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EDITORIAL

SOME OF THE MARKS

THE old man, or the carnal mind, has certain distinctive marks which clearly identify him. We mention only a few. These traits it will be seen are such as can only be reached by power divine through the blood of the Son of God. It will be seen also that this divine power must definitely reach and destroy this carnality before man can really be emancipated and made free indeed in Christ.

THE FIRST lineament we mention is a spirit of unbelief. Every Christian, prior to or without sanctification, experiences a spirit of dejection or extreme discouragement in times of pressure and opposition. There is a kind of disposition to yield or surrender, a lack of quietness and confidence in God. Sometimes it evinces itself in an over-anxious feeling whether things after all will come out just right, which produces, of course, a disposition to worry, complain and see only evil forebodings.

SOMETIMES there is in the heart of the converted man a conscious dishonest or deceitful disposition. We do not say he yields to it, but he feels the disposition, which he has to curb strenuously, to evade or cover the truth. Sometimes this spirit is in the sense of a false humility or a trend toward exaggeration. Very often it is an inclination to appear before others as better or greater than you feel and know yourself to be.

SOMETIMES this carnal nature appears in the guise of a tendency to pride or a feeling of inflation on account of some success or of one's personal appearance or gifts and abilities. Very often this manifestation is in a trend toward an undue self-important or independent spirit. The old man is never more fully at himself than when he assumes the role of stiffness or independence.

VERY CLOSELY related to the preceding is his transition to the plane of self-will, which includes the unteachable spirit, the inclination to talk back, to harshness or sarcasm, to an unyielding or stubborn disposition. He prides himself thus on never being convinced. This is plain because he goes in evidently never to be convinced and comes out, of course, like he goes in.

ONE OF THE unloveliest of the manifestations of carnality is that which is seen in a disposition to fault-finding. Nothing is clean in its sight. There are flecks on the sun, brush even in the moon, and the stars twinkle instead of standing still. It tends to answer all commendations or eulogies of others with "That is true, I know, but—" and then comes the fleck, the cloud, the disparagement. The opposite hemisphere to this side of his nature is a disposition to love praise, a fondness of being coaxed and humored and coddled. This completes the sphere. A disposition to mar, derogate, blur and tear to shreds others, but to be petted, patted, praised and pampered himself.

ANOTHER manifestation of this nature is the man-fearing spirit, a shrinking from faithful duty to those of wealth or position, a desire to be shielded from the offence of the cross, a hesitating, holding back, compromising spirit.

ANON IT IS seen in a jealous disposition—a spirit of envy shut up in the heart; it may be, its mouth kept shut by the hand being tightly pressed on it, thus preventing all noise and explosions from its existence. But it is there all the same.

Sometimes it crops out in a greater fondness and frequency of speaking of the faults and failings than of the gifts and graces of others.

MORE CLOSELY even than in many of the preceding this carnality is felt to be in the hearts of many in a love of praise, or in uprisings of anger and impatience, or in lustful stirrings and carnal leanings. Many a man, though pardoned, is self-conscious of abysmal depths within him of evil, corruption, infamy—the very fires of hell. These smoulder and are suppressed and the best friend never dreams of their existence, but the man himself knows full well that he has but to uncap the chasm and social catastrophes would startle and overwhelm the community.

NOW WOULD IT NOT be the profoundest mystery and an unanswerable impeachment of the atonement of Jesus Christ, if there were no remedy for this innate, conscious, known condition within the breast of every regenerated man? But God has not left His remedial work subject to impeachment on this account. He has made ample provision for an ample, complete, full salvation from all sin. As deep as sin reaches, has His love descended, as abysmal and tortuous as are the ways of sin are the reachings and stretches and boundless sweep of His infinite power; as polluting, putrid and palsying as is the foul stain of sin, so mighty and majestic is the efficacy of the blood to cleanse and purify and make whole.

"HE IS ABLE also to save them to the uttermost that come unto God by him." "But 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 cleanseth us from all sin."

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INTERNAL ENEMIES

THE enemies of the Christian religion are without the fold of the church and also within the church, but those within are far more dangerous than the outside enemies. This is saying a great deal. When we consider the infidelity prevailing, the gross materialism which debases the public mind and conscience, the wild and reckless frenzy of commercialism, the attitude of open hostility and positive antagonism to the church so prevalent in the labor movement—when these and numerous other open enemies without are considered, it would not seem at first sight possible for the internal enemies to be more perilous or ruinous than this formidable array, but this is exactly the case. The trouble is that some of the internal enemies are of a nature which largely unfit us for coping with these outside forces. Another sad feature of the case is, that a certain class of these internal evils are of the nature of a surrender to these outside enemies. So that the operation of these two classes of inward enemies leave the church stranded, betrayed on the one side most basely to the enemy by those of its own household, and paralyzed and disabled for successful warfare by others of the enemies within.

THE COURSE of many of the churches on the matter of worldly amusements and methods of raising money for church purposes is a virtual surrender of the church to the enemy. In these methods of raising money, the church adopts a thoroughly worldly method, and makes an appeal to the selfish instincts of human nature. In the matter of worldly amusements, the surrender has been complete and humiliating. The line of

demarcation is gone between worldly and unworldly amusements. The tender conscience which once sought so sedulously to avoid the very appearance of evil has taken its leave of the churches.

THE NEW theology and the higher criticism have invaded the church and found a welcome in the great pulpits and the great institutions of learning of the country. The Bible is destroyed and hangs in tatters from these pulpits and professors' chairs, an object of no belief, but rather of contempt and ribald jests with multitudes. Hell has been abolished, depravity made a myth, sin explained away, until it is so near nothing as to need neither condemnation nor atonement. Thus these churches have admitted these innovations which have absolutely paralyzed her, leaving her without a message, without a gospel to proclaim, without a lost race to proclaim it to, without sin which needs pardon, without a hell to warn men to shun.

WE SUBMIT that the latter class of enemies have been far more deadly in their work than the first class mentioned. In fact they have absolutely rendered the church incapable of confronting the infidelity, commercialism and wickedness which stalks abroad through the world.

WE UNHESITATINGLY affirm that the deadliest blow ever aimed by the adversary has been the assault on the integrity and divine authority of the Holy Bible. This Book must be restored to the faith of the ministry and the churches before it can be reinstated in the shattered faith of the public at large. This is the initial work of reform which must precede and prepare the way for all the other ills that need treatment. A restored Bible in its entirety, in its divine authority, in its all-sufficiency as a rule of our faith and practice is the need, and to this we must address ourselves. That church which leads in this fight for a restored Bible, and demonstrates its old-time power to save and sanctify and nurture in the divine life by living examples among men and women, will be the church of the future. This is the church this world so much needs, and it is the church for which the world is waiting, and to which alone the world will turn for help and hope in its hours of weariness, sorrow and awakening.

IN A RECENT number of *The Century* a writer, discussing the condition of the church, relates how a United States senator met three clergymen in different parts of the country, each one complaining about his ability to gain an audience. The senator asked the first man if he fully believed the entire Bible as the inspired word of God. The minister admitted that he had serious doubts. The senator asked the second man if he believed in a future life, and was told by the minister that he did not believe in a personal immortality, though the essence of life was perhaps indestructible. The senator asked the third man, pastor of an orthodox evangelical church, if he believed in the divinity of Jesus Christ and was told that "all men are divine." The people are hungering for the bread of heaven while such men are feeding them the husks of empty speculations and the vainest of mere theories. These are the enemies which the church should dread, but instead she is paying them richly to have dished out to her such poison and filth.

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ITS EVIDENCE IN NATIONAL CHARACTER

THE power of the Christian religion is not only seen in the transformation of individual men, but also in its influence upon national characteristics. That nation which has been most distinguished for adherence to the graces and virtues and faiths of our Christ has ever been the nation most hardy, potent and aggressive. Nations distinguished for the rejection of the gospel of Jesus have been noted for fickleness, glitter and want of depth and real power. England accepted the reformation, with all the attendant blessings accompanying, and has ever since been distinguished for viril-

ity and progress. France made choice between Christ and Voltaire, choosing the latter, and that nation has never been distinguished equally with or even approaching England for those sturdy virtues which secured national greatness. Her chief distinction today is for vices and hollowness. Spain made her choice at a time when she was almost the mistress of the world, and accepted Romanism with all the superstition and retrogression involved in such a fatal choice. Gradually and constantly from that day to the present she has lost her power and prestige and now has descended from her once proud position of the greatest to one of the feeblest and weakest of nations. Carlyle said with truth: "The reformation was a judgment day for Europe when all the nations were presented with an open Bible and all the emancipation of heart and intellect which an open Bible involves."

THE CALL comes to nations as to individuals: "Choose ye this day whom ye will serve," and decisive and destiny-determining is that choice. The *Continent* calls attention in a paragraph to the case of Scotland which is in point:

What has made the Scotch such a potent people? The traveler finds Scotchmen wherever in the world civilization has penetrated. They are leaders among men, and in all fields. Why? Assuredly one reason is that the people of this little northland have come to maturity and stability of soul-fibre through religion. God is the most present of all realities to the Scot. The concerns of the eternal life have ever engrossed him more than the activities of this—and nobody ever accused him of being indifferent to this present world. But religion, the sense of God, the condition of the spiritual nature, is surely the deepest factor in the life of Scotland.

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SUPERABOUNDING EVIDENCE

HOWEVER much Gibbon may have lacked of being evangelical in his faith, he had faith in the existence of God. The marvelous temple of St. Sophia was erected by Justinian in the sixth century in Constantinople and required ten thousand men six years to build, and at its dedication the emperor exclaimed: "Glory be to God, who hath thought me worthy to accomplish so great a work; I have vanquished thee, O Solomon." Gibbon, closing a description of the matchless grace and beauty and wonder of this great temple which still stands as a Turkish mosque, says: "Yet how dull is the artifice, how insignificant is the labor, if it be compared with the formation of the vilest insect that crawls upon the surface of the temple."

THIS SENTIMENT does credit to the brain and heart of this great historian. It puts to the blush many a man who wears the cloth and bears the lofty name of minister of God. This infidel candidly alleges that there is proof of the wisdom and power of God in the vilest insects while many of these ministers sent to preach the shed blood of the Son of this mighty God as revealed in His Word, so whittle and hagggle at the divine and supernatural in the Bible and in personal religion as to leave nothing worthy the credence of the unsaved or the respect of the intelligent, if these so-called preachers are to be believed. The whole system of revealed religion is reduced to a nondescript, milky, shadowy, semi-pagan philosophy not understood by these iconoclasts and not intelligible to men of sense.

WHAT A God is ours! He is read in the lofty mountain, in the roar of the ocean, the thunder of the tempest, the shock of the earthquake and as well in the butterfly, the ant, the mole, the leaf, the lily, the zephyr, the sunbeam, the star, the aroma of the flower, and the sigh of the pines. Everywhere in all realms, in everything, no less in the small than in the great, is His voice heard uttering His being and His power and calling upon man to honor and believe Him. This God is able and good enough to give to lost men so much in need of it a revelation of His will authoritative and empowered to bring help equal to his needs. A Bible not divinely, supernaturally inspired is not the revelation man needs and must have to guide him out of this labyrinth of sin and confusion and darkness.

His must be an authoritative, inspired, divine, supernatural product from God Himself, to possess illuminating, uplifting, saving power to lost, helpless and darkened man. If God can make the miracle of an ant He can inspire authoritatively a Bible to guide His prodigal race out of sin to a Savior. If He can make man with his lofty powers He can provide a Redeemer for man when he goes astray and also a Bible to reveal

this Savior and to guide lost man to His footstool where mercy and life and salvation are found. "The heavens declare the glory of God; and the firmament showeth his handiwork. Day unto day uttereth speech, and night unto night sheweth knowledge. There is no speech nor language, where their voice is not heard. Their line is gone out through all the earth, and their words to the end of the world."

THE EDITOR'S SURVEY

The Drunkard's Daughter

(These beautiful and touching verses were written by a young lady in reply to a friend who had called her a monomaniac on the subject of temperance.)

Go feel what I have felt,
Go bear what I have borne;
Sink 'neath a blow a father dealt,
And the cold, proud world's scorn;
Then struggle on from year to year,
The sole relief the scalding tear.

Go weep as I have wept,
O'er a loved father's fall;
See every cherished promise swept.
Youth's sweetness turned to gall;
Hope's faded flowers strewed all the way,
That led me up to woman's day.

Go kneel as I have knelt;
Implore, beseech and pray;
Strive the besotted heart to melt,
The downward course to stay;
Be cast with bitter curse aside,
Thy prayers burlesqued, thy tears defied.

Go stand where I have stood,
And see the strong man bow,
With gnashing teeth, lips bathed in blood,
And cold and livid brow;
Go catch his wandering glance, and see
There mirrored his soul's misery.

Go hear what I have heard,
The sobs of sad despair,
As memory's feeling fount has stirred,
And its revealings there
Have told him what he might have been
Had he a drunkard's fate foreseen.

Go to my mother's side
And her crushed spirit cheer;
Thine own deep anguish hide.
Wipe from her cheek the tear;
Mark her dimmed eye, her furrowed brow
The gray that streaks her dark hair now,
Her toil-worn frame, her trembling limb,
And trace the ruin back to him
Whose plighted faith in early youth
Promised eternal love and truth,
But who, foresworn, has yielded up
That promise to the deadly cup,
And led her down from love and light.
From all that made her pathway bright,
And chained her there, 'mid want and strife—
That lowly thing—a drunkard's wife,
And stamped on childhood's brow so mild
That withering blight—a drunkard's child.

Tell me I hate the bowl?
Hate is a feeble word.
I loathe, abhor, my very soul
Down in its deepest depths is stirred
Whene'r I see, or hear, or tell
Of the dark beverage of hell.

—Selected.

The Genuine Stuff

It takes the genuine stuff in human character to lead one to the duty of prompt and full apology for a wrong or a mistake. Many people of most excellent character in many respects, generous, friendly, chivalrous, of divers noble traits, are yet devoid of the manhood required to make acknowledgement of a wrong done and frankly ask forgiveness.

