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EDITORIAL

GOD'S GUIDING HAND

THE most potent evidences of God's presence and power are not always the most conspicuous and visible. Sometimes these superior proofs are more remote and obscure. We are reminded of this fact in the study of the providential hand of God in preparing the world for the coming of Christ. It is a favorite theme of theologians to dwell on the manifest tokens of God's hand in the converging of certain great facts and changes in the Roman Empire which rendered the time of Christ's coming the most opportune and auspicious time at which He could possibly have come into the world for the inculcation and propagation of the principles of His new religion.

THE EMPIRE'S sway over the civilized world, a period of universal peace prevailing, the Empire having reached the zenith of its glory, all roads leading to Rome over which poured the wealth, tribute and learning of the nations of the earth, the seeds of dissolution having been sown and the fruit being manifest to thoughtful men in the not very distant future—these and other features very manifestly pointed to a providential hand in timing the coming of Christ at a point in the world's history most favorable for the introduction and spread of His kingdom. There is, however, a combination of circumstances in the intellectual life of the Empire which, though less conspicuous, presents even a stronger evidence of the guiding hand of God.

For generations before Christ the reigning philosophy or religion of the Roman Empire had been Stoicism. Stoicism established beyond doubt in the public mind the distinctions between right and wrong. It inculcated the great doctrine of universal brotherhood. Zeno, its founder, long before the dawn of Christianity, laid down the broad principles that "all men are by nature equal, and that virtue alone establishes a difference between them." This system, however, was cold, proud and haughty, taught disdain of suffering, a disregard of death and a supreme contempt of tenderness, sympathy and all the gentler and more amiable human virtues. Its whole aim and trend was to develop the heroic and its fruit is seen in the typical Roman soldier.

THE CONQUEST of Greece introduced Grecian philosophy into the Empire. This system emphasized the more amiable traits which received only the contempt of Stoicism. The emotional was brought to the front. Sympathy, generosity, and the amiable qualities were stressed as against the sternness and coldness of Stoicism. Thus the exaggeration of Stoicism was corrected while its worthy principles were retained, such as its brotherhood of man and its distinctions between right and wrong.

EGYPT'S contribution was as important and definitely marked. Under the teachings of her philosophy, a still further step was taken. The introspective, contemplative, meditative spirit was stressed. Religious reverence was revived and humility, prayerfulness and purity of thought were cultivated. The oratory of the heart was opened toward the Deity and in a spirit of worship it taught humanity to stand, as it were, with open heart and uplifted hands before God. The action and interaction of these philosophic systems had been going on for a hundred years until the insufficiency of each and of all three to meet humanity's need had been demonstrated and man-

kind stood ready, waiting and expectant for a new teacher and a new system. Their very experience with these systems had prepared them for the new teaching.

WHEN Christ came His gospel took up within itself and utilized everything of truth which these preceding systems had possessed. The great distinctions between right and wrong and of the universal brotherhood of man as taught by the Stoics were reannounced and vitalized by the gospel. With the Greek it renewed the appeal to the gentler and more amiable qualities of nature, and inculcated love, sympathy and gentleness as among its cardinal aims. With the Egyptian philosophy it appealed to the innermost soul, claiming the adoration of the heart, the deepest reverence of the spirit and man's holiest worship. But it did not stop with theories. It vitalized and energized these by imposing a divine authority to command obedience, the cross of Calvary both as an example of self-sacrifice and love, and an object infinitely worthy of worship as having suffered the just for the unjust to bring men back to God.

It is easily seen what a vast amount of preparatory work had been thus done by these false philosophies for a hundred years, first by the moiety of truth which each contained and taught, and secondly by the failure of each and of all to meet and satisfy the hunger of the human heart and mind.

THERE is not a more inspiring truth, one more encouraging to faith and hope, than the fact of God's ruling and overruling in the doings of men and in the movements of human thought, making all things work together for the furtherance of His gospel and the ultimate good of the race He has redeemed by the blood of His Son. The bleaching bones of defunct governments along the track of time is each in itself a mute witness to an overruling providence which gave to the dynasty of which it is but a memory a divine significance which related it to the onward sweep of His infinite purpose adown the ages. There isn't a philosophy, once proud of its nation of votaries and of its sway in the world, but which is now only become a memory having been made foolishness by the wisdom of God, that was not a link in the chain of God's means in bringing to the world the wisdom of God and the power of God. Thus literally it is true and has always been true that "all things work together for good to them that love God."

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MISPLACED EMPHASIS

MANY of the leading church papers gave to the Men and Religion Forward Movement unqualified approval. Our position with respect to this Movement is well known, and we have not yet found cause to change our opinion. Many of the commendatory articles in the press only tend to confirm our judgment. An editorial in the *Continent* analyzing and commending this Movement finds the climax of its merit in the fact which we very earnestly declare to be the very climax of its demerit. The *Continent* says that the power and wisdom of the Men and Religion Forward Movement lay in the fact that "Its cry was not so much 'Come to Jesus' as it was 'Live for Jesus.'" We submit that the policy and teaching indicated by the above is positively unscriptural and unsound. No man can live for Jesus until he comes to Jesus. No man can live religion till he has it. A lamp can not shine until it is

lighted. This wretched perversion of scriptural truth in the matter of the necessity of conversion or a religious experience of grace as antecedent to a Christian life is in line with the teaching of very many of the leading pulpits of all the churches. It is a travesty on the gospel. It is in perfect consistency with the New Theology. If there be no sin or depravity, of course there can be no regeneration of the depraved heart, as no depraved heart exists.

It is just this widespread and popular heresy which has debauched the churches and rendered powerless the preachers who proclaim this miserable substitute for Bible truth. They have largely filled the churches by their teaching with people who are trying to "live for Jesus" without ever having "come to Jesus." A far worse result than this, however, has come of such teaching. The great masses of intelligent people outside the churches who have never been reached and who seem so callous and difficult to reach, have been rendered largely so by this insult to their intelligence. Their common sense teaches them the futility of attempting to live a life which they do not possess. They know that the new birth precedes life-activity. The very fact of their seeing that the popular pulpits have shifted their entire position and have given up the new birth and propose a Christian life without the new birth preceding, has led people to throw away their belief in the necessity of a Christian life. The people have as much right to throw aside the Christian life as the pulpit has a right to throw aside the new birth. The preachers set the example and the people follow. It is simply a matter of choice. If profane hands are to be laid on the temple of God's truth each individual has a right to choose the part he will despoil. What the preachers sow they reap. They sow spoliation of divine truth and they reap the same in the people.

It is a serious matter to tamper with the Word of God. God has given us timely warning. A man touches the symmetry or integrity of God's Word in its teaching on the great essentials of sin and salvation at his dire peril. Rather than do this the preacher had better surrender his pulpit and enter some profession, trade or business. The malediction against such doctrinal malfeasance is positive, explicit and is stated in terms which include no promise of repentance even upon the part of the offender. We quote the words which are about the last which God gives us in His inspired Book: "I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto them, God shall add unto him the plagues which are written in this book: and if any man shall take away from the words of the book of this prophecy, God shall take away his part from the tree of life, and out of the Holy City, which are written in this book."

THE SAME Book of God says: "Except a man be born again he cannot see the kingdom of God." This enunciates a distinct experience of grace. This is "coming to Jesus" and that it necessarily precedes and is a condition of "living for Jesus," is not only abundantly and repeatedly stressed in Scripture, but is attested by reason, common sense, sound philosophy and the experience of multiplied thousands of Christians of all ages.

God is jealous particularly of two things—His name and His Word. The man who dares take the first in vain or mars the second by adding to or taking from its sacred contents, incurs the displeasure of Heaven, insults God and imperils, if he does not forfeit, his own salvation, and does a tragic harm to other souls coextensive with the reach of his influence.

