EDITORIAL

MAD E TOO EASY

BY EOND doubt joining the church has been made too easy in late years. Years ago when a revival was held sinners rose for prayers, and went to a mourner’s bench and knelt, and in prayer and contrition sought for pardon and regeneration, and were aided and encouraged by the prayers and instructions of friends and neighbors. When they obtained conscious peace they were different men, and displayed evidence of their change of heart by quitting their old ways and adopting different ways. Truly, “Old things had passed away, and all things had become new.” They quit drinking, profanity, vulgar anecdotes, all meanness, Sabbath-breaking, gambling, and horse-racing, and became consistent members of the church, examples of righteousness, and Christian workers.

This is not the picture of modern revivals in the great churches. A man signs a card or merely signifies that he wants to be a Christian, and he is counted as a convert and rushed into the church, often without even repentance, and there is the same old life seen in him therefrom. The same worldly methods in business, the same worldly practices, card-playing, dram-drinking, theater-going, and such like. The world looks on and wonders, questions, and then grows into contempt, and then into disbelief in religion. What do they see offered them better than they possess. Wherein, they reason, are they to be benefited by accepting such a religion, which means absolutely nothing to them for this world or the next? Wherein is the church worth aught more to them than their lodge? In the matter of the soul, there is a kind of intuition in man that there must be something supernatural, a transforming power, and they do not seek betrayal or deception which is so patent and so transparent. Of all things men want the genuine in religion, and when they cease to see it, and behold what to their practical, common-sense eye they know to be a fraud, there is no resort except distrust of or disgust with the church, or disbelief in the religion the churches have been claiming to teach.

BUILDING FROM WITHOUT

THE difficulty with most of the ultra insistence upon the social side of Christianity today is that it seems to proceed upon the idea of building men and society from the outside instead of from within. You can’t build men or society from without, by extraneous treatment of symptoms—ulcers, cancers, and cutaneous eruptions. You must do internal work, reaching the causes by constitutional treatment. Christ tells us that the cause of moral disorders is from within. We are informed that it is from within, from the heart, that evil thoughts, adulteries, and all evils proceed. Social ills, as numerous and dire as they undoubtedly are, are but the outward expressions of the inward, constitutional trouble whose root must be reached by other and deeper and more efficient remedies than denunciation, or reformatory efforts, or educational or philanthropic systems for social relief.

Christ’s example is in point. He denounced, of course. Nobody could doubt where He stood on any great question of political or social evil. Yet He aimed always at the heart for remedial work. All around Him He saw evil ensconced behind political and social and domestic bulwarks. He saw in justice, oppression, tyranny, inhumanities, and vices. He saw the home in its wreck, dismantled and crumbling under the cruel blows of unbridled lust. He saw the laborer enshaded, the libertine honored with positions of influence, the evil train following widespread bribery, the vulgar displays of wealth in its prodigious indulgence, the people mad with the pleasure, mania, the theater crowded, brutality elevated among the popular games, youth inducted and rendered callous by these public exhibitions, and a long train of disgusting and debasing practices which were sapping the very vital forces of the moral life and conscience of a great people. While His voice of protest was opportunist heard, this was not His exclusive or main business. Neither do we find Him engaged in forming societies for the correction of these evils. He formed no committees and started no movements for the eradication of these wrongs.

We never hear Him calling upon these evil-doers to come and enlist under His banner for social service for the betterment of the general condition in order to their own salvation. He not once offered joining His ranks for social reform as a condition or as a substitution for or as a means of securing spiritual life. In the very same breath in which He would thunder His anathema against great social or domestic sins. He would announce the great truth that “except ye repent ye shall all likewise perish.” This repentance was a personal, radical, searching thing which He never dilated or compromised or toned down for any kind of offenders.

Christ was in no sense or degree indifferent to these social or political or domestic evils. No one who ever lived upon the earth was so absorbingly concerned in these things. He bore upon His heart human woes. He was oppressed with human oppression. He suffered with human suffering. He bore our burdens and carried our sorrows, but He went at the heart of things in seeking cures or remedies, and did not plaster with untempered mortar. He wasted no time upon externals, and proceeded upon the undeniable truth that the only condition of individual and social reform was new life implanted within. He knew that men and character could only be built from within—from divinely implanted life in the heart, from which would proceed right life, righteous conduct, justice and mercy, and peace and equity. Christ attacked everything that was personally or socially wrong; but He never stopped with mere denunciation or relied upon this for remedy. He placed the emphasis in the right place, and insisted upon the inward life—upon a revolution within, as antecedent and as prerequisite to a reformation without. His was the most tremendous and merciless attack upon the works of the devil ever made in this world’s history. No blows were ever struck as hard as His. No hammer ever more ruthlessly beat against wrong than His. No thunderbolts were ever hurled so furiously against human wrongs and oppression as were His. He was an incendiary, a breaker-up, a divider-sunder, a war-regetter, a cyclone of terrors to evil-doers. He depended not, however, upon His incendiarism, or His breakings-up, or His wars, or His cyclones, or lightning bolts of fury to save men or society. He never allowed to become obscured or beclouded or retired to the rear the foremost and transcendent fact that it was personal, individual inward life, bestowed or begotten from above, that was the initial, indispensable, invariable condition of personal or social reform.
Individual regeneration with Him must ever and invariably precede the reformation of society.

As long as this principle was recognized and strictly adhered to in the operations of the church there was real and substantial progress. If this method of building from within had been constantly relied on and practiced there would have been steadier and more rapid and permanent progress in the world's redemption. This is a point that needs stressing today. Worshipful churches are trending backward in their teaching, and like Socialist advocates are placing most emphasis where Jesus placed least. They approach the social problem from without, while Jesus approached it from within. They would clean up by washing the outside; Jesus would cleanse by purifying the heart. Their emphasis is upon new environments, better clothing, better sanitation, better housing, better laws, better wages, and shorter hours of labor as the remedy for their ills. Jesus insists upon the necessity of renewing the very springs of life. These fallen churches and Socialism declare that by changing a man's surroundings you will change the man himself. Jesus, on the contrary, reverses the prescription, and teaches that if you change the man you will change his surroundings.

We unhesitatingly prefer the method of Jesus, and believe that those churches which are preaching "another" gospel than the one He proclaimed are committing an unpardonable and an irredeemable blunder from which naught but a sad harvest may be expected. Jesus is the hope of the world. He is its best, its wisest, its mightiest, its most successful, its only Teacher. We are in the most serious and tragic error when we dare any kind of substitution for His word and His method and His evangel.

God gives us very specific rules or principles for our giving, which we do well to heed carefully. Not merely the bestowing of monetary gifts on His work, not merely systematic donations to the interests of His kingdom, will meet the divine requirements He has laid down. There are subjective qualities in the matter as well as questions of size and character of the gifts. God looks at the heart of the giver before He looks at his gift. The apostle Paul gives us the comprehensive principles underlying this matter of paying of our substance for the support and furtherance of God's kingdom. He says we are to give "not grudgingly or of necessity: for God loveth a cheerful giver." We are not to simply feel impelled by some example of others to give. This is very often done, but it carries no gracious blessing with it. It falls definitely short of the divine rule on the subject, for it is giving of necessity. It lacks the element of freedom and love and spontaneity of true benevolence. We are not to give grudgingly, with a subtle, hidden reluctance or spirit of regret that necessity is upon us to give. There must be a heart that is gloriously free in the matter, so much so that there is real pleasure in giving. This pleasure is pictured as of a very free and exuberant kind. "Cheerfulness" in giving as enjoined by Paul, exegesis tells us, means a kind of holy "hilarity." It is a feast of joy to give out for the Master's kingdom. True apostolic givers have a fine time at it. It is a feast to their souls. It is a joy unspeakable to come thus into vital, real, fellowship with the Lord in the material means for furthering His kingdom. We are thus co-partners with Him in this glorious work.

With ill-gotten gains a man can not reach this pinnacle of spirit or enjoyment in giving. With dirty means it is impossible for a man to enter into this fellowship. The very process of the acquisition of the money has disqualifed the man for such fellowship. This process has materialized and commercialized him until he is more a machine than a man. He is gross, while God is a Spirit, and to fellowship with God man must be spiritual.

It is this feature, subjectively, of the money given, which determines its value and availability in God's sight. It is very easy to say all money is the same in God's sight, but it is exceedingly difficult to prove the statement from God's Word or from reason or common sense. God looks at the man behind the money more than to the national stamp, or the quantity, or the character of the money offered. Some becomes dress when given to Him, because it represents fraud or wrong in its acquisition. Some dwindles pitifully because it bears no proportion to the ability of the giver. Still other gifts dissipate into nothing so far as His kingdom is concerned from the improper motive prompting its bestowal. These and other elements enter in, and are observed by the Father and variously affect the gifts. Some God can not use. Some He despises. Some He pities.

There are other gifts which constitute real worship and are delightful to God and are welcomed by Him most graciously. These are useful in His kingdom, and reflect great blessing and strength upon the givers. The proper and liberal use of our means for God's kingdom is a great means of grace to His people.