The three hardest words to utter in human language, and the three which have been most seldom uttered in human history are the words "I have sinned." Yet no words uttered when needed and sent from the right spirit bring a greater blessing and sweeter relief than this candid, humble confession. Children should be early taught this duty. It would greatly embellish young life and would be cultural for young hearts on right lines if they were taught the duty and blessing of confession and apology in their plays and sports from their earliest years. The *Comrade* cites a beautiful illustration of a boy who had acquired this trait:

A boy, who had thoughtlessly hurt the feelings of a friend, called in the evening, and said: "Is Theodore in? I want to see him." The two had a few moments' earnest talk, after which Theodore came back to the living room with a very bright face. "Kenneth is a good fellow," he said, as his mother looked up inquiringly. "He was rather horrid to me today when I made an error on the third base and he came around tonight to apologize. He said he was sorry that he had been rude, and he thought he had been unfair. There are not many fellows who take the trouble to ask your pardon when they have been in the wrong." "Kenneth is a manly boy," said Theodore's father. "Yes, and a generous one," the mother added. "We are glad to have you cultivate the friendship of a boy such as Kenneth. You won't go far astray when in his company."

What Made Him an Enemy?

The rum traffic on general principles deserves the eternal and relentless enmity of every patriot on the habitable globe. The business is beastly, wicked and devilish, without one single redeeming trait to dull its infamy or mitigate its unutterable shame. It is the incarnation and agglomeration of all the evils that curse humanity. It is every man's foe. It is the offspring of hell, the patron and ally, friend and protector of every other infamy. No man who sells it can be a patriot or a gentleman, but is essentially humanity's foe, the dire traitor and seducer of youth, the despoiler of home, the robber of the peace of mothers' hearts, and deserves to be exiled from human society as more dangerous than the leper and more deadly than the viper. Many men mope along through life merely sentimental opponents of the liquor traffic, and require some rude awakening to arouse a real enmity to it. Rudyard Kipling was made a positive enemy to the traffic by such an awakening:

The poet Kipling sat in a fashionable restaurant and watched two young men as they entered, each leading a confiding young woman on the left arm. These young women entered the cafe sober. They left the establishment intoxicated. They drank, not because they were thirsty, but in order to please their male

companions. They had been deceived and debauched. "From that hour," exclaimed Kipling, "I became the sworn enemy of the liquor traffic." Liquor and licentiousness are the black wings of the meanest spirit that ever breathed this side of perdition. The girl who drinks is within easy distance of shame.

An Up-to-Date Prayer

It is truly pathetic to see precious little women wearing themselves to a nervous frazzle trying to substitute real spiritual life by endless activity of service for the church. Many of these are earnest souls who have been so trained and have never had the opportunity of seeing the mistake of their course. They deserve more pity than censure. Their eyes have been holden so that they have never been able to see "the more excellent way." They are the hapless victims of a miserably debauched modern church sentiment which is an affront to Jesus Christ, an insult to common intelligence and a parody and farce on the Christian religion. We append from an exchange a striking burlesque on this whole system which is both humorous and severe:

Oh, Lord, I come to Thee in prayer once more,
But pardon if I do not kneel before
Thy gracious presence, for my knees are sore
With so much walking. In my chair instead
I'll sit at ease and humbly bow my head.
I've labored in Thy vineyard, Thou dost know;
I've sold ten tickets for the minstrel show;
I've called on fifteen strangers in our town,
Their contributions to our church put down.
I've baked a pot of beans for Saturday's spree;
An old-time supper it is going to be.
I've dressed three dolls, too, for our annual fair,
And made a cake which we must raffle there.
Now, with Thy boundless wisdom, so sublime,
Thou knowest that these duties all take time;
I have no time to fight my spirit's foes,
I have no time to mend my husband's clothes.
My children roam the streets from morn till night.
I have no time to teach them what is right.
But Thou, O Lord! considering all my care,
Wilt count them righteous and wilt heed my prayer.
Bless the bean supper and the minstrel show,
And put it in the hearts of all to go,
Induce the visitors to patronize
The men who in our program advertise,
Because I've chased these merchants till they hide
Whene'er they saw me coming—yes, they did!
Increase the contributions to our fair,
And bless the people who assemble there;
Bless Thou the grab-bag and the gypsy tent,
The flower table and the cake that's sent.
May our whist club be to Thy service blest,
Our dancing party gayer than the rest.
And when Thou hast bestowed these blessings,
then
We pray that Thou wilt bless our souls. Amen!

"The Greatest of These."

The declaration of the apostle that "LOVE" is the greatest of all the Christian graces is vindicated in a thousand ways and facts patent to every observant

man. Love is the all-inclusive as well as the all-potent grace among the great galaxy of graces. It operates with and through all the others, and acts as a kind of lubricating influence rendering their operation easy, normal and efficient. Love is restraining in its influence, and in addition is constraining and sustaining. Our love for our Father tends to restrain us from all that would in any way offend or bring reproach upon His matchless name. It likewise constrains us to persevering service and to self-denial and long-suffering in His service. This world is no friend to grace to help us on to God, and love sweetly constrains us to press onward through all besetments and oppositions in the way of service and sacrifice, joyfully enduring all things for His sake who endured and gave so much for us. Love still further is sustaining in its influence. We are cheered by the fact of His love so abundantly shed abroad in our hearts by the Holy Ghost given unto us. Who can not and will not endure as seeing Him who is invisible when we are inwardly assured of His marvelous love, and responsive our own love pours forth copiously to Him? This is that love which ABIDES. Newell Dwight Hillis says forcefully of this abiding love:

Last of all, love abides because it gives joy in service and turns the great mind into the great heart. There are four hungers in men. There is the hunger for food and raiment, that gives harvest, tools and industries. There is the hunger for knowledge, that gives schools, books, papers and literature. There is the hunger for fame, that gives office, rank, politics, parties and thrones of influence. There is the hunger for beauty, that gives the fine arts and makes utility blossom and fruit. Finally, there is the hunger for affection, that gives homes, fireside songs and the one hundred thousand sweet flowers and fruits of service which can not grow without love. In vain the husbandman sows seed in February's frozen clods. But when the great lover comes, the harvest-making sun, and melts away the frost, the earth opens her arms, takes the little seed in and brooks it into life, and out of the sun lover's warmth come the shock and sheaf. The scholar shining with cold white light, patronizing the poor, holding the ignorant in contempt, is impotent to influence men. But whoever has a passionate love for the people, whoever yearns with compassion for the poor, seeing them as sheep that have no shepherd, has found a golden key to men's hearts.

Waking Up At Last

The Methodist Church seems waking up at last and is taking vigorous steps in the matter of the circulation of their church periodicals. The bishops of that church are bestirring themselves as if in alarm to see that the pastors do their duty in circulating their church papers. They are sending special and carefully prepared addresses to every preacher in the conferences they are to hold, calling upon them in stirring tones to act promptly in this matter and not rest until there is a church paper in every church home. There is a tone of alarm in this whole matter, and well there may be. One of the bishops declares that next to an increase of ten per cent in membership in every charge in importance is a church paper in every home of the church. *Zion's Herald* is our authority for these facts. The editor says in concluding his editorial on the subject the very thing which we are endeavoring to get our own preachers and

evangelists to see and act on before we face the calamitous condition which confronts that church. Read these words and substituting Nazarene Church for Methodist Church, make the application personally. We make this appeal to every preacher and evangelist in our church:

We are drawing attention to this because we deem it of utmost importance. The church leaders are realizing the vital relation between the church paper and the life of the denomination. The fathers understood this, and they were diligent in their task. It is beside the mark entirely for the modern pastor to say that he is not a "canvasser," that he has something else to do, and all that. That he is a busy man is true, but it is also true that intelligent Methodism depends upon a reading of the Methodist press to a very, very large extent. We might draw attention to the fact—which all pastors will substantiate—that in every home which they visit where Christian Science publications. Thus it is with every other institution that is gaining ground at the present time—they do so by circulating the printed page. Methodism neglects her church paper at her peril. The bishops, realizing this, are determined in every way possible to bring about a different condition of things from that which now exists.

How He Answers

Nothing is more absolutely devoid of the mechanical, the contractual or the precise than is prayer on the God side. In His answers to real prayer He is like He commands us to be in giving. He is "hilarious." He exhibits a spirit of fullness, abundance, freeness, exuberance, and holy recklessness. He literally gives "good measure, pressed down, and shaken together, and running over." This is due to two causes. First, His infinite goodness makes Him thus luscious and prodigal in bestowing. It is His nature. He can not help it. He loves to give and to give largely, liberally and continuously and our prayer is His opportunity thus to give. But, secondly, His infinite wisdom leads Him in the same direction, by showing Him the abundance of our needs of which we often know but partially. Our ignorance of many of our real needs necessarily renders many of our best prayers limited and partial to a large degree, but His wisdom sees every need and He supplies abundantly by giving more than we ask and often more than we even know we need. From an exchange we cull the following illustration of this truth:

A young woman was going to entertain a number of her friends in rather cramped quarters in the city, and had not all the conveniences. She went to a kind friend up the street, to borrow one or two necessary things.

"Is that all you want?" asked the friend.

"Yes, I think, everything," said the inexperienced one.

"But you will need this, and that, and the other," said the experienced woman, naming the articles.

"I was so thankful afterward," said the young hostess, "that I went to some one who knew just exactly what I needed better than I did myself, and was willing to supply it."

It is almost an illustration of prayer. We go to God, asking certain things. We need not be afraid that we shall not get all we need. Our needs are usually much more numerous than we ourselves are conscious of. But in His experienced wisdom He knows that wherefor we ought to ask even better than we do ourselves, and in the richness of His Fatherly love He supplies the known and the unknown lack.

All Men Builders

Every man is a builder of his own destiny. It is a startling thought that life is but an allotment of time for us to pursue this process of building for eternity. Every day of life, every engagement of our time, every achievement, change, success or failure made in life are but contributions one way or another to the building we are erecting for eternity. With what solemnity this thought invests life. How careful we ought to live. How we should prize time and opportunity. How diligently we should seek to use every particle of time and every ounce of strength in building wisely. How sedulously we should strive to avoid mistakes, to select only the very best materials for a structure that must outlive time, enter the boundless eternity and throughout its ceaseless cycles never to know crumbling or decay. With what tremendous force this truth brings home to us the fact of individual responsibility. *Herald and Presbyterian* has this pregnant paragraph on the subject:

Brother, you may not account that you are an architect, but you are engaged in building for yourself a house in which you must dwell forever. Others may suggest to you as to the kinds of material which you should put into the structure, and I admit that the building will depend much upon the suggestions of others, especially those given very early in the course of construction, but you yourself are the builder, and must be held for the quality of this enduring house, and that house is character.

The Only Basis of Hope

It is not by striking a balance between what we esteem our good works and our bad works during life that we are to determine as to our hope of heaven. No man, even were it possible for him to do naught but good works during the whole of life, could bridge the chasm between this mundane sphere and the heavenly world. We can not build our hope of heaven on anything with safety but the foundation of an implicit faith in the atoning work of Jesus Christ. There is no other name than His in which reliance can be placed. There is no other power except His blood which can avail. Vain indeed are all hopes built on anything else and sooner or later the utter vanity of such hopes will be realized in disappointment, sorrow and grief. The folly of such attempts is illustrated by the dream of a man which is thus related:

The story is told of a man who dreamed that he constructed a ladder from earth to heaven, and that, whenever he did a good deed, his ladder went up two feet. When he did a very good deed, his ladder went higher, and when he gave away large sums of money to the poor, it went up further still. By and by, it went out of sight, and as years rolled on, it went up, he thought, past the clouds clear into heaven. The man expected that when he died he would step off his ladder into heaven, but he heard a voice thunder from Paradise, "He that climbeth up some other way, the same is a thief and a robber." Down the man came, ladder and all, and he awoke. He then realized that if he wanted to be saved he must obtain salvation in another way than by good deeds, and he took that other way, which leads past the atoning cross of Jesus Christ.

It is better not to know so much, than to know so much that is not so.—Josh Billings.

THE OPEN PARLIAMENT

Only Christ to Cling To

ANNA OLCOTT COMMELEIN

Only Christ to cling to,
Out on a storm-tossed sea,
Where never in sight of harbor
Nor human help may be.

Only Christ to cling to,
In a world of chance and change,
Where some who loved us leave it,
And hearts that were fond estrange.

Only Christ to cling to
When gone each earthly stay,
When the rocks are rent asunder
And the bulwarks torn away.

Only Christ to cling to,
When shatters the fairest home,
When the olden ties are severed,
And alone and sad we roam.

Only Christ to cling to
When dark and hid the way,
When the tangled mazes thicken
And the clouds obscure the day.

Only Christ, ah, never
Can grief or pain or blame
Be ours, but each is lessened
At the breathing of Thy name!

Only Christ to cling to;
Oh the destiny sublime
Of the soul that recks not losses
On the changing shoals of time!

Only Christ to cling to—
To His word and promise cling!
And the dungeon deep transfigures
And our hearts exultant sing.

Thanksgiving

C. A. MC CONNELL

"O give thanks unto the Lord, for he is good; for his mercy endureth forever. Let the redeemed of the Lord say so."

Thanksgiving is essential worship. It is recognition of a Giver and of benefits received. Where the spirit of gratitude—thanksgiving—is absent, there can be no worship; and where it exists there is at least a degree of worship.

Thanksgiving is not a mere sense of well-being. One may be filled with all natural comfort, and yet his thankfulness reach no higher than self-gratulation. I fear much of our thanksgiving might be called boasting.

In order to true thanksgiving there must have been a knowledge of lack. I can not be truly thankful for that which I have always had, not realizing the meaning of its absence. Angels shall render praise; men shall give thanksgiving and praise.

God does not allow afflictions to come upon us that afterward thanksgiving may come. He does not delight in affliction; but often it is only through affliction that we can see God; and when we come to see Him and know His way, our hearts are lost in thanksgiving unto Him.

Thanksgiving by feasting is thanking self. Surfeiting and drunkenness are forms of gross selfishness; thanksgiving is at the pole opposite from selfishness.