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MYSTERY AND GRACE

MYSTERY seems to be one of the departments in the school of Christ. There are very few things we understand about grace. Everything is shrouded in haze and mystery. The Father has so appointed for reasons doubtless wise but unknown to us. It is evidently best for us. Had it been otherwise the Father would have appointed it other-

wise. Had it been best for us to live beneath a cloudless sky, had it been more conducive to growth in grace, and in the knowledge of our Lord and Savior Jesus Christ, that we sail on a sea which never knew storms, we believe God would have ordered it. Love having thus appointed the mystery, our Father having "kindly veiled his eyes," let us look at this appointment of providence as one department in the school of our Master, and get the most out of it possible for the nurture of our faith. We may rest assured that God can do more for us and bring greater things to us out of clouds and sunshine if we are only docile and trustful and faithful. Dr. Jowett says, in the *Congregationalist*:

When Dr. John G. Paton lost his young wife on one of the islands of the Hebrides he was enveloped in mystery and loneliness. He dug her grave. "I built it round and round with coral blocks and covered the top with beautiful white coral, broken small as gravel . . . and that spot became my much frequented shrine . . . where with ceaseless prayers and tears I claimed that land for God." This is a rare and superb courage, and only nourished in the school of the cloud. There is nothing noisy about it. There is nothing cheap. It is quietly noble and serene. It is born in the mist. The wet, sodden mist on the dour Scottish hills feeds the tough fibre of the heather; and the mystery of life feeds and strengthens a spirit of courage that lifts itself erect through the darkest night.

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A ROUGH AND ROCKY SEA

WE MEAN the sea on which sail our so-called higher critics. The jars given these waters by archeology are more and more severe. Really we are almost fearful of a reaction in sympathy with the tempest-tossed critics. Excavations in Egypt, Assyria, Babylonia and other lands have for years mercilessly harried and humiliated these gentlemen. The recent book by Dr. Kyle, of Oberlin University, entitled "The Deciding Voice of the Monuments in Biblical Criticism," which gave us unspeakable pleasure, contains evidences in the way of excavations and explorations in the field of archeology wonderfully reassuring to a devout believer and truly discouraging to the critics. It is marvelous how these buried monuments of past ages come forth now to establish and confirm Moses and the whole Word of God and to confound and humiliate the too ready critics. Another case in point comes in a letter to the *Presbyterian Banner* reporting a find at Pisidian Antioch by Sir William Ramsey. A favorite argument of critics has been that Luke was mistaken when he said (Luke 2:2) "This taxing was first made when Cyrenius was governor of Syria." Of course this was enough and immediately "devout" scholars ran up the white flag and explained that the verse was an interpolation, etc., *ad nauseam*. Sir William Ramsey now shows from his researches at Antioch that Cyrenius was governor of Syria for three years from the year 10 before Christ. This taxing was "first made" when Cyrenius (Quirinius) was governor the first time and it was repeated, of course, from time to time, one of which times being when Joseph went up with Mary to be taxed, and there Christ was born. The *Presbyterian Banner* says, referring to the letter from Sir William Ramsey, and quoting him:

"We had a wonderful season at Pisidian Antioch. We found the epigraphic record, proving by absolute contemporary evidence that Quirinius (Luke 2:2) was governing Syria, 10-7 B. C. This was the first enrollment when Quirinius was governing Syria."

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UNSEEN PROTECTION

THERE is room in "the little city of Dothan" for every child of God. Helplessness and hopelessness have no part in the makeup of a fullgrown Christian. Though surrounded by the unnumbered hosts of the enemy, Elisha and the young man were as safe in the little, unfenced city on the hill as if hidden away in an impregnable fortress. "Alas! my master." "Lord, I pray thee, open his eyes." Child of God, the Father puts no difference between you and the prophet. Open your eyes of faith! God's hosts are all about you. They that be for you are more than they that be against you. Not one hair of your head shall fall without your Father's notice.—C. A. McC.

THE EDITOR'S SURVEY

Things That Abide

In the bitter waves of woe,
 Beaten and tossed about
 By the sullen winds that blow
 From the desolate shores of doubt,
 When the anchors that faith had cast
 Are dragging in the gale,
 I am quickly holding fast
 To the things that can not fail.
 I know that right is right,
 That it is not good to lie,
 That love is better than spite,
 And a neighbor than a spy.
 I know that passion needs
 The leash of sober mind;
 I know that generous deeds
 Some sure reward will find;
 That the rulers must obey,
 That the givers shall increase;
 That Duty lights the way
 For the beautiful feet of Peace.
 In the darkest night of the year,
 When the stars have all gone out,
 That courage is better than fear,
 That faith is truer than doubt,
 And fierce though the fiends may fight,
 And long though the angels hide,
 I know that Truth and Right
 Have the universe on their side,
 And that somewhere beyond the stars
 Is a love that is better than fate.
 When the night unlocks her bars,
 I shall see Him, and I will wait.

—Washington Gladden.

The All-Inclusive Relation

There are numerous terms by which our saved relationship to God is expressed in the Word. "Disciple" is a striking designation, and beautifully signifies our relation of learners under the tutelage of Christ as our great Teacher. "Servants" is another term expressive of our obligation to Christ as Master, and is a useful and fine term. There is not so beautiful and expressive and so all-inclusive a term employed as that sweetest of all designations—"sons." The thought of sonship carries with it all the force of the word "servant," for the son owes obligations the highest and most momentous conceivable to the father. There is practically nothing in the word "disciple" that is not included in the term "son." After all the father is the teacher of all teachers with the child. We mean of course to include the thought of motherhood. Sonship is of both father and mother. In the parent is the authority of discipline, the offices and duty of instruction the most conscientious, persistent and painstaking. Above all these implications is to be superadded the glorious thought and fact of LOVE which is the fundamental fact and force in the sonship of the parental relation, as it is in the higher relation of sonship to God. The thought, too, of inheritance comes in beautifully. All the father has is for the child. He lavishes of his upon the child of his love. The outlook of inheritance of privileges and blessings and wealth opens out inspiringly before the eye of the child of a rich father. What a prospect opens out before the eyes of the child of a King! Mr. Moody illustrated the difference and the superiority of the sonship with that of "servant" or "guest," very impressively once. G. B. Hallock relates it in *Herald and Presbyter*:

He pictured a reception room in a private residence at an early morning hour. It was entered by a man who proceeded to open the shutters and put things to rights. No one needed to be told that he was a servant. Shortly after another man entered. He walked around the room examining the portraits,

paintings and ornaments as if they were new to him; and finally, taking a book, he sat down to read. Evidently he was a guest. Next came rushing into the room a rollicking boy of sixteen. After a bright "good morning" to the guest, he darted into the library, overhauled the mail lying there on the table, hurried into the dining room to see if breakfast was ready, lifted one or two covers to see what was to be served, and then, hearing familiar footsteps in the reception room, he rushes in there and flings himself into the arms of the master of the house, who had just given the guest a warm handshake of welcome; but to this boy he gave a hug and a kiss. No one needed to be told that this boy was the son. Mr. Moody finished thus: "Truly we are the servants of God, and it is a blessed privilege to serve Him. Surely we are the guests of God, and it is an unspeakable honor to visit the King." Then, raising his voice with one of his glad shouts, thrilling his audience, he added: "But we are more than servants; we are more than guests; we are the children of the great King. God is our Father, and Jesus is our elder brother; we are joint heirs with Christ."

"Behold what manner of love the Father hath bestowed upon us that we should be called the sons of God." What manner of men, therefore, should we be when entrance into and membership of the very family of God has been secured for us by the sacrifice and death of Christ our Savior? We are told that the Israelites, even when they had manna, wished for the onions and leeks of Egypt, and, even when God was feeding them, sighed for garlic. That was bad enough; but what was it beside the folly of those who accept everything in place of the blessedness of sonship to God in Christ Jesus!