A story is related which illustrates the point we would stress. A lady dreamed she went to a church where a plate was placed by the door for the gifts of the people. It looked like an ordinary plate, but she discovered it possessed the marvelous power of converting each gift into its real and absolute value in the sight of God. One man saw in a gold piece, which immediately was turned into brass. It had no value in God's sight, because the man gave simply to be praised of men. Then a lady put in a silver quarter, which as quickly was turned into a copper cent. God saw that she could give more, but she only gave because others gave. Then a boy put in a nickel, and this turned into a flower. Because the boy had given to please His Sunday school teacher. Last of all a very poor little girl put in a penny. Instantly it changed into gold, for she had denied herself in order to give, and she gave because she loved Jesus, thus making her gifts well-pleasing to God.

Freeness, exuberance, abundance, self-denial, love—these entering into our gifts make them like the ascending incense which delights God and brings down blessings upon us.

Holiness being the best thing God has for us, and our best possible possession, it is natural that we should diligently seek the best possible equipment for service for God and humanity. Holiness and culture are as congenial and seemly in their relation as the sun and heat, or flowers and fragrance, or rain and vegetation.

A dance in a public school, or in any sort of a school, is about as congruous and seemly as a notorious thief as cashier in a department store, or a crew of buccaneers on a great passenger ship crossing the ocean. I would feel as safe as a stockholder in the steamship company with its vessel thus manned as I could feel as patron of a school where the lascivious dance was allowed and encouraged.

A certain bishop in a protestant church is quoted in the secular papers as favoring the exclusion of the Bible from the public schools. This opinion can be the result of either ignorance of the issues involved; of indifference to them; or of simple cowardice in the face of what is esteemed by him as an unconquerable foe to the Bible in our schools in the Roman church. Upon the basis of any one of these reasons mentioned the prelate in question is no ornament to his church.

"When we meet Him, we shall never tell Jesus what a hard time we had and how much we gave up for His sake."
THE EDITOR'S SURVEY

Self-Sacrifice
The beauty and charm as well as virtue of giving is not in the amount or the form of the gift but in the real element of sacrifice the gift expresses. Striking examples occur from time to time illustrative of this truth. There is much which passes for benevolence which is far from being entitled to the name. We have never been able to see the benevolence in money raised for church or benevolent purposes by church shows or entertainments. These contain not one element of true sacrifice. The appeal is to appetite and not to the altruistic principle. The leaders in such methods of money-raising deserve as little credit for charity in the premises as the patrons. They are engaged in educating the church downward and not upward. They are in a commercial enterprise, not one of benevolence, and not unfrequently drive some hard bargains. We deem the only proper method of raising money for church purposes to be to appeal directly to the benevolent impulse of the church and present the claims of the cause, and rest the matter with the consciences of the members. Sometimes in such genuine appeals there occur very striking cases of the most beautiful spirit of sacrifice. An exchange quotes S. D. Gordon as giving a case of this kind:

S. D. Gordon tells of a minister who preached a special sermon on home missions, and then asked for a special offering for a needy field in the west. The interest of the congregation was great, and the congregation itself was small. But back in the pew, from a poor family, was sitting a crippled girl. Kind friends in the church had bought her a pair of crutches. Simply in conflict with herself, having nothing else to give, this girl decided to give her crutches. When the plate reached her Maggie tried rather awkwardly to lift her crutches and put them on the plate. The pastor, receiving the offering, said, “Surely our little crippled friend is giving us a wonderful example.” Then the plates were called back to the pews. Someone paid fifty dollars for the crutches and sent them back to Maggie, and the offering ran up to several hundred dollars. The little girl hobbled out of the church the happiest little woman in all the world.

Personal Appropriation
The benefits of the glorious atonement made for man’s sins in the sacrifice of Christ for us are to be availed by a personal appropriation. Man must accept by faith the blood by a personal application to his own individual case. It is not the intellectual assent to the atoning blood merely, not the mental adoption of an evangelical view of the atonement, not simply a willingness to be saved by the atoning blood of the Son of God. All these are good in their place but are not the route to a saving knowledge of Christ Jesus. There must be assent, consent, and apprehension of the blood as saving in its efficacy, but there must be a further and mightier step of faith. Faith must say, “I take Him for my own personal, and my only ransom for sin, yielding all to Him unreservedly and forever.” This is personal appropriation without which there can be no personal realization of the benefits of the atonement. J. W. Ewart, in Herald and Presbyter, illustrates this truth by the case of the cabin boy, as follows:

A sea captain lay sick in the cabin of his ship, nigh unto death. He called one after another of the crew and passengers down into the cabin to tell him how to get ready to die. No one of them, strange to say, although some were professing Christians, could explain the way of salvation to the dying captain. As a last resort he thought of his cabin boy, who, at his request, read to him his favorite chapter, the fifty-third of Isaiah, from the Bible his mother had placed in his trunk before he went to sea.

“My mother taught me to put my own name into the fifth verse,” said the boy, “so that I read: ‘He was wounded for Harry Williams’ transgressions; he was bruised for Harry Williams’ iniquities; the chastisement of Harry Williams’ peace was upon him, and by his stripes Harry Williams is healed.’ ”

“Stop,” said the captain. “Put my name into that verse and read again.”

The boy obeyed, and read:

“He was wounded for John Smith’s transgressions; he was bruised for John Smith’s iniquities; the chastisement of John Smith’s peace was upon him, and with his stripes John Smith is healed.”

The hungry hearted-captain was satisfied. He closed his eyes and a look of sweetest peace took the place of the anxiety which bore had distressed him. His was the faith of a little child in Christ’s finished work.

Dear friend, put your name into Isaiah 53: 5.

A Sure Road to Speedy Destruction
In modern years the devil seems to be getting impatient of accomplishing results and hence has adapted speedier and surer means for the decaution of the race. The deadly cigarette is his happiest expedient. This, it seems, is his most successful device yet hit upon for the destruction of the race in its young life—

the very place at which such work is most fatal and tragic. If he can train a cigarette-smoking race of young men he will soon have an enervated race, at least that part of it which happens to escape the lunatic asylum. It is passing strange that a sensible adult who has the most meagre regard for his fellow man and the slightest desire for the purity of the young life of America, can get his consent to smoke the deadly cigarette. The mere fact that his superior age, and possibly his greater physical powers to resist deadly poison, are more of a security to him against the sure and ruinous effects of indulgence should not lead him to forget the universal and sure harvest this practice is reaping among the boys and young men of the country. The Sunday School Times says:

Thirty billion is a fair estimate of the number of cigarettes consumed in the United States in 1912.

Cigars and the pipe yield more nicotine than the cigarette. But nicotine is not the most dangerous element in cigarette smoke.

Furfural, the principal "additive" in cigarettes, is said to be fifty times as poisonous as ordinary alcohol.

A single cigarette yields as much furfural as is present in a couple of fluid ounces of whisky. It is altogether absent from the smoke of a cigar.

Harriman, the railroad king, once said, “I would just as soon think of getting my employers out of the insane asylum as to employ cigarette users.”

Three-fourths of the boys over eleven years of age attending the public school in one section of our country are addicted to the use of cigarettes or tobacco in some form.

Twelve years ago the use of cigarettes was about as prevalent in the schools of Japan as it is today in the United States. And in 1909, Japan by law prohibited the use of cigarettes by boys under twenty-one years.

His Transforming Power the Same
The most pathetic thing about the superficial work of so many of the churches and the lack of the faith and purity of results in the labors of so many preachers is the fact that these things come of a loss of faith in God’s power to really transform men and women from sinners into saints. Too many regard this transforming power of the Father as a legend of the past with which innocent people were beguiled in by-gone years, but which the superior intelligence of this age has entirely outgrown. This is nonsense and infidelity most insulting to God and revolting to sound faith and common intelligence. This loss of faith is rooted in a more serious trouble than decay of faith even. It comes of sin. Sin lies at the root of all moral delinquency somewhere, and faith has suffered a revision downward to become accommodated to the moral delinquency. It is not intellectual doubt which troubles some people so much as moral decay in the life. It is more de­
cay than doubt. The trouble is more with the heart than with the head. Go any night to the slums, or to churches where
salvation work is still carried on, and you will find that God is still in the business of transforming men and women from sinners into saints. The Bowery in New York, Pacific Garden Mission in Chicago, or missions in many of our great cities, will contradict this heresy and afford of fallen prey. In many holiness camp meetings all over the country every summer, demonstrations of God's power to really save sin from sin and transform human hearts are witnessed. The Sun of Righteousness retains its transforming power as truly as the sun retains its transforming power in nature, and demonstrates it every day in vegetation. Oral furnishes an illustration of this truth in the following:

The other day a missionary in Liberia sent a chrysanthemum to a strip of mangoed wood in a foreign country. The mangoed side is white and colorless, the other side was a bright crimson, or almost a red color, but written on this side was: "Exposure of a lot of forgeries." This is but an illustration of the power of the sun and how almost anything that comes in touch with its beneficial rays for a short time will undergo some change. The effect of the "Sun of Righteousness" is just as marked. Read Harold Beecher's book on "Twelve-Born Men," and see how men who thought themselves impervious were considered by others, "down and out," in a few hours "new creatures," they had taken on a "new color" even as had the strip of mangoed wood, the "same old sun" that changed the color of mango wood five thousand years ago and also changes its color today. As nearly as we can tell, its rays are just as powerful today as they were ancient years ago. Some people today seem to think and act as though they thought the Sun of Righteousness had lost its power for transforming, but has not. Jesus Christ can still change the drunkard and the low-down person. The trouble often is that the Christian worker tries to do the transforming himself and won't give God a chance. Our work should be to bring the wood to the place where the sun will have a chance to shine upon it.