Not any one or all of God's gifts are the source of true thanksgiving; but the knowledge of God Himself. I may have an abundance of bounty from His hand,

yet cherish no sense of gratitude in my heart. I may be deprived of all that men call good, and be filled with a lively spirit of thanksgiving. Thanksgiving is a reciprocating spirit. It is the return flow of benefits received. When there is no desire to return the blessing in kind, there is no thankfulness.

We are thankful to Almighty God for blessings spiritual and temporal. God is spirit, and for His spiritual blessings we may return in kind. For salvation we may render sacrifice and praise; for eternal life, service and praise, here and hereafter. In our spiritual thanksgiving we may reach God and render unto Him directly our meed of gratitude, but God can not partake of our feast of harvest and store. Yet, if we are truly thankful to Him, we shall desire to express our gratitude for material benefits in things material. He has pointed out the way. We say, "Unto thee, O God," and His word comes back to us, "Unto the least of one of these."

Let us draw close to know Him, that the joy of the Lord may abide in us, His praise be continually in our mouth, and our hands outstretched in thanksgiving.

Our General Publishing Interests

REV. J. N. SHORT

We have heard it said, "What is everybody's business is nobody's business." I have thought this is the case with some in a church. They seem to think they are submerged in the crowd, and their personal responsibility is swallowed up. That this may be so, and often is, in some churches may be true. But how can it be in our church? Our church stands for something definite and different from all other churches.

As a church, we stand for a positive, definite, intelligent experience of holiness unto the Lord. Because of this, we can never lose sight of our personal responsibility to God for what we are and for what we do, for the interest we have in His kingdom in the world, and the extension of it among men. Not to have this spirit and interest, is to be lacking the experience we profess.

Because we profess holiness we have a special, personal interest in Jesus Christ, the Holy Spirit, and the work of Christ in the world. Then, having this experience, He never said to any more surely than He says to us, "Occupy till I come."

If we have the spirit of holiness we have the spirit of Christ, and feel in our measure as He feels. It is not possible to have this spirit and not be identified with Him in His sufferings, in all His plans and purposes in us and the world. So it is written, "Unto you it is given in the behalf of Christ, not only to believe in Him, but also to suffer for His sake." We become identified with all His interests then as the true bride is with all the interests of her husband.

The cause of Christ in this world then is on our heart. It is our cause. But to work intelligently, to concentrate our effort, we are wisely organized into

churches, and thus into a general church. We do this that our efforts may be combined, intelligently organized, and directed to accomplish a definite purpose.

If spiritual people do not believe in belonging to a church, they are people who have not much sense: not as much as the children of this world, who always organize for every conceivable end which they desire to work out, and which can only be by intelligent, combined effort. If all the children of light had as much practical sense as the children of this world, the cause of Christ would be more aggressive, and advance as it does not today. We belong to the Pentecostal Church of the Nazarene, because we believe in holiness according to the John Wesley idea; and that is according to the Pauline idea; and this is, definitely getting the experience, and then working it out. That is, working together with God for the interests of His kingdom in Jesus Christ in saving men from sin.

Now it is just as proper for a believer to be interested only in saving his own little soul as it is for an individual church to be simply interested in itself, not considering the interest of the general body to which it belongs.

The individual church that narrows itself down to its own particular interests, losing sight of the general body, will soon dry up, become hidebound and die. If we live, we must stretch and grow, and be fruitful in great achievements for our God. Otherwise God is not with us.

There can be no doubt that, as a general church, the Pentecostal Church of the Nazarene has been raised up of God, and has come to the kingdom for a time such as this. And it is a time, not only when holiness as an experience is being tabooed, but would be snuffed out of the church generally and the world by the general denominations called orthodox. And not only this, but real conversion, being born of the Spirit, the new birth, is not definitely preached, insisted upon, or generally obtained in the general revivals.

More than this, the spirit of liberalism, the Unitarian spirit, is pervading our so-called orthodox churches until, as I personally know, and from the testimony of reliable men in these churches, the spirit of real infidelity, in the form of higher, destructive criticism, is pervading the general churches to quite an extent. And this aims at Jesus Christ as the eternal Son of God and the work He came to do. It would dethrone Him.

Many of the leaders are questioning the authors and the authority of the Old Testament, calling much of it legendary, denying the fall of man, and thus the cause that brought the Son of God to this world. This spirit is permeating the church to an alarming extent. And the general church is so in the grip of this spirit, because of the lack of the spirit of Christ in its members, many of whom have never been converted, (and the number is fast increasing) that it does not look as if it could recover itself. It seems powerless at present to rise up in its might to rebuke this spirit.

They are whistling to keep their courage up, and glorying over what they are doing in building fine churches, and increasing their membership, saying nothing about the individual experience of men being saved from sin, and being built up into Jesus Christ. Thus they are increasing their membership at the expense of their power. To talk strong, definite experience of salvation from sin is to be generally considered a crank.

Now no individual church can stand against this. It needs a general, combined church, whose membership reaches far and wide, of one thought, one spirit, one heart and one way, to at all stem the tide, and bring spiritual orthodoxy to the front and keep it there. And that is "the truth as it is in Jesus."

But we can never be united to be one church, as churches of the Pentecostal Church of the Nazarene, without a Publishing House, and the publishing interests of our Publishing House supported to keep us one in our thought, and to give out a pure literature to the world about us. We have no general interest as important as this. If we do not establish and maintain this, we are starving and killing the goose that lays the golden egg.

It has been a matter of surprise to me and real sorrow, that there has been so little response when the publishing interests of our church were to be presented on Publishing Day in October in all our churches. My own church is small and poor, so much so that we can not build a church. But when they discovered that they contributed about one-sixth of all that was raised throughout all the churches, they were amazed, and inquired what it meant. That our churches are doing much in other directions I do not question.

But we can boom our own work and the cause of missions, and later discover we have missed our way, and our general work by-and-by go to pieces for lack of cohesion. Then we may be little independent churches here or there with no power or influence.

God pity us if the day comes when we have to go here and there for literature for our churches and Sunday schools! And that day will come speedily if we do not as churches, and thus as a general church, take it upon our heart to financially establish our Publishing House, and support its interests. God will hold us to a strict account for this. Let my church or yours go down, but let the Publishing House be established on a sure basis! This is more important to us at present as a church than the cause of missions. And we will miss our opportunity as a church if we push the cause of missions to the neglect of our Publishing House. I would do both, but under the present stress I would support our publishing interests.

If any of our people have money to will away, make your will, and do not forget the Publishing House of our church. It will be seed sown that will continue to bear fruit after we are dead, and till Jesus comes.

I pray for our Publishing House and its general interest daily. The time will come when we will be no people, and not be worthy to be called a people, if we think the general publishing interests are nothing to us as individuals, and we at

Blessed Compensations

J. W. AKERS

I gave my Lord my lowly bed,
While on the stones my couch I spread.
Before my evening prayer was said
The stones had bloomed beneath my head.
I took from Him the cross He bore,
From Him the crown of thorns He wore.
A thornless crown it proved to be,
And lo! the cross is bearing me.

CHICAGO, ILL.

this time neglect to establish and make strong the general publishing interests of our church. Intelligent holiness says amen to this. To do this is to lay a strong foundation for the future, and keep us united.

An Inexpensive Plan for Holiness Conventions

C. W. RUTH

It has occurred to the writer that if the pastors of a district would do according to Isaiah 41:6, when "they helped every one his neighbor; and every one said to his brother, Be of good courage," numerous three-days' holiness conventions might be held all over the districts with comparatively little expense to local churches, and yet much help and inspiration be gathered in the great work of spreading scriptural holiness. Let the conventions be held Tuesday, Wednesday and Thursday, so as not to interfere with regular Sabbath services, and the work of the pastor. Let one pastor help his neighboring pastor, with the distinct understanding that the church will have no other expense than the traveling expenses of the visiting pastor, his entertainment, and whatever they may wish to invest in advertising. Then in turn the pastor who has been thus assisted return the visit by giving the same service to the pastor who had assisted him. Have three services each day, in charge of the visiting pastor. Through this plan our church has reaped at least fifty dollars worth of blessing from the visit of our Brother Martin, of Chicago (and his traveling expenses were only ten dollars). He was greatly used in helping and encouraging both pastor and people. The same can be said of our pastor at Grand Rapids, Mich., Rev. J. W. Lawrence, who thus exchanged conventions with these two brethren. Our people are delighted with the plan and have found it advantageous in many ways. If preferred, one day might be set apart in which to give special attention to Sunday school work, one day for missionary work, and the last day more distinctly for the direct preaching of holiness. By the pastors thus intermingling and coming in contact with each other, and having opportunity for counsel and prayer, there will be closer fellowship and greater uniformity in our work. We have tried it and know it works fine. "Go thou and do likewise." On with the battle!

Behold He Cometh!

J. B. MC BRIDE

The second coming of Jesus has been the hope of the people of God in all ages; it is the hope of His people today. To take this hope away from Zion would be to retard her progress, quench her zeal, cause her love to wax cold, and many of

her number to backslide, if not to be utterly destroyed. The heart of the church beats high with sweet anticipation of the glorious advent of her glorious Bridegroom. The sainted dead of the dispensation of the Father, have long been waiting for this blessed event. Their prophets had marvelous visions of the world-wide peaceful jubilee, when the knowledge of the Lord would cover the earth as the waters cover the deep; when swords would be beaten into plowshares and spears into pruning hooks, and nations would not lift sword against nation, neither would they learn war any more. (Mich. 4:3.) Then the cow and the bear should feed; their young ones should lie down together; and the lion should eat straw like an ox. The sucking child should play on the hole of the asp, and the weaned child should put his hand in the cockatrice's den. They should not hurt nor destroy in all God's holy mountain.

The poets have sung about this glorious time, and at every milepost along the way of life there is an index finger pointing to that glad day. The Old Testament is full of prophecies relative to it.

When Jesus was with the twelve poor fishermen, He indoctrinated them with this thought, and they preached, cheering the hearts of those who accepted Him as the world's great Redeemer, warning the unsaved, and exhorting them to prepare for the glorious meeting of a thousand years and an eternal reign with Him in the city four-square, where mansions are as common as huts are in this country, gold only fit for pavement, where pearls are used to make gates, and diamonds sparkle in the walls. It is the home of the Bride forever, glory to God and to the Lamb!

The second coming of Jesus was announced by the two white-robed messengers who stood by the disciples watching their ascending Lord. "This same Jesus will come again in like manner as ye have seen him go into heaven," was their utterance. The apostles gave no uncertain sound to this doctrine. Their epistles are full of it. Among the first words of the apocalyptic evangel were, "Behold, he cometh with clouds; and every eye shall see him; and all kindreds of the earth shall wail because of him. Even so. Amen! Come, Lord Jesus."

Since that time the blood-washed have been looking for Him, and we are still star-gazers. We are looking for Jesus to mount the clouds of power and glory, and in chariots of fire, with myriads of angels and redeemed spirits come sweeping down through blazing suns and burning worlds to catch us away and take us to the holiness camp meeting in the land of eternal blessedness.

Behold He cometh! Dear reader, keep on the white robe, free from the smut of the world, and be ready, "For at such a day and such an hour as ye think not the Son of Man cometh."

Our Day of Possibilities

C. H. STRONG

We have said a great deal, prophesied much, thought more, and hailed with gladness the coming of our church. We know not how great a field of usefulness we shall employ, we can not measure our possibilities from the beginning. Great enterprises have developed from small be-

ginnings; we can only anticipate. We know the field is before us, opportunities are being offered, the question is, Will we assert our rights and possess the land? Its history of achievement, efficiency and usefulness has vindicated its position in the world. It has prospered and is prospering where failure was predicted. Stalwart men of God have come and are coming to the fold. Thousands have been saved and sanctified at our altars, and many have been glorified as the result of the divine mission, fearless ministry and loyal laity. If nothing more were ever accomplished, it has paid for all the effort, privation, suffering and sacrifice that has been encountered to make it a possibility.

Like every other organization that has been called of God, its human leaders have met with reverses. It does not follow that if God endorses a movement it will not have battles, but rather the contrary. History and experience of individuals and churches prove this to be true. The blazing of the way, the finding of the path through the wilderness is always heroic work and heroes are often martyrs, sometimes living martyrs. We have men who might be classed in this rank, men who are giving their lives in services for their enemies, friends and generations yet unborn, who have suffered isolation, hardship and pain for the glory of the cross, and will gladly do it again. It is such sacrificing spirits that keep us alive today and who make tomorrow beam with luster. God bless them all and increase their number.

The cause of God is always progressive. There is no place in His great plan for furloughs or retreats. His commands are to be up and doing, His watchword is Forward! This is incumbent upon all His followers, and especially upon the preachers, for in them is vested the great powers of the organization. No church will rise above its ministry, hence we, as pastors and evangelists, hold the destiny of this glorious institution in our grasp. Let us be loyal watchmen on the walls of Zion, "cry aloud and spare not." As pastors, ours is not a calling of ease, of pleasure, of popularity or of being society leaders, but of responsibility. The pressure that is being brought to bear on the ministry is tremendous. To follow the admonition of Paul and "give full proof of our ministry" means much in these days of infidelity; not such infidelity as Paine and Ingersoll advanced, that was open and above-board, but infidelity in the pulpit. Theological speculation, when men by common consent or vote can take from the Bible whatsoever they please, and by their deductions conclude that Christ is not the divine Son of God, the Bible is but partly inspired, do away with the fires of hell, laugh at the necessity of the new birth, and then in the land of an open Bible and before an omnipotent God, publish their theories without fear. Truly the trifling speculation of things that pertain to godliness by men in high standing, ecclesiastically, is appalling. Worldliness and sin are clamoring for the highest seat in the synagogue, position is bidding for the place of piety, and honor for the place of holiness. The call is for men who will stem the tide, who will be true to their God-given mission, and prove to the world by example, intelligence, holiness of life and exposition of the Word of God, that ours

is a high and holy calling, that we are not ordinary men with man's wisdom, but are supernaturally called and divinely anointed to deliver messages that are born in prayer, nurtured by hard study and deliberation, and proclaimed as though we expected them to impress men for eternity.