The Power of the Word

It is impossible in human language to adequately convey an impression of the wonderful power of the words of the Holy Bible. To say that they are immortal does not express fully the truth. Truly they are imperishable. A word or verse of Scripture can lie dormant in a human mind for fifty years and after this long lapse of time can rise in triumph and vitalizing energy and bring the man in penitence to the feet of the Savior. The best statement of this miraculous power of the Word of God which we have ever seen is found in Heb. 4:12: "For the Word of God is quick and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart." In addition to this remarkable statement, in seeking the cause of the phenomenal vitality and invincible character of the Word, we have God's explicit declaration: "My Word shall not return unto me void." Strikingly illustrative of the power of the Word is the following paragraph from the *Continent*:

In Dr. Masee's little book, "Men and the Kingdom," he tells two suggestive stories. One is of an old German, who told a company of believers how in his youth he had been taught the Scriptures. He had wandered away in sin for many years, and utterly neglected God and the Bible. Pausing in the narrative, he said with deep feeling, "But, brethren, after thirty years those beautiful words woke up." The other story is of a Korean convert, who had committed to memory the entire gospel of

Matthew. When he was asked how he did it, he replied: "I had great difficulty in making the text stick, but one day I decided that as I read it and tried to commit it by memory, I should practice it, verse by verse, upon my neighbors, and I found that as I practiced it somehow it stuck." These two stories are true to life. Parents and teachers may well take the first one to heart. They are often distressed over the apparent failure of their teaching. Sunday school teachers are disturbed to find how often boys and girls have missed the whole meaning of what was said, or seemed to have learned nothing at all. But remember that the words of God have a way of waking up. They lie dormant for years. Then, in a time of strain and moral danger, a verse learned years ago wakes up, and it tells the tempted man which way to go. And one of the best ways to insure the secure lodgment of those words, so that in the time of need they will wake up, is to practice them on one's neighbors. A successful teacher said recently that one verse of the Bible practiced is more secure than a hundred verses learned. There are limits to that, for a child's life does not furnish the opportunity for practice that comes to us who are older. Often it is enough to see that God's words do get securely into a mind, in the assurance that the practicing will follow in due course.

God and the Nations

History is no longer considered a mere dead-letter of events, the mere chronicle of the doings and change of the fortunes of the nations of the world. History is vitalized by an overruling Divine Mind exercising a superintending providence and making all things work together for the ultimate accomplishment of the great purpose of the God of nations. The world's greatest historians recognize this fact. Even Gibbon, though a skeptic, contemplating the ruins of the Roman capitol, saw and felt and owned the intervening hand of a superior destiny from which he could not avert his eyes if he would. Shall not we then recognize amidst the ruins of humanity in all the ages, the same ruling and overruling hand which this man of noble genius who had never bowed the knee to Christ, recognized in the wreck of Rome? History is but a record of God's track adown the ages. Sometimes we have to read it backward to find its true significance, but its footprints are there and will be recognized sooner or later. *Herald and Presbyter* says pointedly:

The old Hebrew prophets had a great deal to say about the various kingdoms and countries, realizing, very forcefully, the providential dealings of God in all those lands. And it is an impressive thing to read their words as to Egypt, Syria, Babylon and Assyria, and to realize that if living today they would see God active in His dealings with China, Japan, India, Mexico, Russia, France and Italy. This is God's world. The devil is trying to rule it, and he had his followers make a great deal of trouble, but, as at other times and in other lands, God is saying to him as to the sea, "Hither shalt thou come and no farther, and here shall thy proud waves be stayed." God is the ruler, and nations are being moved and disposed of in the way that will best advance His righteous purposes. We do not see far ahead, but God does and He is arranging all things for the best. In the fall of a sparrow and in the decline of an empire the will of God is accomplished.

Patiently Waiting

Patiently waiting is the true attitude of God's children. Though most of God's ways and methods and movements are obscured in mystery and we can hope to know fully of very little of these here below, we may yet learn somewhat and gain very largely in grace and strength and sweetness by patiently waiting upon Him. Kate Restieaux in an exchange gives the following hopeful view:

God's plan is not so obscured but that His children may obtain a glimpse now and then, put in a lever here and there, and turn its streams into new channels. There is much to die for, but more to live for, much to sacrifice, but more to enjoy, if we but humble that pride of which the poet speaks, and share with others the great good which is ours from day to day. There is an odd reflection of Mrs. Browning's that comes to my mind just now, a few lines from "Aurora Leigh," where "Cousin Romney," after failing in his attempt to set the world right by hurried and unnatural methods, is brought to humility and thus reflects:

I do but stand and think,
Across dim waters of a troubled life
The flower of heaven so vainly overhangs—
What perfect counterpart would be in sight
If tanks were clearer. Let us clean the tubes
And wait for rains.

It is a fitting injunction for all hearts to take: "Let us clean the tubes and wait for rains," patiently wait at times, but always with the belief that God's plan is a good working plan, and faith can do wonders today as in days of old.

Words Fitly Spoken

How our words sometimes abide. A brief message from a loving heart given opportunely often bears fruit out of all proportion to the seeming size of the thing said. We should not be chary with our words, but especially with the young, we should be ever ready to leave messages of love and wisdom and truth couched in appropriate words. Two instances of the marvelous persistence with which such brief messages have lived and lingered in the memories of the young are thus related by an exchange:

Upon one occasion as Bishop Merrill was bidding good-bye to the students of the Adeline M. Smith Industrial Home of Little Rock, Ark., and the girls of the institution were gathered in front of the home to wave a farewell, he turned, and as a last word said: "Be good girls. That covers it all." The testimony of Mrs. Hilda M. Nasmith, superintendent, is that those girls, as long as they were in school, never forgot the bishop's admonition. They talked for months about it, and those words were engraved lastingly upon their memory. "Be good girls. That covers it all." And he was correct. Some years after that Bishop McDowell paid a visit to the same institution; and when the girls, in like manner as before, assembled to bid the visitor good-bye, he left them his parting message, quoting from Professor Merrick, of Ohio Wesleyan University: "It is always right to do right, and never right to do wrong." To this day the girls cherish those words as of more value than gold. They hand them down from class to class. Probably no address delivered by the bishop at any conference has ever produced more result in correct living than that chance word spoken on the inspiration of the moment.

The True Riches

In this age of colossal fortunes it is inevitable that discontent should be widespread in the minds of the poor and mod-

erately circumstanced. Men will wonder why such inequality. They will ask why such grinding want facing such aggregations of wealth. They will wonder why life is a weary struggle for the bare necessities of existence with the vast multitudes while a favored few pile up fortunes which they and their posterity could not legitimately expend in a thousand years. The child of God should have no trouble on this subject. One fact remains infallibly true and that is that these rich people have no pockets in their shrouds. Not one penny of all their vast accumulations can they carry with them beyond the grave. They enter eternity as penniless and dependent and helpless as the inmate of any county poorhouse in the land. And if they have neglected that better part, the claims of Jesus Christ, they enter eternity spiritual paupers as well. The child of God possesses real riches. The graces of the Spirit enlarge, enrich and embellish the soul and constitute literal riches of the soul which go with a man through death and enter heaven with him fashioning and directing his destiny through all eternity. Dr. Jowett says with force in *Congregationalist*:

What is the character of these riches which a man can take with him through the grave? Happily there are spiritual millionaires unveiled to us in the Word of God. And we have them moving about in common life today. What are they like? How does Scripture describe them? Here is one of their characteristics. They are "rich in faith." Their souls are endowed with a delicate perceptiveness which apprehends and appreciates the things unseen. There is a fine sensitiveness of touch which, behind aggressive material presences, can feel the movements of the heavenly world. And this exquisite feeling of the unseen endows their spirits with the further grace of an audacious venturiveness. They step out into unknown enterprises with amazing confidence. Their stride is very firm in the midst of stupendous difficulties. The strength of their goings is determined by the assurance of invisible resources, and they live and move as "seeing him who is invisible." Faith is manifested in a glorious audacity which leaves the man of the world confounded. But there is a third feature of the character that is "rich in faith." It possesses a holy hilarity. Indeed, how can it be otherwise? How can a man be daunted and cheerless when he sees that the mountains are "full of horses and chariots of fire?" How can he sink into gloomy despondency when he apprehends "the power of the resurrection"? A man who can say, "He hath delivered me from all my fears," is bound to be full of song. When the menace goes out of the heart the heart begins to sing. "Then was our mouth filled with laughter and our tongue with rejoicing."

