Kinne, Agent, 2109 Troost Ave., Kansas City, Mo.
and Geitz were called to look after the work and return to the altar for the revivals, when we found the fire still burning. The visit resulted in eight more professions during the three days. Attendance served as a sign of the growing faith, which had a junior choir of nearly fifty children, and these results were in the conversion of many who had been the cause of worry to the head of young workers also who are making the drive run in Buckner. We go to Poplar Bluff, Mo., June 17th, to assist our district superintendent, Rev. E. B. T. Williams, for this place, and we invite you to attend while passing through or in the vicinity.

Fred Geitz, Jr., Socy. ONTARIO, CAL. Since our last report the Lord has been wonderfully blessing us. Sabbath, May 25th, was a day of victory and power. At the eleven o'clock service Rev. J. F. Sanders brought the message of the close six came to the altar, and went away with what they came for. In the evening Rev. C. V. LaFontaine preached to a good congregation. At the close the saints gathered around the altar and praised the Lord for His wonderful blessings to us. Sabbath, June 1st was another blessed day. At the close of the morning service a good man and his wife came to the altar, sad and sorrowful, with tears of repentance streaming down their faces. The Lord met them and put the kiss of pardon on their souls, and they went away rejoicing. At the close of the evening service three young men and one young lady came to the altar, and the fire burned through to victory for which we give the Lord all the glory and praise. We are going on with Him. We see nothing but victory ahead.

C. W. GRIFFIN.

CLOUD CHIEF, OKLA. I took notes in my last meeting and was unable to do any work for some time, but am up and getting strong again, and am in a real pitch of health. We have a good man and his wife. Brother and Sister Nelson from Oklahoma are with me, and they are fine workers. Also Brother Charles Davis, a student of O. H. C., is leading in some of the tent services. People are getting under conviction. We can see a little cloud the size of a man's hand—we are expecting an abundance of rain. A real campaign is just going on for the summer. Our dates are all made until September 15th. Anyone needing a revival may have our time from September 16th to October 18th. We give two meetings in this time. Address me at Bethany, Okla.

D. J. WAGNER.

Peerless Directory

GENERAL SUPERINTENDENTS

P. F. Basser
Missouri District Assembly, Illingboro, Miss.

Southern Tennessee District Assembly, Spartanburg, S. C.

Southern District Assembly, Donaldsonville, La.

Louisiana District Assembly, Lake Charles, La.

Delta District Assembly, Lufkin, Tex.

Athens District Assembly, Bowl, Tex.

We were there in a conflict for two weeks. We gathered around the altar and praised the Lord for a day of victory and power. At the eleven o'clock meeting I had the afternoon service. The afternoon service was one of the highest types, producing good results. The pastor stood nobly the beginning and ending of the service. The pastor preached from the 13th chapter or 1st Corinthians, and we were with him in the spirit.

H. F. REYNOLDS, Oklahoma City, Okla.

East District Assembly, Fort Smith, Ark.

Northwestern District Assembly, Portland, Ore. June 22-28

District Assembly, Boise, Ida. June 22-26

Kentucky District Assembly, Newport, Ken. June 22-30

Alabama District Assembly, November 20-26

Portage (Oral) State Campmeeting, July 24-August 4

Montana District Assembly, Bozeman, Ida. August 22-28

Michigan (Camp) Assembly, August 22-26

Temple Assembly, September 8 first session of all District Assembly at 1:00 p.m. of the day advertised.

DISTRICT SUPERINTENDENTS

AUBURN

J. M. ELLIS
Box 213, Auburn, Wash.

ARKANSAS

G. E. WADDELL
Box 315, Beebe, Ark.

ALABAMA (CANT) MISSION

Blaire, Cal., Albertville Hosi 413 Grain Exchange

CALIFORNIA

C. H. LANCASTER
Jasper, Iowa

TEXARKANA, TEXAS

It has been my privilege to be associated with Rev. G. M. Hammond, of Springfield, Tenn., in a revival with Rev. E. D. Thoes, the efficient pastor of the church at Homer, La. We were there in a conflict for two weeks. The preaching was of the highest type, producing good results. The pastor stood nobly with us, in the power of God's cause. He secured the co-operation of all the pastors of the town, who stood as co-workers by us. Brother Thoes and his excellent wife have won the confidence of the people of Homer and are doing commendable work. They have as fine a family of sears as I have ever met, and they certainly appreciate their pastor. Brother Hammond and the writer were extended an invitation to the Spring Lake camp meeting in 1914. It will be a great pleasure to be associated with this genial man in other meetings. We shall be more than pleased to assist at Spring Lake with Rev. H. T. Williams the last two Sundays in July, 1924. The people of Homer are faithful supporters to the Hordal of Holiness.

H. B. WALLEN.

SAN DIEGO, CAL.

Sunday, July 16th, was a day of victory and blessing. The pastor preached in the morning from the 13th chapter of 1st Corinthians, and the meeting closed with four seekers at the altar. The afternoon service was one of unusual blessing. While this was taking place, His Spirit was in a special manner and some of the more quiet ones who are seldom seen to demonstrate, walked the floor and praised the Lord out of all his heart. While this was going on, blessing was sweeping over the congregation a number of young men who had been drawn to the services through the street meetings made a break for the altar and were clearly saved. The evening services closed with four more at the altar, making fourteen seekers during the day. We trust the blessing of God may continue to rest upon us in the conviction and conversion of the unsaved and the sanctification of believers.

L. M. WARD.