As laymen, this is your day to make our church a place of victory. What a demand there is for laymen who are spiritual, sane and aggressive, who live up to a big profession of holiness the year around before friends, relatives, church, men and devils, who are satisfied with nothing short of a fire-baptized church, who are as willing to sacrifice and suffer for the cause as they want their pastor and other holy men of God to be; laymen who will pray for their pastor, pray until his burdens are theirs, pray as though the burdens of the church were their burdens, hold up his hands with mighty prevailing intercession. Many a service has been defeated because of lack of prayer in the pews. The ordinary church could get a great deal more out of their services if they would pray more in secret for the man who delivers the message, leave off criticism, quit finding fault and pray, push and pull together constantly and see what mighty visitations would come to our church. Paul exhorted the churches at Ephesus, Corinth, Thessalonica, and Phillipi to hold him up to the throne of grace in prayer that he might have utterance, boldness and be delivered from unreasonable and wicked men. If this great apostle needed the prayers of the saints to help him in his ministry, surely men of this day need them much more.

Encourage your pastor; it will make him a better preacher. He is pouring out his life for your church and will soon be gone, and a word of appreciation, not flattery, is sometimes helpful, and will not affect the usefulness of a holy man of God. He is living on higher things, but it is a joy to know he is molding character for Christ and eternity. Brother layman, this is your day to rally to the cause of holiness. Make your church aflame by prayer, presence, perseverance, patience and purse.

Why Probation?

H. M. CHAMBERS

The Word says God created man in His own image; that is, in righteousness and true holiness. Man came from the hand of God lacking the moral sense. He must be tested to bring it into being. Morality is power to endure temptation. Man's moral possibilities were latent until after the Edenic temptation. Whether man or angel, one must be moral by choice to be best fitted for heaven and its exalted associations. Every happy thrill one gets from right choice and every stab of conscience from wrong choice, proves this.

Right choice is the most precious privilege extended to created intelligences. It opens the door of salvation, of heaven and of eternal life. Choice is a most ex-

pensive matter. Life-blood is back of it and in it all along the way. Christian service means much to me because I am in it from choice, and can honestly pray: "Test me further Lord! Heat the crucible hotter! Subject my consecration to closer and closer tests!"

Was it best to put angels and men on trial? Yes, else God would never have allowed it. Is it right to ask such questions? Yes, from the faith side, with John 3:16 at hand. It is a sin to question God's conduct from the doubt side. Men underestimate the value of probation or they would not ask such questions doubtfully. There is a strong tendency in the religious world today to set man's judgment over against God's Word, and thus write man with a big M, and God with a little g.

"But," says one, "the cost of probation was so great." Yes indeed; but it cost no more than it was worth. "Does it not look like probation was a failure in heaven when, because of it, Lucifer and one-third of the angels fell?" Two-thirds of the angels successfully resisted the temptation and were thereby lifted to a much higher moral plane. They are now angels by choice, which is much better than to be angels by creation merely. The one-third who fell had exactly the same light as the two-thirds and therefore are now demons by choice and are without excuse. If the one-third must be shielded from the test in order to be held in heaven, heaven is better off without them. No one is to be admired for being good if he can not help but be good. God does not propose to recruit the heavenly armies with conscripts. He wants volunteers.

Now as to choice among men. It is stated that one-third of the human race are saved unconditionally because they die in irresponsible infancy. The remaining two-thirds are all under probation, the measure of its application being light. If one must be denied the power of choice in order to get to heaven, he ought not to go there. Heaven is too worthy a place to be gained by following the line of least resistance. We are to count it all joy when we fall into divers temptations, and are reminded that we must through much tribulation enter into the kingdom of God.

Moral courage seeks light. The moral coward shuns it. In no other place is moral cowardice so pitiable and contemptible as under great light. And under no other circumstances is moral courage so noble and heroic as under dim light. Instance, Savonarola, John Huss, Luther, the Wesleys and others who saw the truth in the midst of dim light and acted on it like men, heaven-illuminated and God inspired. The pioneer of the truth is the real hero.

Must I be carried to the skies
On flowery beds of ease?
While others fought to win the prize,
And sailed through bloody seas.
Sure I must fight if I would reign;
Increase my courage, Lord!
I'll bear the toil, endure the pain,
Supported by Thy Word.

KANSAS HOLINESS INSTITUTE.

This is the will of God, even your sanctification

THE BIBLE

Mother and Little Ones

A' Old Played-Out Song

It's the curioiest thing in creation,
Whenever I hear that old song,
"Do They Miss Me at Home?" I'm so both-
ered,

My life seems as short as it's long—
Fer ever-thing 'pears like adzackley
It 'peared in the years past and gone—
When I started out sparkin' at twenty,
And had my first neckercher on.

Though I'm wrinkelder, older and grayer
Right now than my parents was then,
You strike up that song, "Do They Miss
Me?"

And I'm jest a youngster again.
I'm a-standin' back there in the forties
A-wishin' fer evening to come,
And a-whisperin' over and over
Them words, "Do They Miss Me at
Home?"

You see, Marthy Ellen she sung it
The first time I heard it; and so,
As she was my very first sweetheart,
It reminds me of her, don't you know—
How her face used to look, in the twilight,
As I tuk her to spellin'; and she
Kep' a-hummin' that song 'tel I ast her,
Pine-blank, if she ever missed me!

I can shet my eyes now, as you sing it,
And hear her low answerin' words,
And then the glad chirp of the crickets
As clear as the twitter of birds;
And the dust in the road is like velvet,
And the ragweed and fennel and grass
Is as sweet as the scent of the lilies
Of Eden of old, as we pass.
"Do They Miss Me at Home?" Sing it
lower—

And softer—and sweet as the breeze
That powdered our path with the snowy
White bloom of the old locus' trees!
Let the whippoorwills he'p you to sing it,
And the echoes 'way over the hill,
'Tel the moon boogles out in a chorus
Of stars, and our voices is still.
But, oh! "They's a chord in the music
That's missed when her voice is away!"
Though I listen from midnight 'tel morning,
And dawn, 'tel the dusk of the day;
And I grope through the dark, lookin' up-
'ards
And on through the heavenly dome,
With my longin' soul singin' and sobbin'
The words, "Do They Miss Me at Home?"

—James Whitcomb Riley in "Pipes o' Pan
at Zekesbury."

From Putty to Witchgrass

"Mother, please give me a quarter."

"Why, Phillip, I gave you fifty cents only
a day or two ago, and your grandmother
gave you a dollar last week, and what about
your allowance?"

"I spent my allowance at the picnic,"
said Phillip, "and grandmother's dollar went
for the circus."

"What did you buy at the circus?"

"I got some peanuts and a milkshake and
a lemon phosphate and I took in the wild
man, and, of course, I had to pay for the
ticket."

"What have you done with the fifty cents
I gave you?"

"It was awful hot yesterday, and Bob
Snyder and I had a Broadway and a pine-
apple rickey and—"

"Well, you've spent too much money for
rickeys and sweet stuff," declared Phillip's
mother; "you can't have any more this
week."

"Please, mother," pleaded Phillip. "It's so
hot, and I promised Jimmie Aken I'd treat
this afternoon."

"A boy who has no money shouldn't
promise to treat."

Phillip's mother spoke decidedly, and

Phillip knew it was no use to tease, so he
left the house and sauntered off across the
lawn, which sloped down to the river, and
threw himself on the bank. Jimmie Aken
joined him presently, and he was as dis-
appointed as Phil when he found there was
no treat in store for him. The two boys
lay on their backs and talked about milk-
shakes and phosphates and "rickeys" until
their mouths watered, and they felt more
and more abused every minute. Fortunate-
ly, a chipmunk, scurrying up a tree just at
this point, diverted their minds. They kept
still and watched him for a few moments.

"He's quick though," said Phil.
"He can beat those men at the circus,"
exclaimed Jimmie Aken. "Remember how
they stood on each other's heads and made
a pyramid?"

"Sure," returned Phillip.
"Wasn't that top man a corker!"
"Eout 's light as a chipmunk," declared
Phil. "That's the way I'm going to be
when I grow up. I'm going to have mus-
cle." Here Phil sat up, and, pushing up
his sleeve, crooked his arm slowly. At the
same time he looked anxiously at Jimmie.
"See the muscle?" he inquired.

Jimmie examined the slim little arm and
shook his head.

"Well, there's going to be muscle there.
I'm going in for gym practice and rowing
and everything when I grow up."

"So'm I," declared Jimmie Aken.
"Hello, youngsters! Got anything to
drink on the premises?"

The two boys looked up and their eyes
almost stared out of their heads, for there,
striding toward them like a splendid giant,
was the famous "first stroke" of the Var-
sity crew!

"What—what'll you have?" he inquired
eagerly, 'a milkshake or a phosphate or a
—or a—"

The giant dropped upon the grass. "Keep
anything you like on tap here?" he in-
quired.

Phil had a feeling that the distinguished
stranger was laughing at him, and he has-
tened to explain that there was a fine place
for cold drinks not very far away.

"Like 'em?" inquired the stranger.
"Em-m-m-m," replied Phil; "don't you?"

"How many a day, youngster?"
Phil shook his head dubiously. "First
of the week, when I get my allowance, I
have a lot, but I don't have any by Satur-
day unless mother or grandmother gives me
some money."

The big stranger looked Phil over, but
he didn't say a word.

Meanwhile Phil was staring at his splen-
did guest. "I—I'm going in for muscles
like those when I grow up," he said.

The man opened his eyes wide. "Made a
beginning?"

Phil nodded. "I have some dumbbells."
The big stranger smiled; then he turned
to Jimmie. "Bring me some of those peb-
bles there on the bank," he demanded.

"So you want to be a big man, eh?" he
said, taking the pebbles from Jimmie.
"Well, I'll give you a pointer. This peb-
ble," the stranger placing it on the ground
close to his hand, "is you—a little chap
made of putty. And this one," he put an-
other at arm's length, "is also you; but
you're a man now, made of some sort of
material that's a cross between India rub-
ber and witchgrass, see?"

Phil nodded eagerly.
"It's something of a process, youngster,
this changing of putty to witchgrass, and
you want to be sure to get the right chem-
icals. There is a little word which, if you
begin now and apply it to the putty when
necessary, will work like magic. Of course,
you have got to keep in training, but that's
easy. The difficult thing is to apply that
word when it ought to be applied. Know
what the word is?"

Phil shook his head.

"Well, now listen. I'll deposit a pebble
every time I say the word and you can see
me bridge the space from putty to witch-
grass. First comes a question, then a
word." The stranger now held up a pebble.
"Here goes! Want to go over your allow-
ance and have a milkshake? N-n-n-o-o-o-o."
The stranger seemed to have a hard time
saying no.

"A hot chocolate fudge? N-n-n-o-o-o-o."
"A pineapple rickey? "N-n-n-o-o-o-o."
"Want to overeat at dinner and have
more plum pudding? N-n-o-o-o."
"More ice cream? N-n-o-o-o."
"More mince pie? N-n-o-o-o."
"Want to show off at the gym and over-
do? N-n-o-o-o."

"Want to keep on running after you are
winded? N-n-o-o-o."

The stranger said "no" quite easily now,
and he put down the pebbles very fast.
"You see," he explained, "you've said no
so much it comes easy."

"Want to stay out late nights and have
fun? No."

"Like rich food? No."

"Beer? No."

"Cigarettes? No."

"There." The stranger deposited his last
pebble. "You're into port—all India rub-
ber and witchgrass!" Then he rose to his
feet. "Just remember, youngsters, if you
want a straight course to the goal don't
pamper yourselves. Now, if I could trouble
you for a glass of water."

Phil ran to the house for water. The
man drank a glass, thanked him, said good-
bye and was off, leaving the boys to watch
his splendid figure until it was out of
sight.—Exchange.

Assured Loneliness

There is no loneliness so deep and so sure
as that of the person who does nothing for
others. The good neighbor is never lonely.
The Good Samaritan was not lonely even
when he was far from home, on the road
to Jericho. Love is never lonely, for love
searches out others, and learns their needs,
and supplies them. It is only he who thinks
chiefly of himself and his own interests who
is sure to be lonely, even in the midst of
teeming life. Let us make Mr. Jowett's
prayer our own: "Deliver me from the lone-
liness of selfishness."—Sunday School
Times.

Plans

A year's work on a charge will be al-
most fruitless unless it be preceded by wise
and comprehensive planning. Nor dare
the worker forget his plans in the midst
of his toil. The hit-and-miss generally is
miss. The haphazard is composed much of
hazard, and the hap part shows little form
and less value.—Christian Advocate.

Pity of Bad Manners

A gracious elderly woman who loves
young girls dearly, makes frequent plans
for their pleasure, and finds in their society
a continual delight, recently expressed her-
self as shocked at the departmental delin-
quencies of many well reared girls when they
were away from home.

"Perhaps," she sighed, "I invite Jennie to
accompany me on a journey. I anticipate
actual delight in her girlish good spirits
and freshness of viewpoint; I hope to make
the journey a pleasant one for her. But
Jennie, whom I know at home as a sweet
and gracious young lady, seems to alter
strangely once we get away.

"She talks loud, it may be, or jokes too
familiarly with train men and other public
officials. If we visit the country she seems
to forget that the laws of good breeding are
the same the world over, and either makes
too free or unflattering comment on unac-
customed features of the life, or carries un-
conventional behavior beyond the limits of
ordinary politeness.

"I shall never forget the face of a quiet
old country woman as she watched some
thoughtless city girls riding about a small
town on the top of a milk wagon, tearing

along the village streets like small boys outside a circus tent, exchanging unrestrained badinage with the village lads whose ideals of urban young women they thus irrevocably lowered. And I felt all the sadder because I knew those silly girls were acting that way because, carried away by the excitement of the moment, they had forgotten to think!"

The local judge of a pretty village last spring had brought before him for trial three weeping girls from the neighboring city. These girls, charged with theft and the despoiling of property by a stern old native, claimed that they were innocent of any evil intention. Walking in the woods which this man happened to own, they had seen and picked violets, not to immoderation. Their captor, asked why he had believed it expedient to be so harsh, explained that so many Saturday and Sunday parties of young folks weekly ruined the wild flowers and ferns that were his joy and pride, he lately had made an invariable rule of having all depredators arrested. He had no grudge against these particular young ladies; he was sorry for their distress and humiliation; but—he had suffered so much from their kind!