Blinded

We are persuaded that Satan's chief engine of operation and his cardinal means of success rest in his work of blinding the eyes of people. We have often wondered why it was so difficult to get young people embarking on bad habits to heed the advice of older heads and look forward to the ultimate and inevitable outcome of such habits in wrecked manhood and debauched character. It seems impossible to get them to look a hair's breadth beyond present indulgence and enjoyment. Their eyes are entirely closed to all consequences. The

devil's work here is manifest. "He hath blinded their eyes, and he hardened their heart: lest they should see with their eyes, and perceive with their heart, and should turn, and I should heal them." Jno. 12: 40. Our only way of meeting Satan is by prevention. The nursery is the place to get in our work of forestalling this blinding and deception by Satan. Careful instruction and diligent religious culture of the young from their earliest years is the surest and the only safeguard against this Satanic work. We commend this plaintive wail from Charles Lamb to the thoughtful reading of young people:

The waters have gone over me. But out of the black depths, could I be heard, I would cry out to all those who have but set a foot in the perilous flood. Could the youth, to whom the flavor of his first wine is delicious as the opening scenes of life, or the entering upon some newly-discovered paradise, look into my desolation, and be made to understand what a dreary thing it is when a man shall feel himself going down a precipice with open eyes and a passive will, to see his destruction and have no power to stop it, and yet to feel it all the way emanating from himself, to perceive all goodness emptied out of him and yet not to be able to forget a time when it was otherwise, to bear about the piteous spectacle of his own self-ruin; could he see my fevered eye, feverish with last night's drinking, and feverishly looking forward to this night's repetition of the folly, could he feel the body of death out of which I cry hourly with feebler outcry to be delivered, it were enough to make him dash the sparkling beverage to the earth in all the pride of its mantling temptation.

Suffering

There are labyrinths of mystery in suffering. A thousand questions arise respecting it which we can not answer. Why there should be suffering; why the good should suffer; why the marked seeming inequality in the allotment of suffering among men—these and numbers of such questions baffle all attempts at satisfactory answer. But amid the obscurity which encircles the subject and the helplessness of reason to solve the mystery there is one glorious fact connected with it which is full of comfort, light and joy. That fact is, that our God is greater than all suffering, bigger than all mystery and mightier than every difficulty. He has us and all that appertains to us evermore in His hands and can make all things work together for good to us. He can come into the direst sufferings, into the saddest lot, into the deepest gloom and bring out of it a blessing rich and strong for His own. How this should nerve us to endure. How this should fill us with hope and cheer in dark hours. J. Y. Ewart says with truth:

Let us look this grief also squarely in the eye. It is a fact, though a stern and sad fact, back in our past. We can not now change that fact. We can not call back to our home the departed loved one. We can not now help the disappointment, the sorrow, the loss. For some reason, to Him wise, God brought that sorrow into our lives. And that sorrow, that wound, like all the hard things in human life, is intended by Him who knows us best to be a real and needed contribution to the ennobling and beautifying of our lives and our equipment for service. This is a challenge to our faith. He is thus inviting us to a closer walk, a more childlike trust in Him. And remember, that behind the clouds the sun of His genuine love for you is still shining.

THE OPEN PARLIAMENT

SOMETIME

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Sometime, when all life's lessons have been learned,
And sun and stars for evermore have set.
The things which our weak judgments here have
spurned—
The things o'er which we dreamed with lashes wet,
Will flash before us, out of life's dark night,
As stars shine most in deeper tints of blue;
And we shall see how all God's plans are right,
And how what seemed reproof was love most true.

And if sometimes, commingled with life's wine
We find the wormwood, and rebel and shrink,
Be sure a wiser hand than yours or mine
Pours out this potion for our lips to drink.
And if some friend we love is lying low,
Where human kisses can not reach his face,
O, do not blame the loving Father so,
But bear your sorrow with obedient grace!

And you shall shortly know that lengthened breath
Is not the sweetest gift God sends His friend;
And that sometimes the sable pall of death
Conceals the fairest boon His love can send,
If we could push ajar the gates of life
And stand within, and all God's workings see,
We could interpret all this doubt and strife,
And for each mystery could find a key.

But not today! Then be content, poor heart!
God's plans, like lilies pure and white, unfold;
We must not tear the close-shut leaves apart—
Time will reveal the calyxes of gold.
And when, through patient toil, we reach the land
Where tired feet with sandals loosed may rest—
When we shall clearly see and understand,
I know that we will say: "God knew the best!"
—Anon.

The Supremacy of God's Kingdom

E. M. ISAAC

THE FOUR kings Daniel saw are a most fitting symbol of all that is of this world—its pomp, its power, its pride, its praise, and its carnal desires of every stripe. It is worthy of our notice that these powers wielded no small influence in the world. They possessed great power, and did marvelous things, but they were base and low. We find the fury of the Lion, the brutality of the Bear, the swiftness of the Leopard, and the destructiveness of the fourth beast, whose name is not given but who is the most brutal of them all.

These represent the nature of sin. It appears in many forms, but it is always beastly, destructive, swift to consume and crush. Men without God are more brutal than any beast of the forest. There is nothing so horrible as sin. Men become brutes under its sway. Fathers become tyrants, mothers forget their offspring, sons forget their mothers, and daughters become fiendish. There is nothing so heinous as a man without God. He becomes dominated by Satan, filled with his own depraved opinions, abusive in his disposition, and sooner or later falls to rise no more, a victim of his own choice and apostasy.

These worldly powers all come to a sad end. Where is the great kingdom of Babylon today? Where is the splendor of the Roman empire? Where is the boasted learning of Greece? These are but illustrations of the end to which all sin will bring us. It matters not whether the sin be personal, ecclesiastical, or national, it will meet the same sad fate. It may be Rome, or it may be a Roman; it may be America, or it may be an American. Sin is no respecter of persons or of nations. It is altogether deadly in its effects upon men and nations.

But there is another power in this

world. There is another King who is Prince of the kings of the earth. His kingdom in its present form may not be seen by those who have lost their spiritual vision, but to the man who sees God, and whose heart is clean, there is seen a power at work in this world that will in time banish all the kingdoms of darkness and bring peace to the habitation of man. Daniel saw this King, He was moving among the clouds of heaven toward the ANCIENT OF DAYS. It must have been a glorious vision. It was the Son of God ascending from His victorious death and resurrection on earth and His conquest over hell, leading captivity captive that He might give gifts unto men—up, up he saw Him go, among the clouds until He stood before the Father to receive His kingdom that was to have dominion over all the nations of the earth, to be an everlasting kingdom that never is to pass away.

This world has not yet measured arms with the Son of God. It has not properly estimated the Babe of Bethlehem. It has not grasped the thunder of His power. It is still beholding the four beasts, and so taken up with them that the Man of Calvary has been lost sight of by the great mass. But this Babe was born to conquer. He has never faltered a moment. He has not been discouraged an instant. He was a conqueror when in the manger. He conquered when living in Nazareth. He met the battalions of hell in the wilderness and rose above the power of His tempters, and made them stand back with fear. He has never been understood. It is to be feared that His avowed friends have often misrepresented Him. They have not always understood His mission. He came not to destroy men, but to save. He had no armies, no navies, but He came to die that we might live. It is a strange mystery; we stand back and wonder. His love has baffled us. He is *rich in mercy*. His blood avails for all the race. He will win, but not by force of arms. He will not follow the four beasts in their method of doing things—no, He will adopt another method entirely. They crush. He will lift up; they shed the blood of others. He will shed His own blood; they seek to be ministered unto, but He will minister unto others; they cause distress and woe, He will relieve the bruised and wounded wherever they are.

Those who follow Him must not even hope to escape suffering and sorrow. It is their portion. There is much of it for His body, the Church, to suffer. We are not in His train until we have died to every selfish interest, forsaken all that pertains to the beasts of the wilderness, and walk humbly with Him in white. We know not what glories may be ours in the ages to come, but we wait patiently, knowing that He doeth all things well, and it will be ours to wave the palm of victory over every foe in the grand Kingdom coming where sin will have no place, and

our last enemy shall die without the gate and never be permitted to enter.

Socialists and Their Blasphemous Catechism

REV. C. E. CORNELL

SOCIALISTS have Sunday schools, both in England and America, and they are organizing these Sunday schools in many of the cities of America, evidently to cleverly capture the young and mould their minds for the doctrines of spoliation, irreligion, and social anarchy. There are not a few good men and women who have been influenced by this movement. These men and women have not known the subtle and persistent influence that has been, and is now, at work to overthrow the Bible and all true religion. It is time that Christians were awake.