THE SECRET OF THE CHARM AND THE POWER

There is in true gospel preaching a charm and a power which impress any thoughtful hearer as coming from a source different from and superior to all human or intellectual gifts or endowments. Oratory with all its transcendental poetries and beauties, eloquence with its marvelous witchery and attractiveness, genius with its multiformal tantracles of power, all these, with their dyes and temper on the flesh, with its dyes resources for accomplishing results—all these can not account for the influence or the results of the preached Word when attended with part of it which happens to escape the promised power of the Holy Spirit. There is with such preaching what is denominated union, the aflux of the Spirit, which gives to it an unearthly character, as a poet, S. E. Wieland, in Herald and Prebiter, dares define it when he says:

Do you ask, What is that union upon the preacher that makes his message living truth? It is the gift of God. One has said: "it is the indefatigable in prayer that makes it preach- ing, the sweet exhalation of the Holy Spirit" that permeates the soul and life of the preacher and grips the audience. It is not easily described, but is easily and always recognized by those addressed. If you ask how this divine unction is obtained, God answers, by prayer. Ask and ye shall receive; seek and ye shall find. Nothing pleases, nothing lessens, nothing is surer than the promise. For, "if ye then, being evil, know how to give good gifts unto your children, how much rather shall your heavenly Father give the Holy Spirit to them that ask him!" Let it be known today, as never before, that "the key of promise" opens the treasure house of God's infallible grace; Jesus Christ, to every one who will claim it. Prayer is the mightiest power in the hands of the church, and God puts no limit upon that power. If praying, we may not by any means know that power by our unbelief, without disdaining God and hindering His work.

THE BEST PAYING INVESTMENTS

There is great anxiety in the minds of many church members about finding the safest and the best paying investments for their large investments. Our hearts are filled with natural anxiety with those who have surplus money to invest who are not personally acquainted with Jesus Christ or the stupendous enterprise He has inaugurated and the money required for its development. With others who profess to know Him this anxiety seems to be out of place entirely. Our Lord offers to His own the very safest and the best dividend-paying investments the extension of the Gospel in this world. Money invested in the work which our Lord has launched and in which He has invested His all, is the only money that is invested with absolute safety. In the work of our Lord there can not possibly be anything like uncertainty or failure. Heaven and earth may pass away but not one iota of His plans or purposes or provisions will ever miscarry. These are the dividends. This is the advance of our coming for the preparation of our mansions and they will be faithfully used. Our homes here are perishing but that home is imperishable. This home and this property here is fleeting, and how quietly we must part with it, and leave it forever, even if we succeed in keeping it together while we tabernacle in the flesh. What we send up in charity and benevolence and kindness to these in need and for this cause, this earth's kingdom will last forever. Really the only investments God's people make which have permanency and great certainty of immense and ever increasing dividends are those made in the work of His kingdom. Sometimes His people come to realize this in this world and get a foretaste of the coming joy in a consciousness of having derived literally and actually from His kingdom.

Gov. Morgan was a man of great wealth, but had never given away any of his fortune until he was seventy years of age. One day, however, he sent for one of his old friends, Dr. Adams, the president of Union Theological Seminary, and told him that he wished to give a large sum of money to the institution. Dr. Adams was not sure whether his friend was really sincere at first, but was speedily convinced that this was spoken in earnest, and a time was set for the presence of the gift. Bonds were to be the value of $200,000 or twenty thousand dollars in the hands of Dr. Adams, and then Governor Morgan watched the carriage of Dr. Adams out of the city. Afterward the giver said to another friend: "I am an old man. I have had a successful life and have done about all that I had planned to do, and I supposed there was nothing that I had left now that until I stood and watched Dr. Adams drive away with those bonds I never had known what happiness was. I can not regret too deeply for the loss of those millions of dollars, which I had given away and which I have now obtained, God answers. By prayer. Ask and ye shall receive; seek and ye shall find. Nothing pleases, nothing lessens, nothing is surer than the promise. For, "if ye then, being evil, know how to give good gifts unto your children, how much rather shall your heavenly Father give the Holy Spirit to them that ask him!" Let it be known today, as never before, that "the key of promise" opens the treasure house of God's infallible grace; Jesus Christ, to every one who will claim it. Prayer is the mightiest power in the hands of the church, and God puts no limit upon that power. If praying, we may not by any means know that power by our unbelief, without disdaining God and hindering His work.

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Money for Masses

THROUGH THE PAGES

Money for Masses— to pray for the dead, The richer one is the more will be said; The poorer we are less attention is given, And the longer it takes for the soul to reach heaven.

Money for Masses— No matter how poor, Money may mean a chance to procure, As hard as we work for the little we make, The Priest every cent of our income would take.

Money for Masses— or the Priest will soon grow To pray for the souls now writhing in fire; Give me my Mass and content; Our loved ones still suffer, and find no release.

Money for Masses! And should you believe Your loved ones, if suffering, the Priest could re- Would you not give every cent you possess [here] If only their souls might soon be at rest?

Money for Masses! This must come sure: But how few are the Priests ever die poor! Drink wine, smoke cigars, in broadcloth attired, Now poor, and the little ones crying for bread.

This horrible Money for priests everywhere. To take God’s Word It is filling the pockets of Priests everywhere, for a trick of the devil.

Money for Masses! Who’ll take Jesus here, and prepare his path of life? Teach him, and God’s Word says not so: Jesus’ blood cleanseth us whiter than snow. Money for Masses! for the dead, and the living. To give without a soul in all sin is not made. For one can read God’s Word and not see.

Money for Masses! but who ever read Where we’re told in the Bible to pray for the dead? Or the soul after death is cleansed from its stain? Or through Masses relieved from suffering and pain.

Money for Masses! Can penance alone? Or suffering for sin, in the future unknown? The thing is shared; God’s Word says not so: Jesus’ blood cleanseth us whiter than snow. Money for Masses! now we see well, To see the tears of the faithful, if lost, to Hell. It is here the blood cleanseth, not after we die; It is here Jesus saves and prepares for the sky.

Money for Masses! this purgatorial score Is filling the pockets of Priests everywhere. Here the soul after death is clean and you will see To see you’ve never believed to such a lie. [right]

Money for Masses! oh what a sham! A trick of the devil, the millions to damn; Here only the soul from all sin is made free. For one can read God’s Word and not see.

Money for Masses! hang on to your purse. Who’ll pay for the Masses to carry him through? ‘Tis plain, we all answer, his brother Priest Will offer prayers freely till his soul is released.

Money for Masses! but time will expire, And the last Priest will die and enter the fire; And we will not be able to explain. How’ll he be prayed out, when no Priests remain.

Money for Masses! hang on to your purse. Let the Priest threaten, condemn, and then cues. Take God’s Word as your guide, its astute and best. Trust in Jesus, then, dying, you’ll enter his rest.

The Need of Church Schools

CHARLES V. LA FONTAINE

All right-minded persons desire a thorough education, both for themselves and for their children. All persons are born without any such thing, necessarily, and whatever of education is secured must be acquired. The acquiring of an education should be the first concern next to that of salvation. The salvation of the child can be realized even before an education is really begun, so far as the school-room is thought of.

An education is an accomplishment, and should begin at the earliest possible moment. With a wise parent the training of the child begins before the birth of the child, for the pre-natal influence of the mother over the character and discipline of her offspring is not to be lightly reckoned. In these days of great hope and expectancy, impressions can be made that will follow the child all through life, fruit far into manhood or womanhood, and even down to old age.

An education is acquired through a course of discipline and instruction, and should begin with the tender ministries of the nurse, or the loving attention of the mother. The infant child can be made to understand much earlier than many mothers think. They ought not to be hurried, and trained early, and handled carefully until they are spoiled and it becomes their habit to expect that kind of treatment.

Train the child to take the necessary sleep at the regular hours, and do not allow it to be disturbed; and it will be but a short time before its education is begun.

Begin taking the baby to church early in life. Teach him by kindness that he is to be quiet and not fussy. This can be done if the parents are kind, but firm and determined to impress upon the mind that its part in the service is to be quiet. There is no need of children disturbing the service by fidgeting and squirming and twisting and climbing over the seats. Parents are at fault here because they allowed it the first time.

At the very first indication of uneasiness the firm but gentle hand of parental training should be shown. If allowed once the child will take advantage of its opportunity of repeating the operation: but if not allowed, it will soon learn that it must be quiet, and sit still and be obedient. Of course, if the child is sick or restless and needs attention, the parent should quietly withdraw and give proper attention and bring it back and start to train again.

I am speaking from an experience of a wise mother who thus trained my three children. They were taken to church at three weeks of age, and have been habitual attendants ever since, and never once have either of them given any trouble. Why? Their education was begun at the right point and in the right place with proper methods.

The training in the home should be continued without a single letup until the lesson is learned. No need of the children tearing up the house all the time. Let them have their place or room in which to play. Let them have their fullest and freest play and exercise, but teach them at the earliest possible moment that when they are through playing that it is their next privilege to put their playthings in order and not leave them for a tired mother to pick up. You say that will take time. Of course it will. But it will take less time to properly train them than it will to keep on their trail and be everlasting picking up after them.