The moral needs no painting. Standards of correct behavior are practically the same everywhere, being based on the laws of courtesy and good breeding. The girl who acts rudely or boldly away from home because "Out here nobody knows me!" or "It doesn't matter what one does in the country!" is making a serious mistake in more than one direction. In the present day of easy and perpetual travel it is difficult to go anywhere without meeting a friend or acquaintance; moreover, and this is far more serious, since conduct not only expresses but in the end shapes character, rude behavior anywhere, at any time, under any circumstances, starts a new groove of habit into which it becomes more and more easy to slip.—Ethel Colson, in *The Continent*.

Grouchy Jim

W. H. JORDAN

Jim Rakes came down stairs out of sorts with himself and with everybody else. Something had gone wrong. He had not slept well, or he had climbed out on the wrong side of the bed. He went about the usual morning work. His wife was in the kitchen before he entered, but he uttered no word of greeting or cheer. Later she asked him about the plans for the day, but he remained silent as a sphinx. Suddenly Joe and Frank, the ten-year-old twins, came downstairs half-dressed, entering the room so boisterously that he corrected them, but his voice was harsh and rasping. It needed oiling. It surely seemed like a cloudy day in the home sky, with a storm threatening.

Just then the telephone bell rang, and Jim hastened to answer.

"Hello?"

"Oh, Mr. Lindsay, is it? I'm glad you called up. How are you this bright morning?"

"Oh, Mrs. Rakes is very well, thank you."

"An order? Yes, I think we can have it there by ten o'clock; possibly a little earlier."

"All right. Good-bye."

Had you watched him as he stood at the telephone, you would have seen the muscles of his face relax gradually while a smile played across his features. Smiles and pleasant words were necessary to carry on business successfully, even over the telephone. He unconsciously looked more kindly when he spoke kindly. He had promised to have the grocery order delivered on time, for he could not afford to disappoint such a valuable customer as Mr. Lindsay. His business would have failed long since had he persisted in carrying his grouchy looks and language into the store, where no clerk dared to speak an unkind word to a customer.

Breakfast was called and the family gathered about the table. For a moment there was an awkward silence. The twins shot glances at one another. Jim usually returned thanks, but he certainly was in no

mood for it this morning. It was a trying moment, but he was wise enough to know that laxness meant a loss of habit of asking the blessing at meals, and he had too much principle to neglect such a well-established custom. But the moment at the telephone, and perhaps the liberal order received, had served to cool the atmosphere, and with bowed heads the family joined in the familiar words:

"God is love, and God is good;
We thank Him for our food.
By His hand must all be fed.
Give us, Lord, our daily bread.
This we ask for Jesus' sake. Amen."

Somehow that little prayer cleared the atmosphere. The twins seemed more subdued as the meal proceeded. Had Jim been charged with being a hypocrite he would have emphatically resented it. He had high ideals, and he was not always conscious how far short he came. He merely gave way to his feeling and allowed his mood to rule. Such a mood would have long since ruined his grocery business, and none knew it better than he. But somehow it never occurred to him that grouchy looks and words would surely undermine the success and happiness of the home. He had succeeded in business because he was all sunshine and accommodation, and he demanded these same splendid qualities of his clerks. Yet he permitted the worst side of his nature to show at home toward those who loved him most, who would do most for him, and for whom he meant to do the most.

Sometimes he stopped to think. Then he felt mean and cheap. He resolved to brace up and to guard against these weak places. But will power often failed in face of unexpected temptations, and many a time he gave way. Yet daily effort resulted in more frequent victory, and with the help of a patient wife the whole atmosphere of the home was changed. Today it is against the rules in that home as well as in the store to permit unkind looks and words. "Grouchy Jim" is transformed.

One night he suddenly dropped the evening daily on the sitting-room floor as his mind reverted to an exasperating incident at the store. "Fielden lost his temper today. I'm sure Mrs. Barton is hurt. She is one of my best customers, but so hard to please. Fielden is the most useful clerk I have, but he fires up at the least provocation. His runaway temper is sure to turn turtle somewhere."—Herald and Presbyterian.

The Boy He Wanted

A merchant needed a boy and put the following sign in his window: "Boy wanted.—Wages, \$4.00 a week; \$6.00 to the right one. The boy must be master of himself."

Many parents who had sons were interested, but the latter part of the notice puzzled them. They had never thought of teaching their boys to be masters of themselves. However, many sent their sons to the merchant to apply for the situation. As each boy applied the merchant asked him, "Can you read?"

"Yes, sir," was the frank reply.

"Can you read this?" asked the merchant, pointing out a certain passage in a paper.

"Yes, sir."

"Will you read it to me steadily and without a break?"

"Yes, sir."

The merchant then took the boy into a back room, where all was quiet, and shut the door. Giving the boy the paper, he reminded him of his promise to read the passage through steadily, and without a break, and commanded him to read. The boy took the paper and bravely started. While he was reading the merchant opened a basket, in which were a number of lively puppies, and tumbled them around the boy's feet. Then temptation to turn and see the pup-

pies and note what they were doing was too strong, the boy looked away from his reading, blundered, and was at once dismissed.

Boy after boy underwent the same treatment, till seventy-six were thus tried and proved failures to master themselves. At last one was found who, in spite of the puppies playing around his feet, read the passage through as he had promised. When he had finished the merchant was delighted, and asked him, "Did you see the puppies that were playing around your feet while you were reading?"

"No, sir."

"Did you know they were there?"

"Yes, sir."

"Why did you not look to see what they were doing?"

"I couldn't, sir, while I was reading what I said I would."

"Do you always do what you say you will?"

"Yes, sir, I try to."

"You are the boy I want," said the merchant, enthusiastically. Come tomorrow. Your wages will start at six dollars, with good prospects of increase."

How this incident points home to a great neglect in the training of our boys and girls; only one boy in seventy-seven trained to be a master of himself! While everything else is looked after, physical health and general education, do not forget to teach each boy to be a master of himself.—The Rev. C. O. Johnson.

The Unconscious Leader

She was standing at the window of the ticket office in a Western railway station—a bright, trim, energetic-looking young lady, whose manner of bestowing her light satchel and umbrella seemed to say that she was accustomed to looking after herself and her belongings. At least that was what it said to two others in the waiting room, and as she named the point for which she desired transportation, the old couple looked at each other with brightening faces and nodded.

"We'll stick close to her, father," whispered the old woman happily. "She's goin' there too, and she looks like she knows the way."

So, with nervousness abated, they waited while several trains were announced; but when one, to them scarcely intelligible call brought the young lady to her feet they hurriedly gathered their odds and ends of baggage and closely followed her. In the same coach, only a few seats removed from their unconscious guide, they established themselves where they could watch her every movement, and her arrangements governed theirs the long hours of travel. When she left her place for luncheon and a cup of coffee, it was safe for them to do the same, provided they did not lose sight of her. When it was necessary to change cars, they troubled themselves with no inquiries or responsibilities beyond that of keeping close by in her train.

It was not until they were nearing their common destination that the three formed an acquaintanceship, when, after a few minutes' chat, the old woman confessed gleefully: "We didn't know one thing about travelin', father 'n' me, but we've come safe all this way just followin' you and doin' as you did."

The young leader laughed, but when she had seen them in their carriage at the home station, she looked after them with moist eyes and a sudden thought of how many followers of like sort we may have on our life journey. Ignorance, carelessness, love, link to most of us some other souls that are content to follow where we lead, in simple faith that we are going the right way. Whether our going is right or wrong, we do not go alone.—Forward.

**And thou shalt call his name Jesus, for he shall save
his people from their sins.—Bible.**

The Work and the Workers

Announcements

TEACHER WANTED

The Nazarene University of Pasadena, Cal., would be glad to get in correspondence with some person who is in full sympathy with the teachings and work of the Pentecostal Church of the Nazarene and has the real fire from heaven on their life and can teach some good strong courses in Biology free from the evils of the modern evolutionary theory; also with some one of like character who can teach some strong courses in College English and History. Our school is growing so rapidly that we soon shall be compelled to enlarge our faculty and will have need for other strong teachers. Any such might get in correspondence with our president, Rev. E. P. Ellyson, at once.

PREACHERS' MEETING

The next Preachers' Meeting of the New England District will be held on Tuesday and Wednesday, February 12th, instead of the 4th and 5th, on account of repairs to the church building. The meeting will be held at Emmanuel church, Providence, R. I., Rev. John Norberry, pastor. Tuesday will be deaconess day, and Wednesday the preachers will hold forth. A full attendance is desired.

J. W. GILLIES, Secretary.

REQUEST FOR PRAYER

Rev. George W. Boyd, our pastor at St. David and Virginia, Ill., asks prayers for his recovery to health.

NOTICE TO PASTORS AND CHURCHES OF IOWA DISTRICT

Rev. B. F. Sheline, of Grinnell, Iowa, is now open for revival work, so if you want a good meeting get him at once. If you are able to pay an evangelist, get him; if not, let him hear from you, and if you do your best for him, he will come to your assistance. He is a man of much prayer and a good preacher; a true Nazarene. B. T. FLANERY, Dist. Supt.

ALL-DAY MEETING

February 22nd an all-day meeting will be held in the Pentecostal Church of the Nazarene at Long Beach, Cal. Three services will be held, one in the morning, one in the afternoon and one at night. Dr. and Mrs. Ellyson and the University Quartette will be present and take part in the services. In the evening service Dr. Ellyson will give his lecture on the Bible in Education. A great day is expected and the friends who are interested and care are invited to be present and to enjoy the day with us.

GREEN GROVE (ILL.) CAMP

The Green Grove encampment has gone into the hands of the Pentecostal Church of the Nazarene. The meeting there will be August 15th-25th. For further information address Rev. J. M. Wines, Dist. Supt., 124 Nelson St., Indianapolis, Ind. W. S. GREEN.

TO THE WASHINGTON-PHILADELPHIA DISTRICT

At the annual meeting of our district assembly the pastors were instructed to use the missionary envelope, provided by the general missionary board for the monthly missionary collections, and send the money to the district treasurer monthly. We have twenty-one

churches reported on our minutes. From fifteen the treasurer has received no report; only four churches have regularly reported. The treasurer of the general missionary board desires that our assessment be paid. Will you please attend to your duties at once, and comply with the request of the general and district assemblies?

J. M. HARTZELL, Treasurer.

1605 N. 21st St., Philadelphia, Pa.

Brother Lyman Brough is in a meeting at Fairmont, Minn., which will run until February 9th. He is assisting Rev. H. P. Clymer in the Swedish Free Mission church.

Brothers Lewis and Matthews, enroute from Chicago to Newton, Kansas, where they will assist Pastor Mendell in a meeting, stopped off several days in Kansas City and joined in the services being held in the Pentecostal Church of the Nazarene. Their ministry of song and preaching was greatly enjoyed, and was fruitful.

NEW ENGLAND, DISTRICT

Missionary Treasurer's report for December:

	Home	Foreign
Cambridge, Mass.	\$ 5 00	\$13 00
Cliftondale, Mass.	2 20	8 92
Danielson, Conn.	2 26	1 15
Fitchburg, Mass.	4 50	17 16
Haverhill, Mass. ....	....	9 50
Johnson, Vt.	1 00	4 50
Keene, N. H.	1 55	1 55
Lowell, Mass.	8 00	32 15
Lynn, Mass.	4 00	16 25
Malden, Mass.	2 00	8 21
Manchester, N. H. ....	....	2 00
New Bedford, Mass. ....	....	4 00
Oxford, N. S.	2 00	7 00
Peabody, Mass. ....	....	7 30
Saco, Me.	1 30	1 30
South Portland, Me.	1 66	13 34
Waterville, Vt. ....	....	3 50

Total\$35 47 \$150 81

Our District Foreign offering should average at least \$170.00 a month. Beloved, does this find you earnestly praying for our missionaries, that the anointing may be upon them; for the heathen, that they may be saved; for our people at home, that they may be stirred with the missionary spirit to gladly pray and give or go; that the Lord of the harvest will send forth laborers; that the gospel of holiness may be planted in Jesus' name in all the earth? Amen!

T. M. BROWN, Treasurer.

General Church News

GALPIN, MONT.

We closed in this place the 29th of December a three weeks' meeting, for a union church. This was our second experience, and we sincerely hope that it will be the last; no one at the head; everybody boss! Lord deliver us. Sinners would get up in the meeting and ask "professing Christians" to get sanctified, and ask them if they thought that it would "hurt them if they got that thing that the evangelist was preaching about called sanctification." At another time two sinners stood up and preferred charges against professors right in the meeting. "Such is life in the wild west." We saw the necessity of organized work, with sane

and competent men at the head! In spite of all, a few got through to victory! Thank God for a church home where we are free from fanaticism on one hand and formalism on the other hand. We are now holding a meeting for "our own folks" (thank God!) in Minot, N. D., Rev. Oldham, pastor. God is giving us a real revival and a number have been saved and sanctified. We go from here to Velva, N. D., to hold another meeting for our church in that place. AUG. N. NILSON.

DANIELSON, CONN.

Rev. R. J. Dixon, of Hartford, Conn., is with us in revival work, and is plowing through. He is a blessed man of God, filled with the Spirit, and peerless in his preaching. Crowds came nightly, and many prayed through to victory. There have been some conversions, but especially the church and others church members have been getting blessed. Old bills are being settled, old grudges straightened out, and the Spirit of the Lord is upon the work. With it also persecution is present. The devil don't like the meetings, and some of the young people from other churches who have come in and been convicted of sin, have been advised to stay away from "those fanatics;" one young lady told me, she was a member of a certain church, had never been converted, and wanted to go to the altar, but her employer and pastor had warned her not to do it. This is not the only case. Pray for our work here. W. H. RAYMOND, Pastor.

LEICESTER, VT.

Our congregations are increasing, also our Sunday school attendance, and the saints are getting quickened. We were told that the whole town is being stirred, but we know that some are having sleepless nights and seeking to get right with God. Some are getting victory in their home life. We are praying, working, believing and expecting a real revival three hundred and sixty-five days in the year.

BROTHER AND SISTER MYERS.

NORTH HOPE, MICH.