The text-books of Socialists in the educational work among the children are drastically antagonistic to Christianity. A text-book published by Geringer, of Chicago, known as "The Little Catechism," is blasphemous and utterly vile. This catechism was first published and circulated among the American-Bohemian socialistic and anarchistic schools; but it now has a wide circulation in the homes of all classes of socialists, American as well as foreign-born, having been translated into English and other languages for that purpose. Much of this catechism is too vile to reproduce here. What is here given is taken from the *Pacific Coast Magazine*, the official journal of the Brotherhood of Independent Mechanics, a very sane and reputable journal.

"By means of cunning misrepresentations and perversion of facts, children are made to take a wrong outlook upon life," says the *London Standard*. "Their mental balance is upset; they are incited to rebel against fancied wrongs, and to develop a feeling of bitter hatred against fellow citizens from whom they have suffered no harm.

"In this way by sowing the poisonous seeds of prejudice and class hatred in virgin soil of youthful minds, it hopes later on to reap the harvest of revolution. In other words, the Socialist Sunday school as it exists in England and America, is a deliberate, coldly planned, cleverly conceived device to capture the young for the doctrines of spoliation, irreligion, and social anarchy."

Following is a part of this blasphemous catechism. Let American Socialists who have any regard for the Bible and Christian religion, please read carefully:

Question: What is God?

Answer: God is a word used to designate an imaginary being which people of themselves have devised.

Q. Is it true that God has never been revealed?

A. As there is no God He could not reveal Himself.

Q. What is heaven?

A. Heaven is an imaginary place which

churches have devised as a charm to entice their believers.

Q. How did man originate?

A. Just as did all animals: by evolution from their lower kinds.

Q. Has man an immortal soul as Christianity teaches?

A. Man has no soul; it is only an imagination.

Q. Who is Jesus Christ?

A. Jesus Christ was the Son of a Jewish girl named Mary.

Q. Is he the Son of God?

A. There is no God and therefore there can be no God's son.

Q. What do we know of the birth of Christ?

[The answer is so foul, it is not fit for print.]

Q. Did Christ rise from the dead as Christianity teaches?

A. The report about Christ rising from the dead is a fable.

Q. Is it true that after Christ's death the apostles received the Holy Ghost?

A. It is not; the apostles had imbibed too freely of wine, and their dizzy heads imagined all sorts of queer things.

Q. Did Christ ascend into heaven?

A. He did not; what the church teaches is a nonsensical fable, because there is no heaven, and there is no place to ascend to.

Q. Will Christ come again to the earth?

A. He will not, because no dead person can ever come back.

Q. Will Christ return on the judgment day?

A. There will be no judgment day; that is also a fable, so that preachers could scare people and hold them in their grasp. Man has no soul, neither had Christ any soul. All these things have been invented by the churches.

Q. What is the Holy Spirit?

A. The Holy Spirit is an imagination existing only in the minds of crazy religious people.

Q. Is Christianity desirable?

A. Christianity is not advantageous to us, but is harmful because it makes of us spiritual cripples. By its teachings of bliss after death it deceives the people. Christianity is the greatest obstacle to the progress of mankind, therefore it is the duty of every citizen to help wipe out Christianity. All churches are impudent humbugs.

Q. Is there communion of saints?

A. No, because there is no God, no saints, no soul, and therefore our prayers are wholly useless and only a waste of time, which should be spent in more sensible things.

Q. What is our duty when we have learned there is no God?

A. We should teach this knowledge to others.

Q. Do we owe a duty to God?

A. There is no God, therefore we owe Him no duty.

Q. Should we take the name of God in vain?

A. Yes; because the name of God has no meaning.

Q. Does Christianity stand for right?

A. No; it stands for and supports all that is wrong.

Q. Should we pray?

A. We should not. By prayer we only waste time, as there is no God. If we are given to prayer we gradually become imbeciles.

Q. But preachers say that prayer helps us. What of that?

A. That is a contemptible humbug.

Hell

EARL D. HINCHMAN

We would add our mite in an effort to clarify the situation to those who find it hard to reconcile this doctrine with the doctrine of divine love and mercy.

To the student of the Scriptures it is apparent that there is much of figure in the New Testament as well as the Old, and if we will search the Scriptures with unprejudiced minds, letting Scripture interpret Scripture, we will find much of

light upon this subject that prejudice and fear have rejected.

In the past, as one can readily see by the perusal of the sermons of somewhat noted worthies of a generation or two ago, and even now, there is often heard the preaching of hell with a special vindictive stress on the thought of fire and brimstone and the vengeance of Almighty God, that does not set well with the expressions of divine compassion and long suffering otherwise spoken of in the Word.

To us the Scriptures perfectly reconcile the thought of hell, not only with that of a just God, but also with the thought of a merciful and compassionate Savior.

In the first place, the Word teaches us that eternal death is not the will of God, but it is the wages of sin, for "the wages of sin is death"; whereas the Lord "is not willing that any should perish, but that all should come to repentance."

Second: God in His Word never shirks responsibility. "I have made and I will bear," is His word and often in the Bible punishment administered by man or the elements coming as a result of the breaking of law is spoken of as the direct action of the vengeance of the Almighty.

Paul the apostle recognizes this when he speaks of himself as the "prisoner of the Lord," and he was; although those that put him in prison were doubtless children of the devil. God assumes the burden of His permissive providences as well as for His actual mandates and the judgments following.

Thus God is spoken of as sending men to hell. Why? Because having created men, He must find a place for those who refuse His will and reject His mercy.

We doubt if there was any provision made for hell in the first creation, but with the fall of the angels it became necessary to prepare a place for them, and we, if we reject the grace of God, must necessarily go to the same place. Matt. 25:41.

And God will send us there. He can do no otherwise. We can not be permitted to contaminate heaven, and if left on earth we would soon altogether curse it, and extinction, that boon of the Buddhist, would be to us a greater bane than any conscious existence of any kind anywhere. I have a family of beautiful and bright children, but I have a son who is incorrigible. I have borne with him, I have loved him, I have forgiven him times without number. I could have died for him, but "he would not." There comes a time when I know he is without hope, when his influence is only to damn the family, and I send him out to a state school which I as a citizen helped to create. We had to prepare a place for him and his kind. It is not a good place. It has not the influences of the home. It is largely what he and his kind make it. But what can we do? He must not be allowed to curse the family. We can not turn him loose to curse the world. We must prepare a place for him. So with God.

What is hell? It is a condition and a place. It is a condition of misery which

is indescribable. Eternal burning and the eternal gnawing of the worm that dieth not probably best express the horrors of it. But that is not all: it is the place to which those will go who arise to shame and everlasting contempt. Dan. 12:2..

This teaches us two things: First, whatever our physical agony may be (and there will be physical agony) it can not becloud our sense of moral degradation. Second, we will recognize our own responsibility for our place and condition: for injustice may breed resentment, but not shame, and contempt is an idle word unless we ourselves feel contemptible.

Whatever it may be as a place, it is a condition of "outer darkness." We have heard it spoken of as a place outside the stellar-lighted universe and we have heard men speak of the "black flames of hell" in an effort to reconcile the thought of fire with that of "blackness of darkness." This may or may not be so; we can be without God and without hope and yet be in the world. Eph. 2:12. But it is a condition of such utter moral degeneracy as we can not conceive of: where remorse will be the worm that never dies; where hate will be malignant; where any real fellowship will be impossible, because of suspicion unlighted by one ray of trust; contemning others, contemptible ourselves; without God or spiritual light; in outer darkness.

What is hell? It is a "bottomless pit." It is a condition and a place: bottomless because as there seems to be no limit to our possible advance in the beauty of holiness, there is also no place that can be called bottom in moral degradation.

As a young convert (enraptured with the love of God, but mightily puzzled about some things, yet willing in our confidence to wait until our Father should explain) we found ourselves one beautiful day alone with nature and God; filled with the beauty of the scene we cried out, "What a heaven this old world would be if it were not for sin in it," and like an echo came back to my heart: "What a hell it would be without God in it," and I was satisfied.

What is hell? Ask the Jew fleeing from the torch of the Russian peasantry; ask the victim of the inquisition; ask the Bulgarian in the hands of the unspeakable Turk; ask the inebriate in his horrible fantasy; ask the hunted criminal who feels that every man's hand is against him; ask the maiden cast out in her shame. These are the beginnings. This intensified is hell. A lake of fire: would it were only that; then we might find comfort, but a Gehena, a garbage heap on fire; a festering mass; the pest house of the universe. And God stretched out His hands all the day long to save us from it, but we would not. Truly our house is left unto us desolate.