Surely there will be many a time when they may fall asleep at their play. This is good. Let them sleep, but when thoroughly awake show there the necessary arranging of their playthings. In a short time they will have learned that immediate and the next day, and the proper cleaning of the feelings, the tastes and the manners. This development and training can be secured only by continually impressing upon the mind, by repeated and emphatic admonitions, as to teach, impress, instill and enforce the lesson.

It takes time. Of course it does. But if you do not intend to train the child you are committing a grievous crime by bringing it into the world. The aim of an education is not mere book learning. Not the memorizing of a great quantity of material and loading the brain with facts and figures. It is the proper development of every power of the mind, heart and body.

It can be done by exercising each power along its particular line; by proper co-ordinating and subordinating; by taking advantage of the laws of habit; and forming good habits; by appealing to other natural powers; and by arousing enthusiasm and interest.

A thorough education covers the mental or intellectual powers; the physical or bodily powers; and the moral or spiritual powers.

The lack of any of these is a distinct loss. The public school has a splendid system for the mental and physical training of the child, but lacks the moral or spiritual side. Here is the serious defect. The higher the education of the person with moral and spiritual training the more dangerous it becomes. Many of the convicts of the prisons are educated men. They are there because they lack the moral training to keep them honorable, and in the path of rectitude.

The present public school does not encourage the moral or spiritual education of the child, but by the many new and modern ideas of the "devil-up-ment" of the children is begun.

The one prime fact that calls for the
BIBLE LESSONS FOR EVERY-DAY LIVING
L. R. TROWBRIDGE
A General Review of the Bible on the Subject of Divine Guidance

In two preceding lessons we have studied how Paul, the apostle, and David, the man after God's own heart, were led by the Spirit. These were worked out to benefit the details of our lives. In this lesson we have a hasty and general view of the whole Scriptures to find how often God has spoken to His saints and how He has led them in paths they knew not of.

The doctrine of divine leading is, in fact, the core of all Scripture. David says of God, "I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with mine eye" (Ps. 32: 8). Isaiah says, "Thine ears shall hear a word behind thee saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left" (Isa. 30: 21).

Jesus Christ said He would build His church upon the rock of a divine revelation, communicated not by flesh and blood, "but by my Father" (Matt. 16: 17, 18).

Paul said, "As many as are led by the Spirit of God, they are the sons of God," and "If any man have not the Spirit of Christ, he is none of his" (Rom. 8: 9, 14).

That instances of direct divine leading are by no means uncommon in the Bible, note the following plain and familiar examples:

1. God told Adam not to eat the fruit of a certain tree. Gen. 2: 16, 17.

2. God told Noah that a flood was coming and ordered him to build an ark, giving most specific directions how to do it. Gen. 16: 15, 14.

3. God told Abraham to leave his father's house (Gen. 12: 1), promised that he would inherit a certain land (Gen. 12: 7; 13: 14-17), foretold that he should have a child (Gen. 15: 1-18), changed his and Sarah's names (Gen. 17: 1-8, 15), commanded him to institute circumcision (Gen. 17: 9-14), foretold the destruction of Sodom (Gen. 18: 17-33), and showed him that he must stay his son (Gen. 22: 1-11).


5. God told Isaac where to live (Gen. 26: 2-6), and showed him that Jacob, the younger, would be lord over Esau, the older (Gen. 27: 20).

6. God spoke to Jacob in a dream confirming His covenant made before unto Abraham (Gen. 28: 11-15), changed his name (Gen. 32: 28; 33: 10), and told him to dwell at Bethel (Gen. 35: 1).

7. God foretold to Joseph, through two dreams, that he was to rule over his brethren (Gen. 37: 9-11), helped him to interpret the dreams of the butler and baker (Gen. 40: 5-29), and of Pharaoh (Gen. 41: 14-36), and showed him that the children of Israel would later leave Egypt (Gen. 50: 29-55).

8. God spoke to Moses from the burning bush (Ex. 3: 2-6), told him to return to Egypt (Ex. 3: 10; 4: 19), told him specifically what to do in all his dealings with Pharaoh (Ex. 3: 12), led him through the wilderness with pillars of cloud and of fire (Ex. 13: 21), and showed him continually just what to do and how to govern the children of Israel (Ex. Num., Lev., Deut.).

9. God showed Joshua that he was to be the successor of Moses (Josh. 1: 1-9), told him how to cross the Jordan (Josh. 3: 7-17), how to overthrow the city of Jericho (Josh. 6: 1-11), how to deal with the sin of Achan (Josh. 7: 10-15), and directed him with a clear voice and a mighty hand in all his conflicts against the nations of Canaan.

10. God chose Gideon (Judges 6: 11-18), told him to destroy the altar of Baal (Judges 6: 25-30), and showed him how to overcome the Midianites with three hundred men (Judges 7: 2-14).

11. God spoke to Samuel (1 Sam. 3: 4-10), showed him what was to befall Eli (1 Sam. 3: 11-14), told him to let the children of Israel have a king (1 Sam. 8: 7-20), led him to the selection of Saul (1 Sam. 9: 6-16), and later led him to David (1 Sam. 16: 1-12).

12. God showed David how to slay Goliath (1 Sam. 17: 32-51), how to overcome the Philistines (1 Sam. 23: 2-10, 11: 2 Sam. 5: 18-23), how to defeat the Amalekites (1 Sam. 30: 6-8), led him to Hebron at the time he was made king (2 Sam. 3: 1-4), and told him not to undertake the building of the temple (2 Sam. 7: 1-17).

13. God gave Solomon wisdom (1 Ki. 3: 5-14), showed him how to build the temple (1 Ki. 6: 7, 1, and gave him a covenant of blessing (1 Ki. 9: 2-9).

14. God showed Elijah that it would not rain (1 Ki. 17: 1), told him where to go to secure water and food (1 Ki. 17: 2-9), encouraged him in his dejection (1 Ki. 19: 14-18), told him to rebuke Ahab (1 Ki. 20: 1-21: 17-20; 2 Ki. 1: 3-8, 14), and showed who was to be his successor (1 Ki. 19: 19-21; 2 Ki. 2: 1-18).

15. God showed Elisha what the king of Syria was doing (2 Ki. 6: 8-12), revealed to him that food would be plentiful in Samaria (2 Ki. 7: 1-2), that a famine was coming (2 Ki. 8: 8), that Benhadad would die (2 Ki. 8: 10), and that Hazael would become king (2 Ki. 8: 15).

16. God showed through the prophet Isaiah, that the king of Assyria would be defeated (2 Ki. 19: 6-7), that his life would be lengthened fifteen years (2 Ki. 20: 6-11), and that the children of Israel would be carried captive to Babylon (2 Ki. 20: 16-19).

17. God put it into the heart of Cyrus, king of Persia, to provide for the building of the temple at Jerusalem (Ezra 1: 4), of Darius to revive the work (Ezra 6: 3-6), and of Artaxerxes to forward it (Ezra 7: 11-28).

18. God put it into Nehemiah's heart to rebuild the walls of Jerusalem (Neh. 1: 4-11), influenced Artaxerxes to forward his cause (Neh. 2: 1-8), showed Nehemiah who was a false prophet (Neh. 6: 19), and...
helped him greatly in all his trials and visions.

19. God gave Isaiah a vision of Himself (Isa. 6:1-4), called and qualified him for His service (Isa. 6:5-9), told him to go to a certain place to meet Ahaz and gave him what was there (Isa. 7:1-3, 9-10), told him to take a roll and showed him what to write in it (Isa. 8:1), and gave him prophecies concerning the future of the nations and the coming of Christ.

20. God chose Jeremiah (Jer. 1:1-10), told him what to say, where to go, and what to do. He showed him that a death was coming (Jer. 1:14-6), that the Chaldeans would besiege and capture Jerusalem (Jer. 21:3-7), and that the Israelites would be taken into Egypt (Jer. 41:11-14).

21. God gave Daniel favor with the prince of the empire (Dan. 1:9), gave him knowledge and skill (Dan. 1:17-20), and enabled him to interpret Nebuchadnezzar's dreams (Dan. 2:19-30; 4:24-27), and to read the handwriting on the wall (Dan. 5:25-29).

22. God told Jonah to go to Nineveh (Jonah 1:2), told him what to say to the people there (Jonah 3:4), and re- proved him for his faint-heartedness and lack of trust by the use of a gourd (Jonah 1:4-11).

23. God told Jesus, at the age of twelve, to start about His Father's business (Luke 2:49), and led Him by the Spirit into the wilderness (Matt. 4:1). He did all ways those things that pleased God (John 8:29); His meat was to do God's will (John 4:34). He said, "I can of mine own self do nothing: as I hear I judge" (John 5:30): "The Son can do nothing of himself, but what he seeth the Father do." (John 5:19): "As the Father hath taught me, I speak these things." (John 8:28): "The Father which sent me, he gave me commandment, what I should say and what I should speak." (John 13:10). And "The Father that dwelleth in me, he doeth the works." (John 14:10).


25. Neither are such instances of supernatural leading limited to the records of the Bible ancient times. A. T. Piersen's "Modern Acts of the Apostles" gives numerous examples of leadings equally marvelous. The biographies of Luther, Wesley, Finney, Moody, Muller, Cullis, Inskip, Bud Robinson and innumerable other spiritual worthies of recent times bear witness to the fact that the God of the Bible still lives, speaks and works wonderfully in the lives of those who know how to overcome by the blood of the Lamb, and by the word of their testimony and who love not their lives unto the death (Rev. 12:10).