We are battling for the Lord in this place even though we are but few in number and only recently organized as a Pentecostal Church of the Nazarene. No little opposition is manifested as these are the first holiness meetings that have been held in this place. There is a considerable misunderstanding, and some prejudice among the people, but Jesus has promised to see us through. We have a praying band of twenty members and God is blessing our labors by constantly giving us souls. We have meetings on Tuesday and Thursday evening of each week. Our present quarters are not large enough for the regular attendance, but we are praying the good Lord to give us recruits enough so we can build a church in the near future, and we believe He will. A. H. LEVELY.

HOLINESS IN RHODE ISLAND

Rhode Island, although the smallest state in the Union, has a holiness school: the Pentecostal Collegiate Institute, at North Scituate; and a holiness paper, the Pentecostal Christian, published at Providence. There is also in this city a holiness rescue home, the New England Rest Cottage, that is indeed a haven of rest to many poor, helpless outcasts. There are four societies of the Pentecostal Church of the Nazarene in the state, located at Providence, North Scituate, Bristol and Woonsocket. There is also a strong independent holiness church in Providence, the Church of Emmanuel, of which Rev. John Norberry is pastor. At Ports-

mouth, R. I., there is a beautiful camp ground where a blessed holiness meeting is held every year. The People's Pentecostal Church of the Nazarene at Providence is one of the oldest of our churches in New England. It was organized July 21st, 1887, and was known then as the People's Evangelical Church. They have a fine church building free from debt. Last fall the church was painted outside and newly varnished inside and a new carpet laid. A beautiful church clock was presented by one of our members, Mrs. Fannie Jackson, and her sisters in memory of their mother, Mrs. Cole, who was for years a faithful member of the church. The pastor who lent a helping hand in painting and repairing the church was kindly remembered at Christmas with a gift of twenty-five dollars. At our first all-day holiness meeting of 1913 held January 9th, we had Rev. Meda E. Smith, of Onset, Mass., with us. She remained with us over two Sundays in an evangelistic campaign. God was with us and victories were won in Jesus' name, and through His precious blood.

A. K. BRYANT, Pastor.

CHICAMUXEN, MD.

I accepted the call to this charge, and began laboring with this people on December 31st, 1912. Our services have been good; pastor and people are united for the battle. Had a good day last Sabbath. God visited us in an unmistakable manner. Had three prayer meetings last week. Requests for prayer are forthcoming. We have a faithful few who will dare to go through with Jesus, and take the clean track to glory.

J. C. TRAGER, Pastor.

GLASGOW, KY.

I was called to take up the work at Glasgow, Ky., after much praying and holding on to God, we found ourselves wonderfully drawn here. We have been tried with many things but thank God, the fire is burning brightly on the altars of our hearts, and we never were more determined to go through than now. We have no church organization, no house of worship, and no Sunday school. The work is to be started from the bottom, and rebuilt. It has had a severe sifting surely. We need your prayers to help us in this battle.

W. U. FUGATE.

MAPLEWOOD, MO.

The work of God is going here. Good congregation yesterday. Owing to the condition of the furnace, and other things, we are not going to have any special meeting until the time for tent meetings. We are planning for three tent meetings, and one camp meeting next summer and fall. The spiritual interests of the church are growing, and a good condition of unity of spirit is more and more coming among us. Brother Montague makes an excellent Sunday school superintendent, and we are having a splendid school, and prayer meetings.

T. H. AGNEW, Pastor.

HIGHWAY, KY.

The Highway Nazarenes are still on the upward move. We have no evil report to bring. The old church debt has been paid off recently. These people like to see things move and are willing to get behind and push. A good supply of new song books has been purchased. Improvements have been made on the inside and outside of the church building, and others are being planned. R. M. Kell, Nazarene evangelist of this district, recently conducted for us a very successful revival. Toward the first of the meeting the fire fell and two souls were saved before they reached the altar. During the services about twenty prayed through to victory. Some united with the church, and over seventy dollars were collected for the evangelist. Highway is about fifty miles from the railroad. But there are some people here who have Jesus—whom to have is to have heaven—and they are not

HERALD OF HOLINESS

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

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Marching On

□ □

HASTINGS, NEB., January 27, 1912

HERALD OF HOLINESS:

We closed Grand Island meeting last night with great victory! Had large audiences and more than fifty definite seekers. Many prayed through. Organized a church with seventeen members and a Sunday school with forty. Others coming. Rev. J. Sitton appointed pastor. Rev. Q. A. Deck and Rev. Theodore Ludwig and wife prepared the way and greatly assisted.

A. S. COCHRAN,
District Superintendent.

afraid to trust God with their money. The Highway school, which began the first Monday in January, is being taught by me in the Pentecostal Church of the Nazarene. I refused this position when it was first tendered to me, but it seemed the people and the Lord would not let me off, so I am teaching and preaching and the Lord is blessing the work. The school is run on full salvation lines and we are trying to educate the heart as well as the head.

I. T. STOVALL, Pastor.

PORTLAND, ORE.

Rev. J. T. Little, of Ashland, Ore., is expected to assist us at the First Pentecostal Church of the Nazarene in a revival meeting, beginning the 16th of February. Brother Little will arrive in time for the service the 18th. Will some of you who read these lines put in a petition to our Father for the gracious outpouring of the Spirit. Our services last Sabbath were blessed of the Lord. Brother Frank Blackman was elected president of the Young People's Society at its annual meeting, and Brother Ed Holloway superintendent of the Sunday school. A good, sanctified Methodist preacher recently united with our church.

C. HOWARD DAVIS, Pastor.

COLUMBUS, OHIO

We closed our eight days' meeting at West Jefferson, Ohio, having the victory from the beginning. The attendance was good throughout, and closed with a crowded house. Several were converted and two sanctified. I would like to buy a good "Baby" organ to use in our summer campaign. Any one having such an

organ for sale write me at 93 Dana Avenue, Columbus, Ohio.

A. R. WELCH, Evangelist.

ASHLAND, ORE.

We have a band of praying, uncompromising people, who can pray the fire down from heaven and testify to the saving and sanctifying grace of our Lord. Tallula is soon going to be one of the real soul-saving stations, where some one will get on board every Sunday. Our Sunday school is growing in number, is out of debt and has money in the treasury. A union meeting of three other churches is going on in town at present, but at our Sunday evening service almost every seat was taken in our church. The world is not hungering for a "joining meeting house" religion but is hungry for a gospel that brings life and satisfies their souls. By the grace of God we are determined to hand out this kind to them. Our people can sing, pray, shout and testify all in the Spirit, and this brings conviction to the unsaved ones and causes them to get hungry for it.

L. G. MILBY, Pastor.

BOWIE, TEXAS

We have a nice church building worth about \$1,500 and a membership of about 100. The work is getting along fine. The Lord has been wonderfully blessing the work here, but we want to make this the best year yet. The writer was called as pastor, and we are going to do our very best for them. They all seem to love their new pastor. As the assembly meets with us next fall, we are going to do our very best to have everything ready for it. I want to speak a word in behalf of Rev. J. F. Kilman, one of our Nazarene preachers who came to us from the Baptist Church. He is a fine man, a good preacher and has the blessing good. Any church will do well to get him to hold a meeting.

P. R. JARRELL, Pastor.

SEYMOUR, IND.

Yesterday was a precious day of victory. From the very beginning until the closing of the services last night, which was nearly eleven o'clock, the liberty, unction and power of the Holy Ghost was upon His people. There were four seekers and three of these prayed through to definite victory. A brother was sanctified, a little boy converted and a young lady reclaimed, and there were three others who requested prayers. The attendance at the Sunday school and morning preaching service is on the increase. Quite a number of strangers are coming. A new Sunday school class has been organized. Mr. Brandyberry is at Vincennes, Ind., assisting Brother Stell in a revival meeting. We are holding the fort here. The people are praying, the fire is falling and we are expecting greater things ahead.

MRS. M. T. BRANDYBERRY.

LAWRENCE, KAS.

We commenced a meeting at a school house called Mound, January 5th, but the snow kept the people from coming, so we closed and started a meeting in Lawrence, January 12th, God has been giving victory. Some have been saved and sanctified. We are expecting a great meeting. I have the help of four local preachers. Brother Bignall is standing by me nobly and doing some of the preaching. Our young people are growing in grace. I believe we have one of the finest bands of young people you can find anywhere.

IRA STEVENS.

DIETRICH, IDAHO

We close here Sunday night, and go to Caldwell, Idaho, to begin a meeting with Brother Bud Robinson, on the 28th. Considering the small community here, we have had a very good meeting; some saved and some sanctified. Brothers Watkins and Tate are good preachers and fine men to work with.

CLYDE T. DILLEY.

The Publisher's Point of View

A Demand Met

For years past many pastors have enquired for Wesley's "Cure of Evil Speaking." We were preparing to publish it in Los Angeles just before the question of the new Publishing House came up. We call your attention to our announcement in this issue, of the publication of this tract.

We ought to send out ten thousand of them within thirty days. Let every pastor take up the matter and see if your people will not order enough to supply the congregation.

Job Printing

A number of our friends have written us from time to time asking us about job printing. They thought to aid us in this work by sending us such work. Our shop is not equipped for commercial printing. In fact, it is not fully equipped for our own work. We have more work which is right in line with our mission of spreading scriptural holiness, than we can do, and we fully expect the Lord to keep our hearts and hands so full of that kind that we will never want any job printing.

We will do our best to do for our people such work as is a part of our church work, but until we get a larger equipment we can not make any promises as to completion of work sent us.

A few of the districts have sent us their minutes to be printed. We have done the best we could under the circumstances. In order to get them out we have had to put off work of our own which has been no small inconvenience to us. For this reason we do not encourage any one to send such work to us. We are not complaining, but we want you to know just how we are situated. Our periodicals must go and any other work has to take its chances. When you know that in order to get out our regular publications often times a part of our force has to work from sixteen to eighteen hours a day, you will not wonder that we can not give much attention to job work. Perhaps some will wonder if they can do anything to help us. Yes, you can. If the church will wake up to the importance of equipping its Publishing House and will furnish the necessary capital we can soon be equipped so we can do the work without the severe strain which has attended all of our work thus far.

Where Did You Move From?

Many persons ask us to change the address on their paper and do not tell us their former address. It is plainly stated in our instructions that we require both old and new addresses, yet so many persist in send-

ing in requests for change without giving their old address that we again call attention to it. **When requesting change of address, always give former address.**

What is the Matter?

Why don't you get your paper? There is undoubtedly a reason. We receive many letters of inquiry from those who do not get their paper. Yes, we make mistakes and accidents happen to addresses on our mailing galleys, but the majority of such troubles arise from carelessness or neglect on the part of the subscriber. We publish our rule concerning the discontinuing of papers at the expiration of the subscription and also send out notices to the subscribers before we discontinue. Notwithstanding this many seem to think that we will know that they want it continued and hence do not attend to it.

We do know that you ought to want your subscription continued, but so many people do not do as they ought that we can not afford to run our business on that basis.

If you move, don't trust to the postmaster to notify us. A postal card only costs one cent and you owe it to us as well as to yourself to do your part.

We recently received a letter from a pastor in which he said that many of his people complained at not getting their papers. On looking up our list for that city, we find that we have received a large number of notices from the post office with such notations as the following: No such number; not found; moved without giving address. In such cases we can only hold the paper until we hear from the subscriber.

We feel that we can give one wholesome piece of advice, viz., When anything goes wrong with your paper, instead of grumbling for several weeks and complaining to every one but the right one, send us a postal card stating your trouble. If it is not promptly rectified, you can feel pretty sure that the real trouble has not been discovered and it is best to complain again. Don't get the notion that it annoys us for you to complain about any error or difficulty. We ought to know it. We ought to correct it. We want to correct it. We are unable to do anything about it until we know something about it, until we know something is wrong.

When you write about such matters, don't take it for granted that we know all the particulars in each case. Be explicit in stating all the facts. We have eight periodicals to look after and quite a large subscription list for every one. Knowing this, we feel sure that you will pardon us for not being familiar with all the details of each individual subscription.

ask the prayers of God's saints that we may keep humble, and walk in the light that God through us may work works of righteousness and make our little church a blessing in this community.

H. C. TWITCHELL.

CHICAGO, ILL.

A memorial service for James C. Bohart, of Chicago, who departed this life December 30, 1912, at Evergreen, Ala., was held in the First Church of the Nazarene, Chicago, Sabbath, January 19th, at 2:30 p. m. The Abraham Lincoln G. A. R. Post, of which Brother Bohart had been an honored member for twenty-six years, was present, and had part in the services. The commander of the post paid a most beautiful tribute to the memory of Comrade Bohart. The family were all present, besides a large congregation of his old-time friends. Brother Herbert Hunt led in the opening prayer. Brother and Sister Berry sang the "Eastern Gate" and "Some Blessed Day." The pastor delivered the memorial address. James C. Bohart was born December 12, 1848, near Henryville, Ind. He passed away December 30, 1912. He was converted when

but thirteen years of age, and joined the M. E. Church. He was a member of that church for over forty years. When the First Church of the Nazarene was organized in the city of Chicago, he became a charter member. He loved the church and was a faithful soldier of the cross until his death. He sought and obtained the blessing of holiness under the preaching of Brother Bud Robinson, at a holiness convention held in the First M. E. Church, Chicago, January 26, 1904. Brother Bohart, though sick for a long time, was only confined to his bed for a week. When he saw the end was near he asked that a couple of ministers in the town of Evergreen be sent for that they might have a few words of prayer before he left them. A little later in the day he asked his wife to sing some of his favorite songs. Then while they were alone, his wife waiting by his side, he lifted his hand and said, "He takes me by the hand," and he was gone. He leaves a wife, of whom he had often said, "A truer wife could not be found," and three sons, of whom the eldest is the chief surgeon of the C. & E. I. Ry. We will all miss this big-hearted, whole-souled, fearless Christian warrior. May the God of all grace comfort his bereaved wife and loved ones.

I. G. MARTIN.

MANCHESTER, N. H.