PASADENA, CAL.

The Vicarious Atonement

ELLA STRICKLAND

The ransom of a man's life are his riches.—Prov. 13:8.

Of all things of which we have to boast, nay, the only thing of which we should

boast, we who are among the redeemed, is the death of our Savior. And there is nothing in God's holy Word upon which a greater emphasis should be laid, than upon the merits of Jesus' blood.

The text which we have to consider is a glorious one and the wisdom revealed therein towers infinitely above the wisdom of man. In it we find a rebuke to the false wisdom of man. Yet God says that they who are not possessed of the enduring riches will not hear this rebuke.

Jesus' blood is the ransom which has redeemed our lives. His precious blood has purchased for us freedom, eternal life, heaven and the favor of God.

He who redeemed us is the One who had promised that "He would grant unto us that we being delivered out of the hand of our enemies (the world, the flesh and the devil) might serve Him without fear, in holiness and righteousness before Him, all the days of our lives." Luke 1:74, 75. And "when he ascended up on high, He lead captivity captive, and gave gifts unto men." Eph. 4:8. Yes, He gave the gift of His strength to overcome all evil, the gift of perfect freedom from all our enemies and from their power over us, and above all, the gift of the Holy Ghost who when He came at Pentecost, purified their hearts "in that day." And all this we have through Jesus' blood.

Oh! what a costly, what a glorious ransom has been paid for our lives. Let the world know! "Let it cost the people of God what it will—the world shall know." Let this be the language of every true child of God. Let the child of the world know that there is One who has an all-conclusive, divine claim upon him by virtue of having redeemed his life from destruction and from the bondage of Satan and sin. Where is there a Moses who will lead him out of his Egyptian bondage? Praise God! For He has many a Moses today. Where is there a Joshua who will lead this child, now redeemed, unto the full possession of his eternal riches in Christ Jesus? Praise God for the Joshuas! God bless them every one! And how much we should be willing to suffer for Him who has paid the ransom price that we might be free from Satan and sin and death, "and hath made us kings and priests unto God and His Father; to Him be glory and dominion for ever and ever. Amen."

WARREN, PA.

Preachers Must Pray Much

D. RAND PIERCE

A recent writer on prayer has said, "Every preacher who does not make prayer a mighty factor in his own life and ministry is weak as a factor in God's work and is powerless to project God's cause in this world."

"Prayer is the preacher's mightiest weapon."

"Prayer freshens the heart of the preacher, keeps it in tune with God and in sympathy with the people, lifts his ministry out of the chilly air of a profession, fructifies routine and moves every wheel with the facility and power of a divine unction."

Said that noted saint of God, Edward Payson, "Prayer is the first thing, the second thing, the third thing necessary to a minister. Pray, then, my dear brother, pray, pray, pray."

Would that God might drive this truth into every one of our hearts with an earthquake force. No feature of the Christian life of such vital importance is so frequently slurred over. Waiting upon God strengthens the faith muscle and intensifies the dynamic force of the soul. Words from the lips of one who has had his soul steeped in the unction of the Spirit by continued waiting upon God possess a penetrating and sticking power that is irresistible.

It was John Wesley who said, "Give me one hundred preachers who fear nothing but sin and desire nothing but God, and I care not a straw whether they be clergymen or laymen; such alone will shake the gates of hell and set up the kingdom of heaven on earth. God does nothing but in answer to prayer."

If a preacher has lost his unction and relish for prayer he will find it utterly discouraging to try to prevail for the success of his work. His first move should be to seek the breaking up of his own soul. Perhaps the Spirit has been grieved by some deviation from light or laxness in duty. Possibly some diversion from faithful continuance in prayer and meditation in the Word of God have brought a drouth to the soul. This, we trust, is rarely the case among holiness preachers, though we have certainly fallen in with some who seemed to have but little of that glow and unction which a bright, fresh experience of full salvation usually bestows upon its possessor.

Real seraphic saintliness, such as characterized the lives of many of the earlier preachers, is becoming alarmingly scarce today. This is not at all reassuring for the future of the church. A great statesman has declared that "the stability of a nation is dependent upon the character of its people in general." This is just as true of the church of God, though the general character of the church is, to a large degree, dependent upon the character of its ministry.

May the Spirit of God lead us to a relentless heart-searching. We must know that we are indissolubly coupled on to God if we are to escape humiliating failure. "As the branch can not bear fruit of itself," said Jesus, "except it abide in me." May this truth take possession of us all.

What Is Man?

I. T. STOVALL

The natural and usual answer to this question is a description of the material form we perceive as it moves from place to place. The Evolutionist would have us believe that man is a product of the evolving of a certain lower animal through the past centuries. The psychic student would inform us that the real man is the invisible ego or soul which is no part of the visible and that he uses this tenement as a temple or an instrument.

Man is the only one of the earthly creatures that is immortal. The Materialist would have us believe that all intellectual phenomena are mere effects of the cause, matter. But we conclusively believe that the soul is independent from matter and that it is immortal and incorruptible: from its own desire for immortality, from the vastness of its capabilities, from the pernicious effects of opposing this wholesome doctrine, and from the fact that all nations and the wisest and best men of all ages have believed and taught man's immortality; saying nothing of God's approval on the teaching of this great truth.

Man is the only one of earthly creatures that will pass unimpaired through death and the final destruction of the world by fire. He is not afraid of the consequences of death, but accepts it as a door through which he can pass into a higher and more enlarged state of life. He considers the result of death as analogous to the result of birth into this world. He does not look forward with a fear of his own destruction at the time when this world shall be on fire and all things earthly shall be consumed. His immortality shall laugh at the destruction of this world. He alone shall be left to describe this great catastrophe. Only to him of all earthly creation are revealed the mysteries of the kingdom of God. God has been "mindful of him" enough to visit him and give him a vision, centuries in advance, of the future mysteries. Several hundred years before it came to pass Isaiah saw the nature of Christ's birth and the power of His pure and sinless life. He saw the dumb speaking, the sick healed, the lame leaping, roses blooming in the desert, the wilderness laughing for joy and the Light shining unto all nations—a reign of peace and righteousness. Joel, through inspiration, looks into the future about four hundred years and saw God's Spirit being poured out on all flesh and saw young men and young women prophesying to all nations. Through these inspired writers and many Spirit-filled men, God has revealed to man great truths—"which things angels desire to look into."

Although it is true that man is the only earthly creature that is immortal, the only one who will pass unimpaired through death and the final destruction of the world by fire, that to him alone are revealed the mysteries of the kingdom of God, and that he is the highest of all earth's creation, yet, man is the most rebellious and has fallen the lowest of any of His creatures. No other creature has fallen so low or so heedlessly disobeyed its Creator. All other creatures and all nature has obeyed God's voice. But man has broken His laws, disobeyed His commands and even defied His name. After seeing that this is true we are forced to exclaim: "What is man that thou art mindful of him?"

HIGHWAY, KY.

"No service in itself is small;
None great, though earth it fill;
But that is small that seeks its own,
And great that seeks God's will."

Mother and Little Ones

Two Wood Piles

"Ho, hum!" sighed Roy Miller, as he sauntered out to the back yard and stood looking at the wood which had just been drawn into the yard. "That all has to be sawed and split and piled. For once I wish I had an older brother." And he shrugged his shoulders as he started toward the shed for the saw.

Roy was not the only boy in the neighborhood who had to face a pile of wood that afternoon. As he came out from the shed, he noticed that Luke Stafford and James Bent were both at the same kind of work. These two boys lived just across the street from each other, and before Roy went to work he stood and watched them.

James was busy piling wood that he had already sawed and split, and it made an even, regular pile that any boy might have been proud of.

"That's the way Jim always works," Roy thought, with an admiring glance at the result of his friend's labors.

Just then the minister passed by the Bent's front gate. "All done but sand-papery, James?" he inquired with a smile.

James blushed at the implied compliment, and answered, "Pretty near, sir."

"You remember that splitting and sawing logs was part of Lincoln's work when he was a boy," added the minister.

Just then Roy's attention was attracted by the voice of Luke Stafford across the yard. Luke's load of wood had been in the yard for about a week, but none of it was piled; and only a few sticks, lying in a heap beside him, had been sawed. Now he called out in drawling tones, "Maw, how many sticks do you need today?"