MISSIONS AND THE MISSIONARY PAPER
MRS. A. O. OBERHUMER
Look next every man on his own things, but every man also on the things of others.—Phil. 2:4.
And of his sheep have I which are not of this fold; them also must I bring, and they shall hear my voice, and there shall be one fold and one shepherd.—John 10:16.
We ought to do everything we can to agitate the cause of missions at this time. Christian people have been praying for fifty years or more that God would open the heathen world to the hearing of the gospel, and this prayer has been heard and answered. The answer is, not that they go, but that we help to bring them to Christ. It is not the heathen who need God, but God needs them. If we do God's work, God will help us. If we work, God will help us. If we help, God will help us. If we give, God will give. If we trust, God will not forsake us. If we pray, God will hear us. If we love, God will love us. If we obey, God will obey. If we are faithful, God will be faithful. If we give, God will give. If we work, God will work. If we help, God will help. If we give, God will give. If we trust, God will not forsake us. If we pray, God will hear us. If we love, God will love us. If we obey, God will obey. If we are faithful, God will be faithful.

There are some things to be brought to pass through the medium of a live missionary paper. 1. The needs of the work are kept before the people. 2. Some will be stirred and moved to help in some way. 3. Some might get saved through the instrumentality of the missionary paper. 4. A large sum of money will be raised from God to go to the foreign fields as missionaries. 5. There will very likely be an increase of faith and encouragement for this time of work.

So it can easily be seen that the wide circulation of a good missionary paper will not only be a help to the cause of missions, but it will be a help to the church. It seems to me that there is now an opportunity to not only arouse a wide interest in the cause, but to get a great deal of effective business done in the interest of the foreign missionary work. Let us work together in the unity of the Spirit as members of the body of Christ in this great cause. The difficulties and needs of our home churches should not hinder our service to the heaven who are perishing in darkness, degradation, misery and ignorance of the way of salvation through Jesus our Savior.

I would like to offer a few suggestions which may, and I believe will, help us to get a large circulation to the new missionary paper, THE OTHER SHEEP. Let us first have a lively interest in this work. We can get ten copies sent to one address for $1.00. By personal solicitation we may get orders for a club in our neighborhood, the papers to be sent to our address, and we can deliver them once a month, thereby giving our neighbors an opportunity to get this splendid, eight-page monthly missionary paper for ten cents a year. To circulate a paper like this, for this low price, is one of the best opportunities I have seen, to agitate the cause of missions.

Another plan is to send sample copies—write cards and letters to friends in your city, country locations, and elsewhere, over the country, and try to interest them in the work of missions, and urge them to take the paper, giving the price for single copies and clubs to one address. Have names and addresses written plainly. Pardon personal reference. I have sent sample copies and written cards urging parties to take the little paper, and perhaps received no answer. Then I have written them the strong letters on missions and in one case received an order for ten copies with $1.00. Orders have come from friends in different places, in and outside of my home city, as far away as Los Angeles, in answer to sample copies, post cards and letters. Enough was ordered for our church to give one to every member, and also to the strangers who come in, and we expect to get more as the members increase. We would have to order a club as I have found. Then try to get a club in the missionary meetings; and try to get up a club in the young people's meetings; and then get enough for the church, so that every member can have one. Just think what an influence there would be going out for missions every month if every member, after reading the paper, would make a business of giving it to some one else and try to interest them. And there should be an exhortation from the pulpit to that effect.

Who in each church will undertake it? Will push forward with a real spirit of missionary zeal? Try to relize, if you can, what it would mean, the wonderful increase to this hitherto neglected cause of foreign missions, if, as a church, we would bestir ourselves and add even a little more of what God has given us—time, talents, money, etc. (it may be much instead of a little more). We could not only multiply the work, but also hear the words of deliverance through the atoning blood of our crucified and risen Savior. "Look on the fields, for they are white already to the harvest" (Jno. 4:35). The harvest truly is plenteous, but the labourers are few. Pray ye therefore the Lord of the harvest that he will send forth labourers into his harvest" (Matt. 9:37, 38).

DENVER, COLO.

BURS AND BUNS OPENED
C. A. MC CONNELL
He who seeks sanctification for joy will find little wine in his cup when Satan blows off the hallelujah. It is generally the heart that was converted to the evangelist that don't hold out until the evangelist comes again. There comes a time in your life when you deliberately choose between crucifixion of self and the nailing again of Christ to the cross. It is good, sometimes, to use a winchster in your praying and let the old shotgun take a rest. We are not called upon to step down out of the King's Highway, to make the lion shut his mouth.
In everything tarry and With
The small town of Exe has not changed much. Baulie Cross has been gathered to her father's residence as usual. There is another Bailie, whose name is Gider. They say he is a wonderful convincing platform speaker, and he is heard at P. S. A's. While he speaks he has a trick of fingering a little gold coin that hangs on a chain around his neck. It is a certain phrase which always occurs in his prayer. It is, "Lord, help the men who have got their backs to the wall."—The Christian World.

**The First Day of School**

Polly was going to school for the first time in her life, for her mother had taught her up to this time. "I'm afraid the girls will laugh at you," said Cousin Blanche.

"Way?" demanded Polly. "I don't see why. Come, then. "Oh, you will see tomorrow!" answered Blanche. Blanche had been to school for twenty years.

Blinde called for Polly the next morning. "You must be very careful to do everything just right," she said.

"Of course," answered Polly. "I always am." And that ended her cousin's advice.

"What makes you wear that kind?" asked one, boldly.

"It's a sovereign," quivered Polly. "Uncle Morton sent them to me. Aren't they lovely?"

"What a girl looked surprised! "Nobody else wears 'em," she said, a little scornfully. Polly glanced around on the black-booted group. "Haven't you got your boots on?" she asked.

They shook their heads. "I'm awfully sorry," Polly said. Maybe Uncle Morton will send some if I ask him to. I'll ask him in my next letter." The others did not ask any further questions.

"What makes you be called Polly?" queried the bold girl. Polly told the teacher her true name was Mary." "Yes, but I like Polly best." Then, "What a little freckled nose. It's—conquering," she said.

"Is it?" returned Polly, innocently. "I'm so glad, and I see why it is so beautiful. Don't you just love the country? I do. I was there a whole month last summer."

"Haven't you ever been to school before?" asked the bold girl's comrade. "No, never," smiled Polly. "And don't you know how to read?"

"Yes! I have studied with mother," it must be horrid to have to study at home," said the other girl.

Polly opened her brown eyes wide. "I guess you never tried it," said she. "Why, it is perfectly splendid! Mother makes plays to help me get my lessons, and tells me stories about them, and hears them all in the morning if we're going away in the

**Mother and Little Ones**

When the houses are old and tumble-down And all the old fashion flags hang the ground for some minutes. Then he said, "I'll take your offer, Bailie. I'll be here at the appointed time. Mebbe I am a drunken doctor," he said, turning round and looking up for the first time, "but mebbe there's just a spark o' the man left in me for it."

He turned away with downcast look, and shuffled along the road in the direction of his house.

That night the doctor called at the Waster's home, and stared with astonishment when he opened the door. What a transformation had taken place. In the grime a huge fire blazed; he went over to the re­cess, and found Bailie's patient clean and tidy, and lying on white sheets, covered with warm blankets, instead of dirty straw and old rags upon which she had lain in the morning. In spite of her thin, care-worn face she looked almost pretty.

"Whatever has happened, Mrs. Gider?" the doctor asked. "Have the brownies been visiting you?"

"Oh, sir," she said, "I don't know how it has all happened, but about eleven o'clock this morning parcels began to come to the house. They had all been ordered, and cost a sovereign at this time today fort-night."

"That's fine, Mrs. Gider; I am glad.

The poor woman sat up in her agitation, terror in her face, and cried "Port wine! for pity's sake not wise in this house!"

"Of course, I'm sorry; I didn't think. Don't blame me. Well, you've found something else. Now you rest and keep quiet. The New Year will soon be here. Who knows?! It does feel a happy New Year for you yet."

A fortnight later on Monday morning, the same little company, with the exception of Doctor, had gathered in the Smithy. Once again Adam Gider broke in on the discussion that was going on, with:

"What makes you wear that kind?" asked one, boldly.

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This one on the bare chance that she might sue such weather come leave you! We'll take up a collection to she ran down the steps, a smile of welcome catching her cousin and whirling her about. try .

Fun when the boxes come! I try on somebody else's things: just like a bold girl said, she grows her clothes so fast that she can't right in New York, folks would think. I wore many, and the very next season the Bakunni had plenty of corn, but the Baraulongs were in great straits. Swarms of locusts had eaten their crops. Among others, this cruel old warrior suffered from starving to death, he started out to beg some food from the Bakunni. When he reached the chieftain's house a young girl was brought in.

The old man asked her humbly to give him food. A servant was cooking some, and he told her to put some out into a dish.

Then, throwing back her cloak, she uncovers this hideous spectre, and the old man only stumps left. The old man trembled. He thought the time for punishment had come. He wanted to turn his back upon him. He does not deserve it. He was too cut off my hands when I was a girl. He will not re-form himself. He is suffering. He little thought that we should meet again like this.

Then she turned to the man, saying, "There, take and eat. Where shall you see me again? I sate you!"