The Lord is giving us a great tide of salvation; souls are praying through at nearly every service. There are four services on Sunday, and every night through the week. Two nights, Wednesday and Thursday, we have a mission in Concord, where the Lord is blessing and pouring out His Spirit. Conviction is on the people in both places. The Lord is giving us a revival in every service. On January 20th at the missionary meeting, the Lord saved a mother and her boy, the young boy having been brought up in a Roman Catholic Church by his grandparents. This church is only two years old, and there are but a few who are willing to go the Bible way, but thank the Lord for the few that can pray souls through into the kingdom. The pastors of the work here are Miss E. M. Jodrey and Miss C. L. Knight. The Lord trusted them to build this church and establish holiness in this city.

There are already calls to come a few miles out of the city to churches that are closed. The Lord is enlarging our hearts and also enlarging our borders to scatter holiness, not only in the city but outside. Holiness is the greatest thing in the world. O. V. BAILEY.

COFFEY, MO.

We have had a glorious time. It is said to be the best meeting here in ten years. We had nineteen conversions and eleven were sanctified. Eleven united with the church. We began our meeting with the house about half full, and the last night there was not room to seat the people. J. N. SMITH, Pastor.

OKLAHOMA CITY, OKLA.

Our meeting held at Woodward, Okla., is doing fine; about eighteen in the fountain. Brother H. B. Lewis and wife, and A. F. Daniels and the faithful pastor rendered efficient service in the meeting. Brother H. B. Lewis and wife are on their way to the northwest. Brother Lewis is a good, clean man and a good holiness preacher. His wife plays the piano; they make a good team. No one will make a mistake in getting him and his wife in their town or community. Address them at Woodward, Okla. We are in home for a few days, and a real, old-time revival is on here in the Holiness College. Many are finding the Lord. I will hold revival meetings anywhere the Lord leads; if you want a revival write me. Any references given that are necessary.

D. J. WAGGONER.

BUSSEYVILLE, KY.

Our meeting at Cannon's Chapel closed Sunday night. This was a meeting of real victory.

WEST SOMERVILLE, MASS.

The First Pentecostal Church of the Nazarene of Somerville, Mass., is holding a very successful series of meetings, which began on Friday evening, January 17th. That grand old man, Rev. Aaron Hartt, is with us in these services. Because of his recent illness, Sister Hartt is with him. He came to us feeble in body, with orders from his physician not to preach more than once a day, and not over fifteen minutes at a time. After the morning service on Sunday, Brother Hartt seemed to be too much exhausted to do anything more that day, but he dropped into the afternoon service and gave us a little talk. The saints were all praying that the Lord would heal and strengthen his body for the work that is before him. Sunday night at the close of the service, the united prayers of Brother Hartt and the congregation brought the fire down from heaven and Brother Hartt says he got a touch upon his body that he never will forget in two worlds. Monday and Tuesday nights he looked ten years younger and was singing and preaching with his old-time vigor. God is wonderfully pouring out His Spirit and blessing our people; some have been reclaimed; and we believe that some have been sanctified. We

In spite of downpour of rain for several nights, bad roads, and other obstacles, God poured out His Spirit upon us and conviction, deep and pungent, came upon the people. There were from three to twelve seekers at every service. Besides these who prayed through at the church, some were so convicted they came to the home where we were staying, seeking God, and several prayed through during the day in this way.

HOWARD SWEETEN.

NASHUA, MONT.

In the meetings held in Nashua and Galpin with Brother August A. Nilson, as evangelist, God was with us from the first and blessed. A few souls were restored and beautifully sanctified. Thank God for what was done. We organized a class at Nashua with five charter members, bought the old school house, and have a good church home to worship God in. It is almost paid for. Merchant C. C. Sargent gave us the lot, 90x120 feet. Our God is leading on to certain victory. JACOB LUCHSINGER.

MALDEN, MASS.

Amen! Glory! The New England District deaconesses and preachers met at our church last week. We were much blessed in having them, although the bad weather hindered the attendance somewhat. God bless them all! Again death has claimed one of our members, Sister Ella F. Davis. They are passing over! Soon we shall all be on the golden shore! Sunday was a blessed day. Everything going levelly, and a great salvation meeting in the evening. The writer preached for our Cliftondale church in the evening. Brother Strong was with our Haverhill church. On with the hot fight!

LEROY D. PEAVEY.

VENICE, CAL.

Since our last report we have been going up Zion's hill. Our God is fighting for us. However, we are doing all we know to do. Souls have been converted, reclaimed and sanctified at our altar. A few names have been "added to the church." There is marked progress in the lives of the saints. While Venice is noted for its "play ground" and open wickedness, by the grace of God, we are determined to better conditions generally.

GEORGE J. FRANKLIN.

PONCA CITY, OKLA.

I am at Ponca City in an old-time revival, assisting Rev. J. I. Hill, our pastor here. Hill knows how to do things. He had the meeting under headway when I arrived, and the first night there were five in the altar, and all prayed clear through. The fire fell and the people shouted. We are in a mission hall on First street, near the glass factory, but will soon have to move to larger quarters if the crowds continue to come. We are here for victory if it takes a month or more; we expect to see a great meeting before we close. This is our first meeting for some time, as we have been four years in the district superintendency, and since November we have devoted our time to the financial agency of the Nazarene Rescue Home, but I am now in evangelistic work for the rest of the year. C. B. JERNIGAN.

KEENE, N. H.

We closed our special meetings Sunday, January 19th. R. H. Whitman, of Providence, R. I., was the leader in the fight. God blessed him while here. Rev. Thomas Kennedy, of Ware, Mass., gave us a lift on the way Sunday. The interest is very good. Brother and Sister Roberts and Miss Taylor will take up the work here February 13th.

H. REES JONES.

REPORT FROM EMMANUEL CHURCH LOS ANGELES

Since our last report, we have changed the name of our local church from "The Compton Avenue Church" to "The Emmanuel Church."



HEAVEN OR HELL: WHICH?

By C. E. CORNELL

This little booklet is well adapted for use in any kind of gospel work. The author is an adept at applying truth to the hearts of men. The booklet deserves a wide circulation. Many thousands have been sold already.

3 cents a copy; 2 for 5 cents; 25 cents a dozen; \$2.00 a hundred, postpaid.

* * * * *

SIGNS AND MANIFESTATIONS

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This little book is especially helpful to those who have wrong conceptions of faith in God, but will prove helpful to every Christian. It is really a great book although small in bulk. Beautifully bound in bristol covers.

Five cents, postpaid.

* * * * *

THE CURE OF EVIL SPEAKING

By THE REV. JOHN WESLEY, M. A.

There has been a demand for this wonderful piece of literature in pamphlet form. We have published it in a form which will permit its free use as a tract.

Every pastor should see that every member of his congregation has a copy.

BUY IT! SELL IT! GIVE IT AWAY!

Sixteen pages and cover: 5 cents per copy or \$3.50 a hundred, postpaid.

Sixteen pages without cover: 3 cents per copy, 4 for 10 cents, 12 for 25 cents, \$2.00 a hundred, prepaid.

God is with us, causing His face to shine upon us that His name may be glorified. Last Sabbath, morning and evening, the heavens were opened above us and the services opened with shouts of victory. There was salvation at both services. During the year past, we have taken into membership thirty-six blessed folks; none of these are associated with labor unions, lodges, nor socialism. The Lord has enlarged our borders. Last fall we opened the Emmanuel private school, with an enrollment of sixty-four pupils; several have since been added. On Thanksgiving Day we took an offering to defray the expenses of starting the school and raised \$1,175.00. This enables us to equip a third room, and engage the services of a third teacher for next fall. Last week the church purchased the fine lot adjoining our church property on the west; this gives us three lots on a paved street, with street car service in front of the door. We would not forget to mention also the Emmanuel Florence Mission, about three miles from the church, which is under the leadership of Brother Proctor Knott, and which is being blessed of the Lord.

LUCY P. KNOTT, Pastor.

MALDEN, MO.

The Lord is still blessing the work and church at Caruthersville, and Malden is gaining ground. Just closed a meeting at Malden with twenty-eight professions. Brother London, of Des Arc holiness school was with us a few days and did some great singing, and people wept their way through to God. Our district superintendent, Brother Mark Whitney, has been with us for a few days and gave us some good sermons. Brother Whitney is

a Spirit-filled man and is doing good work on the district. Let us help him push the work to the glory of God. J. L. COX.

BLOSSOM, TEXAS

Brother Land was on hand to fill his regular appointment last Sabbath, and as usual, gave us an excellent sermon at 11 a. m. Brother Whitehurst, of Peniel, agent for Peniel University, was present, and delivered two fine sermons. We enjoyed these messages from God's honored servants. The Spirit of the Lord was present, and we had a refreshing season. We are moving on. V. A. WALKER.

SAN DIEGO, CAL.

Dr. and Mrs. E. P. Ellyson and Brother and Sister J. F. Sanders were here for services Sunday, January 19th. Dr. Ellyson gave his stirring address on "The Bible and Education" Saturday evening, and preached Sunday morning. Mrs. Ellyson gave the evening message and Brother Sanders related the wonderful story of his life in the afternoon service. God blessed every message and souls were at the altar seeking God. It was a great day. A striking incident of the day was the reception of a family of nine members and four generations into the church. It seems we are surprised by new things in San Diego. The mother of the family told me a week before that they had sent east for their letters, but a son's wife was unsaved, and she was anxious that all the family might enter the church. I said, "We will pray for her salvation." Wednesday I met the son on the street and he invited me to supper next evening. Then I prayed God

The Youth's Comrade For 1913

We can not be satisfied until THE YOUTH'S COMRADE is circulated in every Sunday school where the aim is to promote real Salvation. We have greatly improved the paper and it is proving a blessing to our young people.

We must not only create in our young people an appetite for wholesome and elevating reading, but that reading must contribute to the spiritual growth of the Christian youth and seek to lead the unsaved to Christ.

A SERIAL STORY.

During the next quarter we will run a serial story by Mary C. Woodbury, which ought to be read in every family. The title is "Harry Harwood's Inheritance." This story alone is worth more than the price of a year's subscription. Don't miss it.

THE PILGRIM'S PROGRESS.

We are having Bunyan's immortal allegory re-arranged, using modern terms to express the original thought. The work is being done by Bro. C. A. McConnell, who is well able to do it successfully without marring the beauty of this wonderful production.

SPECIAL ARTICLES.

Every issue of THE YOUTH'S COMRADE will contain a special article by some one of our pastors, evangelists or Christian workers. In addition to these we will present many special articles on educational and scientific topics.

DOES THE YOUTH'S COMRADE COME TO YOUR SUNDAY SCHOOL? IT SHOULD.

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KANSAS CITY, MISSOURI

to save his wife that evening. We had been asked to speak at a revival service. They attended, and when the call was given the young lady came weeping to the altar and was saved! There was shouting when the whole family pledged their faith to God and the church. And who knows the feelings of the great-grandmother when she stood to say, "Behold, I and the children which thou hast given me"?

ALPIN M. BOWES.

District News Items

Mexican Mission, El Paso, Tex.

God is with us. Souls are seeking and finding the Lord. Increase in attendance and interest. Excellent spirit prevails among our people. Our English classes are on the up-grade. A young Greek, whom we met three months ago, asked me if I could give him a Greek Bible, which I did. He read it, the truth got hold of his heart, opened his eyes, and was soundly converted, not long ago. He is earnestly seeking the blessing of holiness, and I trust will soon find it.

S. D. ATHANS,

Supt. Northern Mexico Dist.

Iowa District

At Virginia, Ill. God gave us a good service the first night of 1913. They have a nice new church building well heated and lighted. Rev. George Boyd, the mail carrying pastor, is doing good work. We will assist him in a revival in the spring. At Kewanee, Ill., we were met at the train by Rev. A. F. Mosley, pastor, and the battle was soon on at the church. One was saved that night and some others during our week's stay. We found Brother Mosley and the people doing good work. We left Kewanee at 9:10 p. m., and at 10:00 p. m. the following day we landed in Botna, Iowa, where we found Rev. S. M. Lehman, pastor, in the battle. Souls are getting through in the good old-fashioned way. There are some choice souls here, and we are praying for a landslide of victory. New places are opening for our work, and we will have some new churches by the time the summer tent campaign opens. I have just called a meeting of our district advisory board at Marshalltown, February 4th, 5th, to arrange for the tent work, so any city in Iowa or western Illinois that wants a tent meeting and a Nazarene Church organized, write me or Rev. A. F. Mosley, secretary of advisory board, 104 E. South street, Kewanee, Ill. Our assembly minutes are now in the hands of the pastors and the people, so each church can tell what its missionary apportionment is. Get busy and have it all up in full, and as much above as you can. The last place I was pastor I was asked for \$110.00 for missions, and we raised \$226.61 for the year. Praise the Lord! and had no dishes to wash! So, brethren, let's get this all up and there will be no deficiencies to raise at the assembly at Kewanee, next September. God is giving victory at most of the churches on the district, but we can do better, by the grace of God, and let's do it. The Sunday schools of the district are growing; some of them nearly doubling what they were a few months ago.

B. T. FLANERY, Dist. Supt.

Oklahoma District

We have been in the southeast part of the district, and found some encouragement; and some things that were otherwise. There has been a great deal of rain, which hindered at almost every place. Notwithstanding this, we have had a good time; a few have been saved or sanctified at almost every place, and a few received into the church. We were with our church at Hugo last Sunday, where Brother Humphrey, our pastor, is doing a great work. I think that I heard more shouting in the three days that I was there, than I had heard since the district assembly. We are now at Durant, where we have a good little church, and a fine work, but it is raining so hard that we are not able to have the regular service.

S. H. OWENS, Dist. Supt.

UPLAND, CAL.

The work is starting off with a real swing of victory this year. The Sunday school continues to grow, the average attendance so far being 120. Our addition to the church will soon be completed, which will greatly help us in our work. In spite of financial reverses, our people, as a whole, are full of faith and courage, and are looking unto Him for help at this time. Thank God for those who can say, "The Lord gave and the Lord taketh away, blessed be the name of the Lord." Yesterday was a blessed day, the saints made headway, and a seeker ploughed through to victory. The Holy Ghost was poured out upon us in the evening service, and folks shouted and laughed and cried. Glory! You need not look for us down in Egypt's sand, for we have pitched our tents far up in Beulah land. Hallelujah!