The sharp contrast between the two boys that he was watching struck Roy as decidedly comical, and he sat down upon his own load of wood and laughed. Then he picked up the saw, and went to work with a will.

"I may not be able to rival Jim," he said to himself, as he sawed; "but I am bound I won't be like Luke, not if I have to stay up and saw nights!"

When Mrs. Miller came out to call Roy to supper, she looked in surprise at the wood which he had put in order.

"Why, Roy, how much you have done!" she said. "I am glad to see you take hold of your task so well."

"O," replied Roy, "I didn't relish the undertaking when I began; but I had an object-lesson which did me good."

"What was that?" asked his mother, looking interested.

"It was the contrast between Jim's and Luke's wood," replied Roy, pointing as he spoke.

And Mrs. Miller, who knew both boys well, looked and laughed; and then she said:

"I like the choice you made of patterns."

And the pattern proved to be one which lasted Roy all his life. If he was tempted to shirk any task after that, he was sure to hear Luke's lazy tones as he asked, "How many sticks do you need today?"—*Julia Barrow Cowes, in Young People's Weekly.*

Remarkable Incident

A visitor among the poor was one day climbing the broken staircase which led to a garrett in one of the worst parts of London, when his attention was arrested by a man of peculiarly ferocious and repulsive countenance, who stood upon the landing-place, with folded arms, against the wall.

There was something about the man's appearance which made the visitor shudder, and his first impulse was to go back. He made an effort, however, to get into conversation with him, and told him that he came there with the desire to see him happy, and that the Book he had in his hand contained the secret of happiness.

The man shook him off as if he had been a viper, and bade him begone with his nonsense, or he would kick him down the stairs. While the visitor was endeavoring with gentleness and patience, to argue the point with him, he was startled by hearing a feeble voice, which appeared to come from behind one of the broken doors which opened upon the landing, saying:

"Does your Book tell of the blood which cleanseth from all sin?"

For a moment the visitor was too much absorbed in the case of the hardened sinner before him to answer the inquiry, and it was repeated in earnest and thrilling tones:

"Tell me, oh tell me, does your Book tell of the blood which cleanseth from all sin?"

The visitor pushed open the door and entered the room. It was a wretched place, wholly destitute of furniture, except a three-legged stool and a bundle of straw in a corner, on which was stretched the wasted limbs of an aged woman. When the visitor entered, she raised herself upon one elbow, fixed her eyes eagerly upon him, and repeated her former question:

"Does your Book tell of the blood which cleanseth from all sin?"

He sat down upon the stool beside her and inquired, "My poor friend, what do you want to know of the blood which cleanseth from all sin?"

There was something fearful in the energy of her voice as she replied, "What do I want to know of it? Man, I am dying! I have been a wicked woman all my life. I shall have to answer for everything I have done," and she groaned bitterly as the thought of a lifetime of iniquity seemed to crush her soul, "But once," she continued, "once, years ago, I came to the door of a church, and I went in—I don't know what for. I was soon out again, but one word I heard I could not forget. It was something about the blood which cleanseth from all sin. Oh, tell me, if there is anything about that in your Book!"

The visitor answered by reading the first of the First Epistle of John. The poor creature seemed to devour the words, and when he paused, she exclaimed, "Read more, read more."

He read the second chapter—a slight noise made him look round; the savage man had followed him into his mother's room and though his face was partly turned away, the visitor could perceive the tears rolling down his cheeks. The visitor read the third, fourth and fifth chapters, before he could get the poor listener to consent that he should stop, and then she would not let him go till he promised to come again the next day.

He never from that time missed a day reading to her until she died, six weeks afterward; and very blessed was it to see how, almost from the first she seemed to find peace by believing in Jesus. Every day the son followed the visitor into his mother's room, and listened with silent interest; and blessing came not alone to the mother, for the remarkable change wrought in the son also testified to the saving power of God's grace.

On the day of the funeral, he beckoned the visitor to one side as they were filling up the grave and said: "Sir, I have been thinking there is nothing I should as much like as to tell others of the blood which cleanseth from all sin."—*Selected.*

The First Candlestick

The first candlestick was a boy. He sat in the corner of a Scotch kitchen holding a piece of fir candle in his hands, from time to time cutting and trimming it to make it burn brightly.

The fir candle was a length of wood cut off a kind of fir tree, which is found embedded in the peat. This kind of candle is still used in some parts of Scotland.

It usually fell to the lot of the "herd-laddies" to act the part of candlestick, but

should a beggar ask for a night's lodging, he was expected to relieve the "herd-laddies" of his duty. A candlestick is still called, in Aberdeenshire, a "puir man," or "poor man."—*The Child's Hour.*

Sailing on Roller Skates

Sailing on Roller Skates is described in *Popular Mechanics* as one of the most fascinating of sports of the boys and girls in Berlin. There is hardly a section of the German capital where there are good pavements and comparatively little traffic but a group of boys with at least one sail may be found. The sail is of the same type that has been used by ice skaters for many years. With a good wind it is possible to spin along the pavement at a high rate of speed.—*Exchange.*

God's Big Timber

"Yes," the deaconess admitted, "sometimes things look dark—there is no guarantee of perpetual sunshine for any one, you know—but it all comes out right some way."

"When I was a child of six or seven years, I was obliged to walk home one night through a long stretch of pines. It had grown dark and the path was indistinct. I remember how fearful I was, and how I dreaded to enter the woods, but once within their shadow the quietness and bigness of it seemed to envelop me. One bright star glowed over the black tree-tops, and as I walked noiselessly on the needle carpet, I seemed to be in some enchanted place. To this day, I can close my eyes, see that picture, and feel the hush of the night about me."

"It is that way in the work—duties press and fear comes. But when, in the midst of it all, we can look up and see Christ and realize God's care about us, we forget to be afraid. It is God's big timber we are passing through."—*Deaconess Advocate.*

Only Pickled

Aunt Sophia is known as a remarkably sunny and happy Christian. She is also quite a philosophical and practical commentator. Quoting the words of David, *Psa. 40: 11*, "Let thy loving kindness and thy truth continually preserve me," she said, "Dad't just like de deah Lawd. He puts His trusting children right in de big saucepan of His lub, and He sweetens dem wid de sweetness of His grace, so dey nebbber get sour. And when you see one who is cross, and fretful, and gloomy, bress you, honies! dey's not preserved, dey's only pickled!"—*Exchange.*

A Handshake

How little one costs; yet how much a good, hearty handshake will sometimes do! Not long since, a lone, discouraged boy sat in a park in one of our great cities. In common parlance, he was out of a job and knew not where to find one. Along came a man full of courage and cheer. Noticing the boy's sad, dejected look, he went over, sat down by him, and heartily shook hands with him. Thereby, without subtracting from his own store, he added wonderfully to the hope and courage of the lad. The result was that the boy cheered up, pressed forward, soon found a good job, and proved faithful and successful.—*Selected.*

Sunshine Enough

"Oh, look, Bobbie!" Bertha cried. "The sun's come out. Isn't that lovely?"

"Huh!" said Rob, with a disapproving glance at the sky. "There are a whole lot of clouds yet. I don't call that much sunshine."

Bertha looked at the golden patch on the floor where a struggling sunbeam had found its way through the window, and for a moment her face was sober. Then her eyes brightened, and she exclaimed, "Well, anyway, Robbie, it's a good deal of sunshine if you sit in it."—*Christian Advocate.*

Interesting Information From Four of Our Educational Institutions

Nazarene University

The students of the university have recently had the great pleasure of hearing Miss Rebecca Krikorian, a native Armenian, tell the story of the recent Armenian massacres. Miss Krikorian is a woman of deep Christian experience and speaks with much unction. She related briefly the history of the Armenian people, giving special attention to their conversion to Christianity and their intense loyalty to Christ ever since that time. No nation has suffered for the name of Jesus so much as the Armenian, yet have still stood loyal to their Christ.

The effect of this address upon our students has been to increase their courage and their passion for the lost.