That man suffered more bitterly from remorse because he was a bully, and on the one hand, and forgiving spirit than he would if she had taken her revenge in another way. That was the spirit of the ploughing coals of fire on his head.—Selected.

A Round O

There was in Rome many years ago a rich man who lived in an elegant house, one of the largest palaces in the world. He wanted an artist to do some very fine work for him, and sent his servants to find the man who could do it best. After looking at many splendid paintings and wonderful statues, he was driven to part with his last cent to buy a sample of his work, and took a pencil and drew a simple circle. When they showed that to the master, he ordered the man out of the house. It was I want!" And he gave him the work to do.

The artist's name was Giotto. He lived in Florence. He was a young man, and they treated that even today, after so long a time, people speak of a fine circle as being "as round as Giotto's circle." He was celebrated through 600 years for having done a perfect thing! What if it was a little thing? Perhaps... Do you ever neglect your work because it is "only a little thing" you are doing? Life is made up of little things, and he who does them well one learns to do his best. If you do your very best with small things, you will be able to do the bigger things, as Giotto did. You will be an artist some day, as an artist in the highest of arts, the art of noble living. Jesus said, "If thou hast been faithful over a few things, I will make thee ruler over many things."—Rev. Frank T. Bailey.

AN EARMOUTH
The Work and the Workers

ANNOUNCEMENTS

H. E. BROOMFORD'S APPOINTMENT

University Realty Co., N. E. - Prices range from $150 to $500. Lots average 50 x 150.

ANNOUNCEMENTS

H. E. BROOMFORD'S APPOINTMENT

Kokomo, Ind. August 29th to September 5th, Spiritual Meetings and an Annual Assembly will be held at the Christian Church, Kokomo, Ind. Lay members will be in attendance, and the assembly will be held on the 4th and 5th of September. The pastors, evangelists, and singers of Kokomo District, are expected to assist in this opening of the Kokomo, Holiness College. Registration days are September 3rd and 4th, 10 a.m. to 2 p.m. and 7 p.m. to 9 p.m. for this conference.

REVIVAL - Our revival with the Summit church will begin September 6th. Rev. C. B. Jergenson, of Beloit, will have charge of the preaching. We are expecting some workers to camp on the ground, and an old-time revival. - D. V. PARKE.

DISTRICT NEWS AND ANNOUNCEMENTS

CLARKSVILLE

My last visit to Clarksville was in October of last year, when Brother and Sister Rich held their last service. I visited the city again in May, and it was a delight to see the progress that has been made since my last visit. The city is now a verv attractive place, with many new buildings and an improved water system. The climate is excellent, and the people are friendly and hospitable. I am sure that Clarksville will continue to grow and prosper, and I look forward to seeing it again in the future.

PITTSBURGH

After the Dayton campmeeting we took our family to Pittsburgh, where we visited the Duquesne University, the Carnegie Institute of Technology, and the Phipps Conservatory. We also visited the Allegheny Cemetery, and the Point State Park. We enjoyed our stay, and were impressed by the beauty of the city.

Your Chance to Secure a Home

In a good Christian community, where you can educate your children under Christian influence, there is an opportunity for those who are willing to work hard and make the necessary sacrifices. You can help to establish a new community, where your children can grow up in a wholesome environment. You can contribute to the building of a better world, where the principles of justice and love will prevail.

Herald of Holiness

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

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PUBLISHING HOUSE OF THE

PENTECOSTAL CHURCH OF THE NAZARENE

2109 West 26th Street, Kansas City, Mo.

C. J. KINSEY, Agent.
do well to engage Bros. T. W. Beers, the leading layman at our New Bedford church.

The writer and his family attended the Smith's Mills camp. The camp is in charge of Bro. John L. Doubt, and is a week for next year, and have the pastor live in Farmington and give them all his time.

H. F. Reynolds.
We are expecting a grand opening September 7th, but we will have a meeting Saturday night, September 6th. So let all our ministers and workers be in and help in the opening of the cologne. If you can't come, pray for us and let your friends do. Come Saturday night and stay through.

The six Sundays the writer was away Brothers Moms and Hr. Wright did a splendid work, while Rev. J. W. Yawter supplied the church at Hammond. We all want God bless these brethren for their faithful services.

On Wednesday, August 13th, the writer's birthday, the Lord was good and every member of the Bethany church gave him a very happy surprise.

J. E. Lewis, Pastor.

MADISON, I.A.

We had a great meeting at Dundee (Texas) camp. This was my third year with this camp. The work was very encouraging to me in that country. My next meeting was at Quitman, Texas. A few days later, I received a call and was asked to Sayre, Okla. May God bless our holiness preachers and help them to stand up for the truth.

J. B. Boswell.

MINERAL WELLS, TEXAS

At our annual campmeeting this year Bro. D. M. Humphries, pastor of the Nazarene church at Dayton, Ohio, delivered the sermon. Convinced that God had set a great work in the city, the pastor was out to do his best to hold the city. Rev. G. P. Owen had charge of the singing. They were called back to hold the meeting next year.

E. C. Lewis, Pastor.

Campaigning in Alberta

I. MILLON WILSON

We are spending three months in evangelism away up in this land of sunshine, black dirt, and big crops. Salvation is present, but the average town is very seldom heard of, except in a few places. The majority those structures known as "houses of worship" are little better than monuments, and, so far as spiritual life is concerned, about as silent. As a rule the towns are very small, but the average tombstone has the same.

We have visited some of these "churches" on our way, however, where the sun was shining brightly, the birds were singing their sweetest songs, and the air was full of the aroma of monument, and, so far as real spiritual place even comfortably filled with ship, the children of men. The joy and happiness found about it, it was with those who, being so far from God and so ignorant of things spiritual, could not distinguish between a man bedizened to God, a monument from sin and hell, and a demoted person. We do not remember of ever being in a little town, whether, or not, we can not say; but the fact that such a place, as a whole, could be discerned on their part to give even that much of their place for the Lord's ship, We could see but little, very little, very happy and joyful found in the world, to have Himself a ransom for all mankind.

We lately attended "church" on such a Saturday evening as we have seen the number in attendance, counted them, and found there were just over twenty-three, three of these being children. We, ourselves, only one or two here and there scattered about the place, and the most of them on the opposite face while though they felt it to be a condemnation on their part to give even that much of their place for the Lord's ship, We could see but little, very little, very happy and joyful found in the world, to have Himself a ransom for all mankind.

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The New Samaritan

The new rescue paper will start with October numbers! It will embody the issue that we so much number in September. Rev. F. M. Lehman will edit the paper, and will be assisted by a splendid corps of contributing editors.

* The paper will be conducted on a plan unlike other papers, as we believe it will fully represent the rescue work, and also conduct a campaign of education among all classes of society, for the sake of healing, moral hygiene, etc.
* Every home should have the paper. No Christian, we believe, should be ignorant of the conditions which make rescue work a necessity, nor of the teaching which will make rescue work possible.
* We want a THOUSAND enthusiastic supporters who will get subscriptions for the want of a dollar.
* You can get a goodly number without much effort, and in doing so you will be actively helping the work.

A 15-CENT MONTHLY.
 Fifty cents a Year

PUBLISHING HOUSE OF THE
PENTECOSTAL CHURCH OF THE NATION
2507 Troost Avenue
KANSAS CITY Mo.

WACO (TEXAS) CAMP

Tonight the annual holiness campmeeting will close, and we desire to call to your attention the concluding session. As a matter of fact, the attendance this year has been very gratifying, and many have remained on the ground since the meeting began, a week ago last Friday. As is known to all, a total attendance is always expected to continue for longer than ten days, regardless of weather conditions or anything else. This year the holiness people were fortunate in selecting their date, in that it was arranged so as to provide two Sundays.

While it can not be stated positively, it is probable that at the assembly closed last night with a climax of the life and good works of Rev. John N. Appell will be held. It was this great man who did so much charitable work here that first attracted attention to the holiness campmeeting. For about twenty years this man lived, and he did all he could to make this annual affair one of note, not that he sought publicity, but to induce others, by precept and example, to lead good lives.

The second day of the camp meeting of the Waco Holiness Association will go down in history as one of the most successful ever conducted. This applies not only to the attendance at each of the services, but also to the interest manifested in the services. It is our purpose to serve everyone who attends, and we have had the privilege of having both John and J. B. Kendall, both of Kentucky, have had charge of the preaching, and many interesting and able discourse have been delivered by them. The singing this year has never been excelled, and this feature of the camp meeting is in the charge of Prof. C. D. Lean, of Kentucky.—Daily Times-Herald.

CADDIO, ORLA.

The camp meeting at Caddo commenced last Sunday night, with the singing of "Brother, Brother," by Rev. C. H. Jernigan will be here the 14th to do the preaching. The meeting will continue until the close of August. Rev. N. A. Duvall is laboring and making a lively camp meeting. H. P. Hammaker Pastor.

KENNESAW, N.B.

The camp meeting at Caddo began last night with a vigorous and a congregation of possibly five hundred people. A good number were saved, rejoiced, and received Christ into their hearts. They were a very fine gathering, and as such a camp meeting is always a delight and a blessing to all, was the leader of the meeting, Rev. Mrs. Ludwig and myself assisted in the service.

The work at Kenesaw is going well. Some are undergoing heavy trials of affliction, others heavy trials of sickness. We are rejoicing and trusting that none will turn traitor to the Master. The Lord is still doing miraculous things. Some of our young men who came in our prayer meeting, and last night a boy came to the altar and professed the faith. He has been accomplished during this Assembly year.