O. F. G.

NEW GALILEE, PA.

Last Sabbath we preached on the importance of Sabbath school work, and ten of our Sunday school scholars came to the altar, prayed through, and testified to the saving power of God. To Him be all the glory! We have arranged for our new district superintendent, Rev. N. B. Herrell, to hold a revival meeting here January 29th to February 7th.

JAMES M. DAVIDSON.

OZARK, ARK.

Sunday was a day of victory and rejoicing for the saints; a time of refreshing at both 11 a. m. and night. Like being in a revival. Shouts and praise abounded. This was at Alix. The revival spirit is fast getting hold on us.

A. B. CALK, Pastor.

MARYVILLE, TENN.

We began the meeting at this place on the 18th and had victory on the saints from the first service. Miss Lula Dillinder is helping me. One soul was saved last night. We expect great things as the meeting goes on. This Pentecostal Church of the Nazarene is small in numbers, but, like Gideon's band, they go forth to conquer. Brother Cluck has done some blessed work through these beautiful hills of East Tennessee. We are planning to have tent meetings at different points next summer and fall, in the new tent which the church has bought. We go from here to Heiskell, Tenn., where the people expect to organize a church and have Brother and Sister Albert McCammon to carry on the work. Our church, which is called "Sevier Home Mission," because of being on the old farm of ex-Governor John Sevier, is beautifully located at the forks of two pikes. We are one and a half miles from Neuberts Springs and six miles from Knoxville.

BLANCHE COKER, Pastor.

DAVENPORT, FLA.

Our meeting continues in progress. Rev. James Grimes, of Pennsylvania, is assisting now, and Miss Trueblood and Rev. G. J. Printer and wife are still helping. We have organized a missionary prayer band among the children, which promises to be a great help in our missionary department. The Sunday school has been reorganized with Dr. F. H. Stinning as superintendent.

C. C. BEATTY, Pastor.

MCPHERSON, KAS.

Meetings began in the Free Methodist church building a little over two weeks ago, with the coming of our district superintendent, Brother Cochran. Cold, stormy weather interferred materially for about a week; then the attendance increased until it was thought best to move downtown to a hall. Our pastor, Brother Demoret, is being assisted by Brothers C. M. King and E. S. Lang; and Brother A. L. Everhart was with us for about ten days. The saints are burdened; one soul has been saved

and sanctified, two reclaimed, one other sanctified, and two have gotten to the restitution stage.

LATER: The two latter have since prayed through, and one of them has taken the "double cure," while the other is seeking. Cottage prayer meetings are held daily, where the saints are being given visions of and burdens for a lost world. Praise the Lord for the privilege of being burdened for souls!

MRS. E. R. BURKHOLDER.

FIRST CHURCH, LOS ANGELES

The battle is on. Rev. W. F. Dallas, evangelist, began with us yesterday, January 19th. The crowds were immense, and the spirit of the meetings good. About a dozen at the altar. We are anticipating a downpour before these meetings close. The church is praying, and is a unit. Your calendar and booklet setting forth the needs of the Publishing House is timely, and many of our people will respond. We must put the the Publishing House on a safe financial basis. The whole church must awake.

C. E. CORNELL.

Opened up here yesterday with Brother Cornell at First Church. Great church, great praying, great singing. Several prayed through at the services yesterday. Expecting a great time through the help of the Lord.

W. F. DALLAS.

ST. JOSEPH, MO.

I came to St. Joseph, November 14th to take charge of this work. We formed a little band of fire-baptized, praying pilgrims without a pastor or a place to worship. A desirable location could not be found, so we all concluded to worship in a holiness mission until a place opened up. We were here six weeks, and

Illinois Holiness University



We are glad to report the work of the Lord still moving on in this place. The carpenters are at work putting the finishing touches to the recitation rooms and hallways. The electricians also have been busily engaged in connecting up the buildings with the electric light wires and putting up fixtures in the administration building. How glad we will be when we can say of the new building, "completed." We hope that our friends will plan to come to Olivet, as they may be passing near, and see this monument raised up to God and to holiness.

We are striving that the work of the present term may far exceed anything we have ever seen in depth and quality. We are being reminded constantly, by our president, that a holiness school is a place for good, hard, conscientious work for God, and no place for loafers or for those who desire to be carried through "on flowery beds of ease." We are so grateful for the good discipline which is prevailing this year. The idea of the students with regard to the value of good, strict discipline is being revolutionized. They are seeing that there is a close relationship between duty to oneself and his work and duty to God.

There is a good spirit on among the students. This morning the chapel service was thrown open for testimonies, and our hearts were refreshed and made glad by hearing the notes of praise and victory which seemed to be so prevalent among the students.

Remember this, our work and yours, to the Lord in prayer, for there is not a department of the work of the church but which will be blessed if the work here prospers, and not a department but which would suffer if the work here—or any other similar work—should be neglected. We are pressing forward to greater things which we believe is just ahead of us. PROF. J. E. HOOVER.

eleven souls were saved, and three sanctified. January 1st we obtained a desirable location, and a good church building all furnished and ready to move into. The Lord has met with us in power, and the revival spirit is welling up in the hearts of the saints. You well know that kind of a spirit is contagious. We are praying for a revival; victory must come this way. Our God is able to give us the desire of our hearts.

F. E. PUTNEY, Pastor.

Beauty for Ashes

By B. f. Haynes, D. D.



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

Price, 10 cents

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

"The little book 'Beauty for Ashes, is a wonderful book. God speed its travels over the wide world, and may thousands receive light from its pages and be led into the experience of holiness. I shall scatter it broadcast over these provinces. It is just the book we have been looking for for years."

After having sold two hundred copies, Rev. C. E. Cornell, of Los Angeles, Cal., telegraphs:

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



"BEAUTY FOR ASHES"

"Here is another small publication on the doctrine and experience of sanctification, with this significant title, from the pen of that clear-headed and forcible writer, Rev. B. F. Haynes, Editor of the Herald of Holiness. No one who loves the old Wesleyan doctrine so plainly set forth in Methodist standards, need fear reading it. Our brother is sound. He shows clearly what this experience is, proves conclusively the existence of inbred sin in the regenerate, the very basis of this subsequent religious experience, and takes some space to show the fruits of this higher and better experience. And while the entire publication is worth while, this part needs to be read and studied by so-called "holiness people," for, if at one point they have limped, it is right here. It is well enough to profess that the "blood of Jesus Christ cleanseth from all sin," but this blessed experience of heart cleansing, set forth and obtained by speakers, proves its existence and genuineness, by holy tempers and dispositions.

"Our author shows that holiness in the heart exhibits itself in the one undivided fruit of the Spirit, mentioned in Galatians 5th chapter, and his explanations upon these several gracious fruits are very clear and forceful. The publication is worthy of a careful perusal."

"CLEMENT C. CARY."

Atlanta, Ga., December 17, 1912.



DIAGNOSIS

"Is the great need of the hour. I heard, recently, a minister of liberal education say, in a sermon, that children are born as pure as Jesus and that they remain so till they fall by their own transgression, and that acquired depravity is the only depravity.

"Brethren, diagnosis is the need of the hour. A failure at this point means failure, not only in the treatment of sin here, but failure in the final results hereafter.

"I feel constrained to recommend to you 'Beauty for Ashes,' written by Dr. B. F. Haynes. It deals with sin and its cure. It is clear, succinct and strong. The chapter on depravity is worth many times the price of the book.

"Your fellow servant,

"F. W. JOHNSON."



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2106 TROOST AVE. KANSAS CITY, MO.



BULDANA: District Superintendent Tracy states in his letter, dated December 29th, that the native preacher's child that was sick with smallpox, was doing well. Brother Fritzlund, Miss Nelson and Miss Skinner, who had been in quarantine since the death of Miss Simmons, were well, and that all of the missionaries were usually well. He further states that the Hindus were glad to see him and the other missionaries back, and that from the brief time he had been on the field, he was much encouraged with the condition of the work, and felt assured that if they could keep the work open at Mehekar and Jamner we are on the verge of a great victory, and as far as he was concerned, "never felt more of the presence of the Lord than since arriving here."

CALCUTTA: Miss Myrtle Mangum reports, in her letter of December 26th, that she already feels quite at home in her new surroundings and work, and that she and Sister Hargrove are hard at work with the study of the language, and were busy helping in any way that older missionaries could use them. She states that while there had been quite a lot of sickness in the Hope School and Orphanage, there had been only one death, and all of the sick were doing well, for which they were thanking God and taking courage. They were all looking forward to the arrival of Brother and Sister Eaton and daughter, and anticipating what a nice time they would have when the "American Mother" got there to assist in giving directions to the work.



TONALA: Good letters from Brother L. F. Gay and our district superintendent C. H. Miller, just arrived, in which they write enthusiastically about the precious experience of Brother Francisco Sanchez, who is greatly burdened to carry the good news of his salvation to his own people, and both Brothers Gay and Miller hope the board may see the way open to make him our Bible colporteur with support. Is not this one of the ways that the dear Lord is answering prayer, and opening a way to carry on the missionary work, even during the disturbed condition of the country? Indeed, the writer, as many others, believes that the native people must be reached by their own kind of folks, who shall be saved and wholly sanctified, and given wholly to the work of evangelizing their own people. Possibly for a while they may need to be assisted by the foreign worker, but the great work of salvation of any heathen country must be largely carried on by the native Christians.

H. F. REYNOLDS.
Oklahoma City, Okla., January 24th.

Look out for temptations that jump with your natural inclinations. Form no intimacy that lowers the tone of your religion. Keep away from places and from amusements, however attractive, that soil your conscience and weaken your love of Christ, and unfit you for prayer and doing your whole duty.—Theodore L. Cuyler.

Superintendents' Directory

* *

GENERAL SUPERINTENDENTS

- P. F. BRESEE Los Angeles, Cal.
1126 Santee Street
H. F. REYNOLDS Oklahoma City, Okla.
R. F. D. No. 4
P. O. Address till January 31, 1913, will be Oklahoma City, Oklahoma, Rt. 4.
E. F. WALKER Glendora, Cal.

DISTRICT SUPERINTENDENTS

ABILENE

- I. M. Ellis, Box 175, Hamlin, Texas

ARKANSAS

- G. E. Waddle Beebe, Ark.

ALBERTA (Canada) MISSION

- W. B. Tait Room 413 Grain Exchange,
Calgary, Alberta.

ALABAMA

- C. H. Lancaster Jasper, Ala.

CHICAGO CENTRAL

- J. M. Wines, 724 Nelson St., .. Indianapolis, Ind.
Seymour, Ind. January 31-February 3
Connersville, Ind. February 8-9
Indianapolis, Ind. February 15-16

CLARKSVILLE

- J. J. Rye Clarksville, Tenn.

COLORADO

- C. B. Widmeyer .. 212 N. Walnut St., Colo-
rado Springs, Colo.
Greely, Colo. January 30-February 3
Longmont, Colo. February 4
Boulder, Colo. February 5-10

DALLAS

- W. M. Nelson Texarkana, Texas
Rogers, Texas January 26-February 3

DAKOTAS AND MONTANA

- Lyman Brough Surrey, N. D.

IDAHO

- J. B. Creighton Boise, Idaho

IOWA

- B. T. Flanery Olivet, Ill.
Sioux City, Ia., 1005 Paxton Ave., January 28-31
Marshalltown, Ia., 105 N. 2nd St. February 1-2
Grinnell, Ia., Care B. F. Sheline. February 7-23
Stockton, Ill., Care E. J. Fleming Feb. 26-Mar. 2
Olivet, Ill. March 4-12

KANSAS

- A. S. Cochran, 3446 Wayne Ave, Kansas City, Mo.
Kenesaw, Neb. January 29-30
Mt. Hope (P. O. Farnum, Neb.) Jan'y 31-Feb'y 2
Kansas City, Mo., February 4

KENTUCKY

- Howard Eckel, 2303 Madison St, Louisville, Ky.

LOUISIANA

- T. C. Leckie, Hudson, La.

MISSOURI

- Mark Whitney Des Arc, Mo.
Willow Springs, Mo. January 21, February 2
Birchtree, Mo., January 24-26
Monteer, Mo. January 27-28
Willow Springs, Mo. January 29-30
Springfield, Mo. January 31-February 3
St. Louis, Mo. February 4-6
Bismarck, Mo. February 7-9
Coldwater, Mo. February 10-16
Caruthersville, Mo. February 18-March 2

NEW ENGLAND

- L. N. Fogg R. F. D., Sanbournville, N. H.
New England District Assembly May 7
Omaha, Neb. January 19-29
Hastings, Neb., January 30-February 9

NEW YORK

- J. A. Ward, 1710 Dean St., Brooklyn, N. Y.
New York District Assembly April 30-May 4

NORTHWEST

- DeLance Wallace, Box 304, Walla Walla, Wash.

OKLAHOMA

- S. H. Owens Altus, Okla.
Kingston and Shay January 30-February 2
Oklahoma City and Behany, Okla., February 6-12
Kingston, Okla. February 13-19
Shay, Okla. February 17-18

PITTSBURG

- N. B. Herrell Olivet, Ill.
Pittsburgh District. Assembly
East Palestine, Ohio, May 23-June 1
New Galilee, Pa. January 20-February 7
Warren, Pa., February 9-23

SAN FRANCISCO

- E. M. Isaac, 1020 10th St., Oakland, Cal.

SOUTHERN CALIFORNIA

- W. C. Wilson, 667 N. Orange Grove Ave.,
Pasadena, Cal.

SOUTHEASTERN

- W. H. Hanson Glenville, Ga.

SOUTHEAST TENNESSEE

- S. W. McGowan, R. F. D. No. 3, Santa Fe, Tenn.
Petersburg, Tenn. January 25-26

WASHINGTON-PHILADELPHIA

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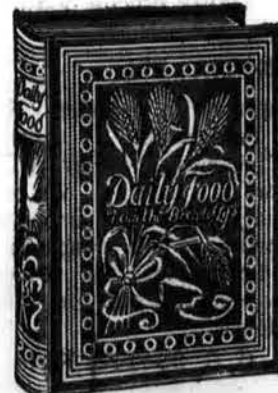
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