THOM. AND MINNIE LUDWIG.

CANAUSTOTA, N.Y.

The missionary society of the Pentecostal Church of the Nation, has transferred its property in this town, to the mission society, and it is now in charge of the local church. The missionary society had been established 20 years ago, with the membership of four.


comes and leaves us, and another good preacher comes to take his place. We are told that the paper has been a heavy loss to those it aimed to help. It is now time to do something to aid the work.

** As the time of the opening of the school approaches, expect, and do not be afraid to promise, grow brighter. Our cor-

respondence is hearty and quite a num-

ber of catalogues go out each day. Since our last report six lots have been sold.

Two houses are now in course of construc-
tion. We are doing a large business, and it would be difficult to secure places for all the peo-

dle to live, who are coming.

A few days back the Rev. C. C. Brown received word to rent two houses for two families who are coming to us from Kentucky; a few days later we were informed that they had rented a good-sized house for a family from Wis-
consin; and a family from Missouri, for whom we have found a house, writes that they will be here this week. Last week a man from Kansas visited us to make arrangements to locate here, one of his neighbors having already rented one of our houses for the school year.

We are also hearing of a number of last year's students, who tell us they are working for the school, and are having success in influencing students to come to the Illinois Holiness University. A satisfied, interested, working student body is certainly an advertisement for and recommendation of the school.

Last week a number of ladies of the community gathered in the college library, and put up 170 cans of apples for the boarding department. They expect to do likewise every week.

The Sabbath services continue to grow in interest and power. The attendance is large and the home for the vacation time. The midweek prayer meeting is also well attended and very helpful. Olivet is certain to be a wonderful, but the most gratifying, is the work here with our young men and young women. They are here to labor for the Lord, and are praying, and laboring, and doing everything that would be prayed for. They are here to work for the Lord, and are doing everything that would be prayed for. They are here to work for the Lord, and are doing everything that would be prayed for. They are here to work for the Lord, and are doing everything that would be prayed for. They are here to work for the Lord, and are doing everything that would be prayed for.

The members of the Board of Trustees and the Pastoral Board are here to have a prayer meeting every Monday evening for the work of the school. While we believe in planning and working, we believe more in prayer. We must move men through God if we succeed. The meeting last night was one of peculiar victory. The Lord drew wonderfully near and gave great assurance of His favor upon the work.

We solicit an interest in your prayers that we may have continued and increasing success in the work of training young men and women for useful Christian lives. There is no greater work in the world, and it is one that we are glad to help.

E. P. Lursion.

Revelation Number of the
Herald of Holiness

As we announced last week, early in November we will issue a Revelation Number of the Herald of Holiness. It will be especially valuable as an evangelizing agency, and every Pentecostal Nazarene ought to be buying something for the purpose of getting for it the largest possible circulation.

It will contain splendid articles on every phase of Christian life and experience, from Repentance to Sanctification.

It is marvelous to think that you can get such a mine of evangelical truth for

Only One Cent!

* The paper will contain as much matter as the regular edition.
* You can get FIFTY COPIES FOR THE PRICE OF A FIFTY-CENT BOOK.

LET'S DO IT.

PUBLISHING HOUSE OF THE
PENTECOSTAL CHURCH OF THE NATION
2507 Troost Avenue
KANSAS CITY Mo.

Two Hundred Thousand
Copies of the Revelation Number and not feel any strain.

* To circulate Two Hundred Thousand copies would do untold good.

LET'S DO IT.
MISSOURI MISSIONS

Comparative statement, showing receipts for the first ten months of the missionary year, 1911 and 1912, and receipts for the first ten months of the year 1912 and four months of 1913. It truly has been a good year, and we believe the remaining weeks will be the best. With the united prayers of all of us, a harvest for the coming year, we will close the year in a sweep of victory both in the foreign and home missionary field.

DISTRICT.

1912-1913

Aiken 3,000
Mobile 1,500
Greeley 1,000

Aiken 1,000
Mobile 500
Greeley 500

1911-1912

Aiken 2,000
Mobile 1,000
Greeley 500

The year has been a fruitful one, the hearts of His people with reference to their obligation to the missions.

W. A. BROWN, Pastor.

WALD, KAS.

I am in a great battle against sin. The meeting at Wilby was a great meeting in many respects. The Lord was present and there was a powerful outpouring of the hearts of His people with reference to their mission obligation to the world.

From Bud Robinson

My last report left me in Dayton, Ohio, well at the close of the camping meet. I went into the city and visited a powerful and saving of souls in the closing meetings. We closed there on Sunday night, I came by Henryetta and spent three nights with the there. They had three good services; one saved. Arrived at Kansas City on Thursday, October 8th, and waited out the Publishing house, where I got a big printing house, literature to help us in our work and to assist us in the literature all I can.

I pray that the truth may come into the hearts of men that God will break in on hearts.

A. F. DANIELS.

OUR MISSIONS

Our meeting at Chetah closed in a blaze of glory, and a great victory for God and holiness. We have been greatly encouraged by the beginning of the evangelistic work that was completely swept away by the Lord stood mightily with us as the Word was given in the every services. Every one that came to the altar prayed through, and shouted and told the people of the power of professions, but we believe in the neighborhood of 15,000 people, and also in the home. We organized a church of fifteen members.

I. L. IBAUGH.

OZARK, ARK.

Our meeting at Down East was a great success; number twent five were saved and three sanctified. Straight holiness preacher brings results. God has been with us in everything we have done. Our year has been great and in many respects, we are greatly burdened for the lost of our country.

W. H. LOGAN.

OKLAHOMA HOLINESS COLLEGE

Our school will be closed on September 10th. Judging from the number of inquiries in regard to our work, and the demand for candidates, it is evident that there will be a much greater demand for the same this year than in the history of the school. Great numbers of people are interested in the work of the church, and the conditions surrounding godless and worldly schools, and are seeking more clearly defined and more consistent policies for the care of their sons and daughters while in school.

We have a strong Faculty of teachers filled with the Holy Ghost, each one being in other ways well qualified for his line of work; and we are praying for and expect God's blessing in all that we are doing in our school work during the entire year.

The campus has been cleared of weeds, grass and shrubbery in many places. Streets have also been cleared off.

The Town Council has passed an ordinance making it unlawful to have weeds, underbrush, etc., so our college community is beginning to present a more lovely appearance.

We recently purchased forty bushels of Ohters peaches; a number of the good out of town folks have asked for a few boys, of Bethany gathered in and canned one hundred and ninety-six gallons of peach juice, and the boarding department of the school.

We are seriously in need of $50 or $75 with which to furnish peaches and to paint on the buildings, and to beautify the interior of the rooms. We wish to have this information, as the farm doors open. Anyone who may wish to help us in this collection may send in any amount and not name the name. We believe and we are sure our Father will reward you abundantly.

J. W. VANTER, Business Mgr.

NORTH ATHERBROOK, MASS.

After an eight weeks' trip in tent and camping meetings we reached home on August 25th, refreshed and in good heart. We are in the same house that was at Sherburn in the district tent with our pastor and wife, Brother and Sister Irwin. Brother and Sister Irwin have a work in North Dakota, etc., was in charge of the meeting. Some of the meetings were very large, and we are glad we had our trust, trusting in God to take care of us. We received some of the good people of Zigzag kept some people at home; but others came, and had a feast for their souls. Professors of religion. We have seen a lot of people, and this means an easier victory for the same.

Our next meeting was at Fergus Falls, Minn., on a new field with a faithful band of Nazarenes. Brother Martin and others received a good and stood at their unfeeling. It is our pass- tor, and we are much obliged to our employers. The work is growing and rising upon its feet. May God raise up more Martinas who, Irwines, will give unselfishly, and bring good results. We have met several times have echoed with life! There were a few boys and girls, but they were a joy to us, and we are sure our Father will reward you abundantly.

From Fergus Falls we went over the Great Northern Railway to St. Paul, Minn., a great trip. It was an exciting trip. We met many Nazarenes, and had the use of their chapel to which we repaired and there good people of the easy camping trip. I shall never forget them. I am blessed and happy, and see nothing but victory ahead.

L. M. BLAIS.

ALTUS, OKLA.

Our last two meetings were at Hester and near Chattanooga, Tenn., each with my brother in law, N. C. Fitchett. We had a real good meeting. We did not have time enough to finish the work. Howe-wever, an outstanding result was the large number that were blessed were two Campbelle Hall students, and we wereAssured that one of the boys was not sanctified. All united with the Missouri Nazarene Church on the last night. Closed there on the 35th and began Rev. Lester Young, one of the Nazarene College students, to build up a fine character. We had a reviv. A goodly number were blessed, both in number and quality. Sunday at 11 two men about fifty years of age came to the altar and prayed through. Seven or eight entered in the last night. We are here at Hockend; began last night. Good crowd and a great testimony for prayer. One man came to the altar and prayed through this morning. We went from here to Brother Short's, near Marlow, Okla., the 23rd, and have another meeting before the end of the year. I will then enter the field in reviv. work.

B. F. Fritchett.

GRAY SPRING, ARK.

Our meeting at Gray Spring, Ark., was blessed in many respects. Beautiful harmony prevailed in the meetings. Holy Ghost workers were there. The three Methodist churches and the Baptist all united in pushing the battle. It was with every liberty and privilege. We were not only the first to go down on fall salvation, and many were the seekers and the seekers gained the victory over the altar. Gray Springs is located near the railroad, in the mountains of Arkansas. There they have a large shed surrounded by a number of camp homes and one of the best sources of water I ever drank from. The beautiful shade. The tenderness of the Gospel of love. There was only one place for both stock and campers made it a delightful place of meeting, a great effort, and yet the very best order. I never saw better behavior in my life, and never had better accommodation, and I was well weaned and happy, with a nice purse to make our grocery. God was with us, and we made a good people of the fiery campire. I shall never forget them. I am blessed and happy, and see nothing but victory ahead.

J. E. BAXTER, Evangelist.

DIXTER, TEXAS

Our meeting at Dixter, Tex., is blessed in many respects. Beautiful harmony prevailed in every assembly. There were deep conviction as the messages were given; shouts and tears and songs of joy and thanksgiving were heard in every place of worship. Our windows and earth have not kissed another, neither has the devil signed a contract to not tempt that God's圣女 has been there has been some salvation. As we turn to other fields, confident of having the same result, we are determined to murmur or complain, remembering that Paul said, "Love suffereth long and is kind." Our Missions.

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J. E. BAXTER, Evangelist.
The MANUAL at Reduced Prices

In order to induce every member of our church to own a MANUAL, and to encourage the circulation of it among enrollees, we have reduced the price. We have not considered the question of profit in this matter, but have sought to do what would further the interests of the church. We can not give discounts from the prices noted.

Each Dozen
Pebble Cloth Cover
10cts. $1.00
Cloth Bound...
...15cts. 1.50

The manual will be sent postpaid at these prices to anyone, anywhere. Order NOW.

PUBLISHING HOUSE of the PENTECOSTAL CHURCH of the NAZARENE
2100 Troost Avenue Kansas City Mo.

I believe it was Bud Robinson who said that "holiness seed didn’t never grow." We also know that number of subscriptions for the Herald of Holiness are few. I feel, therefore, that we as pastors and evangelists, must stand up for our church and go next to New York, Texas, and then to Oklahoma.

J. V. HENSON.

SANTA ANA, CAL.

Sunday, August 16, was a good day at the Nazarene church in Santa Ana. Pastor Hutchins preached in the morning and the writer at night, both the Holy Ghost was manifestly present, and the saints were fed, filled, and we believe more initiated and better established in the faith. The church had so many new people, there was not enough room, so only a part of the church was able to be there, and there was a great deal of interest. There were not enough rooms, but the church was pleased with the service.

We are now here for a needed rest. We have been full of work and activity, and now we need a chance to rest.

J. H. VANCE, Evangelist.

RUTHERFORD, TEXAS

God has given me some good meetings and a large number of souls have come to Christ by my labors in Rutherford. I was in the Rutherford community last week and had a very successful week. I was in the Rutherford community last week and had a very successful week.

S. E. JOHNSON.

TOPEKA, KAS.

I am on my way to my last meeting for the summer, the camp at Milwaukie, KAS. This summer’s work has been the best of my life. I have had the pleasure of meeting a large number of people and have had the privilege of preaching in many different places. I have visited with many of the local churches and have had the privilege of preaching in many of them. I have had the pleasure of meeting many people and have had the privilege of preaching in many different places.

T. S. MABURY.

BRIDGEPORT, TEXAS

In our meeting at this place quite a number of people were united, and quite a number of people were united, and we have had a very successful week. The church has been very active and has held many meetings. We have had a very successful week, and we have had a very successful week.

S. C. FORDMAN.

FELICITY, OKLAHOMA

The meeting at Felicity begins Saturday, August 26, and has increased in interest at every service. We have had a little more than half of our people present at every service. The church has been very active and has held many meetings. We have had a very successful week, and we have had a very successful week.

S. C. FORDMAN.
HAYERVILL, MASS.

Good day Sunday, August 17th — hottest day of the year, 92°. Masses of little birds were flying, and many churches were closed or running only one service. Our people want three preaching services, and had them Sunday. We met at 10:30, 1:30 and 6:30. We blessed the regular Pentecostal service. When we closed at 6:30, Rev. W. R. Sharpe was speaking at the altar. The weeknight services bring out about seventy percent of our membership, and the man who can stop them from running over the church in clear weather by telling them that before ten o'clock can do better than I can. He is a man of the Church of the Nazarene! May she keep on fire until every city and town in these mountains has such a company of people within its borders. It can be done.

Our church offers 75 copies of The Open Street.

W. G. SCHEER.

BIVINS, TEXAS

I have just closed a fine meeting with the past. Rev. R. H. Biervand, Dr. E. E. Cline, and many others. I found the people to be most sincere, the interest good, and souls blessed at most every service. I am now at Bivins to join1 Branch and District Assembly. It is a blessing, and we expect great things from Him. — Rev. L. P. Pearce.

PINEO, TEXAS

Since June 21 I have spent the greater part of my time in the southern parishes of Louisiana, trying to catch the fire of the preaching of a living Saviour to lead the many hungry souls of that dark and despairing part of the country. It is a work of great mystery, and very little need in Jesus Christ. Since last August I have evangelized many of the leading parishes of that state, and have found the feeble and immemorial church is very weak on every hand. In some places during the week before the Sunday service, when the minister had preached, man and wife sitting together, both Baptists, were seen to walk out and disgust the services if they thought they were speaking of the other world (21) or if they could bother you in any way. These are the men among the incorrigibles.

On the other hand, there are some fine people in Louisiana, many of them living in the French Crocx. Sounded converted, genuinely Proven, and some even teaching a full salvation from sin, and that the only way out of Purgatory is to live a life of real holiness, and thereby avoid landing in that awful region.

I leave in a few days for that ripe field to labor until about Christmas. — W. P. Penson.

B.H.M. TEXAS

In our Kingdom (10th) meeting a few souls were definitely blessed. This place was Red Rock, Texas. I left there July 1. I am going to some degree. When the meeting ought to have continued we had to leave; but I did not know it, Rev. A. E. Dumas, is my fine man. My daughter Ethel was with me there. She was in the Buffalo Gap campmeeting in Taylor County, Texas. Here Rev. II. R. Land is pastor. My son-in-law Rev. I. E. Cline, the Lord in his goodness, gave a great meeting; many were the salvations of spirit. Many were saved and was very pleased. Buffalo Gap camp is a good meeting place. Some of the homes of brother and sister Cattle. Wherever the Buffalo Gap folk may think about holiness they help fulfill it. In Buffalo Gap, Rev. H. C. Camp is pastor. We were entertained last year.

We left Newberg, Ore., on Monday morning for Abilene, Kas. We were to begin on Thursday in Abilene. Cross good road at Willard, pass 1,100 feet, at an altitude of 11,000 feet, called the frost line. We had an idea that we had better leave, but the sun shone, and dropped the arska river and followed it passing through the noted Royal Gorge, where we have spent a great deal of time. We arrived at our destination on time and met with our people, but were entertained last year.

We left Abilene, Kas., on Tuesday morning, and for ten days the weather was hot, and the weather was hot; but our God led on to certain victory. The crowds were very large and the reports were very good. We were out of season, being much later than they have been in the past two years. We held services in the community and kept many from coming. But thank God, souls found pardons and purity. There are many fine saints there in the Nazarene and Mission church, and they all enjoyed the meeting and the preachings. We had some of the finest young men we have met in all our travels. The pastor of the Mission church is a fine, sanctified man, and stood nobly by us. We closed Sunday night at 10 o'clock, and our brother Rich had his auto ready and we stepped in and he took us to Greenwood, fifteen miles away, to take the midnight train. Sister Helen Hoke, of Hutchinson, rendered valuable services at Greenwood. We took the train, and went to Newton, and from there we went south to Houston, Texas, where we spent the week with our father. We went up to the Greenwood campmeeting the second two nights and one day, and met with all Pentecostal services. Rev. H. T. Williams preaches great sermons; also brother Milholland, which we much appreciate of his great holiness sermons. It was the first time that he had lived on the Greenwood etc. in fifteen years, although we had seen him several times. This is one of the great camps in Texas, and filled with hearts and a fullness of hearts with a full gospel. Brother Dodemert, the brother who had lectured in our home, was in his silent way doing more than any one man to push holiness. We left Greenwood for Cleveland (Kas.) camp, and are now on the ground, and the glory is on, and many souls are finding pardon and purity. We go next to Pawnee, Cal.

J. R. McDougall.

Pawnee, Cal., Rte. 1, Box 222.

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DODSONVILLE, TEXAS

The fire is falling. Twenty have prayed through. We are asking for a hundred souls.

W. E. ELTS.

DULUTH, MINN.

In a meeting with Brother and Sister Plumb. God led them to this city to open a mission, and they have been preaching so successfully. Our people asked me to give them a meeting, and souls are coming through in the Lord Jesus. We are looking towards a great time of soul saving, and also planning on organizing a church here. It is a great field for us.

L. A. BROWN, Dist. Supt.

SOUTH BLOOMINGVILLE, OHIO

We began a campmeeting here August 5th. We are now having the largest field yet, the people very best of order and attention; plenty of conviction and a few requests for prayer. Once out of every twenty make a profession, and those that must precede entire sanctification. This is a very needy field, and Bible holiness has been preached very little.

A. R. WELCH, Southpilot.