Our University Prohibition League is doing some excellent work. Monday evening a very interesting program was rendered. The music was given by the College Orchestra and the Ladies' Glee Club with a piano duet by Misses Timmons and Gozee. Miss Stephens gave an excellent reading. The greater part of the evening was taken up by the debate on the question: "Resolved: That the Anti-Saloon League is justified in its methods to bring about national prohibition." Both sides put up some good arguments, but the negative had but little trouble in winning the day.

On the evening of April 7th will occur the local contest. There are five contestants and the winner of this local contest will take part in the state contest, which will occur a little later.

Dr. and Mrs. Ellison, Dean Wiley and the Ladies' Quartette held an all-day meeting in the Long Beach church February 22d, which was much enjoyed by all who attended. Dean Wiley preached in the morning, Mrs. Ellyson in the afternoon, and at night Dr. Ellyson gave his lecture on "The Bible in Education."

The university has two excellent quartettes, one of male and one of female voices. It has been the privilege of both of these quartettes recently to sing in the Baptist church in this city for their evening service. At the close of both services the pastor asked the young people to testify, which they did with good effect.

We have recently organized a Home Worker's Band among our students which meets every Tuesday afternoon for an hour of prayer and consultation. We have all year had a fine missionary band which has been doing some excellent work in creating missionary enthusiasm. Recently it has occurred to us that we were neglecting our home workers and the home field, hence we have organized those called to the pastoral, evangelistic and other home work together for this conference. Much interest is being taken in it and the Lord comes down in great blessing upon the meetings.

The Phineas Literary Society, which is made up of college students, spent Monday the 10th at Millard's Canyon. They report a very enjoyable day. Dean Wiley, who is the sponsor for this society, accompanied them.

A part of our astronomy class went up to the Mt. Lowe Observatory Saturday night, the 8th inst. It was a beautiful night for observation and they had the privilege of looking at Saturn with her rings and moons and at Venus, seeing one of its phases. A little later the class expect to go up to the famous Mt. Wilson Observatory and look through the large glass that has been placed there by Mr. Carnegie.

Dr. and Mrs. Ellyson, with the quartette, are now visiting some of the churches of southern California. They preach at the morning and evening services and Dr. Ellyson gives his address on "The Bible in Education" in the afternoon. These services seem to be well enjoyed in the places where they have already gone.

Central Nazarene University

The special Bible Study and Lecture Course, which was conducted in Central Nazarene University, Hamlin, Texas, was a success in every particular and quite a number of our preachers and workers were in attendance. We had planned to hold our midwinter revival during the last ten days of this special course, but this plan was changed by a happy surprise, when on Sunday night prior to the opening, the revival spirit came down upon the audience and we were made to feel that it was God's time when the waters were troubled. A spirit of conviction seized hold upon the unsaved, while on the Christians came a burden for the

lost. The first ten days were scenes of revival power, and almost every student was saved, others were sanctified, some of whom the Lord has called to the ministry or the mission field.

This course was conducted by Rev. Andrew Johnson, of Wilmore, Ky. Brother Johnson is a profound thinker and theologian, and we found him to be a mariner worthy to take the helm of our theological ship and steer her safely through the shoals of higher criticism, Keswickism and every other ism, which seeks as a mighty Titan, to wreck the Arminian theology, into the port of like precious faith, which was once delivered to the saints. He is a scribe, who brings out of the treasure house of Scripture things both new and old. Many times the class was made to shout over the great truths brought forth by this man of God.

We are now closing the second term of this school year, which has been very gratifying to the faculty, board of trustees and patrons. We sincerely ask the prayers of every Christian, and especially every Nazarene of this district, that God will continue to bless the institution in the future as He has in the past.

J. E. L. MOORE, President,

W. F. RUTHERFORD, Business Manager.

Special Chapel Service at Nazarene University

Several things combined. They usually do, when something special comes to pass. It was the monthly meeting of the board of trustees at the Nazarene University, Pasadena, Cal. This is often an occasion of special interest, as the board delights, if it finds it practicable, to be at the chapel service and look into the shining faces of the large body of students and to join in their triumphant songs as well as their earnest prayers and supplications; and some of the board usually have some words of cheer. But this day an unusually happy incident occurred. There were present from Winfield, Kas., Dr. W. G. Graham and his daughter-in-law, Mrs. Lillie W. Graham. They had come to bring an offering to the university, to help educate Christian workers who might not otherwise be able to make the preparation which the work so often demands. Some months ago a sister of Dr. Graham, Miss Elizabeth A. Graham, a member of First Church, Los Angeles, ascended to be with God. She left behind some property, and had willed that it go to the work of the Lord, the special channel of that service to be designated by her brother the doctor. After prayerful thought and examination, he concluded that the part left in California should go to the work in California. There was some effort to break the will, but Dr. Graham stood manfully by it, and the court sustained him, and after judicating the part which thus fell to the east, he brought the western offering with him to Los Angeles, and coming up to the Nazarene University, presented it—\$4,300—for the precious work for which it was designated. Remarks were made by Rev. C. E. Cornell, T. F. Davis and others, and thanks offered to Him who is Lord over all, with proper recognition of those who had been His agents in the matter. Dr. Graham being called upon referred to the privilege he felt in thus being his sister's almoner, and of his own personal interest in the work, of his pleasure in seeing the large increase of students since he was here over a year ago.

It is a matter of thanksgiving that the attention of friends is being turned to this great work, and they are seeing the privilege of being workers together with the dear Lord in preparing agencies for His work of proclaiming holiness to men. It needs much money to carry on an institution of learning. One of the ways our earnest people are turning to to help is the annuity plan. Some people have some money or property that they intend shall go to the work of the Lord. Nevertheless they need the use of it, or the increase from it while they live. As the university has arranged to do so they are, in some instances, turning it over to the institution, taking a trustee bond, the interest to be paid semi-annually during their lives. Blank drafts properly numbered are given them so that they can draw on the treasurer through any bank for their interest whenever it is due. Thus two dangers, at least, are provided against. It is expensive and dangerous to leave the matter to be administered upon through a will. Then the matter of postponing

the making of arrangements, and death coming suddenly, the Lord's money goes into worldly channels, and there is loss in all worlds. Let friends arrange at once, that there be no failure.

P. F. BRESEE.

Illinois Holiness University

The special visitation of grace has been very blessed in fruitfulness. Some souls will never get over it. Praise the Lord.

Miss Eula Wilson, one of the students, who was so marvelously sealed in answer to prayer a few days ago, has been visiting in neighboring communities, preaching Jesus in public and from house to house. Though greatly run down by her long sickness and inability to take solid food, she has been very rapidly gaining in flesh since that wonderful early morning. But it is very noteworthy that she was given physical strength that seemed normal from the moment of her healing, and was able to do a great amount of work at once. The people around have been greatly wondering, for that a notable miracle has been done none who know of the case can deny. That she was so near death's door is evidenced not only by the physician, the nurse, and many who gathered around her couch of sickness, that seemed to all her death-bed; but also by the fact that her relatives were communicated with regarding their wishes about the disposal of her remains, and the undertaker was engaged and the casket was ordered. Miss Wilson has gone to Chicago, whence she came here, to spend a few days with the First Pentecostal Church of the Nazarene. From there she is to return here to pursue her studies in the university.

Arrangements are being made for the enlargement and enrichment of our faculty for next school year, when we expect to adopt the semester plan, or two terms for the year, instead of the three shorter terms we now have. We hope to have some interesting announcements to make soon.

Examinations at the close of the winter term are now on. The spring term will open March 24th. We are expecting a number of new students.

We are seeking to emphasize the importance of the pastorate. Most of the preachers of our church are inclined to evangelism and there is a tendency that way among the young candidates for the ministry. As a church, while we are to cherish the evangelistic spirit, and develop the evangelistic gifts, and honor the evangelist's office, there must be more regard for the office and work of the settled pastorate.

It was the privilege of the president last week-end to be with our church at Hammond, Ind., and preach a number of times, represent our school, raise enough money to wipe out the embarrassing debt on our church property there, and dedicate the building as a house of worship, besides conducting several salvation altar services. We left the district superintendent, Rev. J. M. Wines, to continue special services there.

In labors more abundant,

EDWARD F. WALKER,

President I. H. U.

A Sunday at Peniel

It would have blessed if all of our friends could have been with us at Peniel University to spend last Sabbath. It is probably not overstating the matter for us to say that last Sunday was perhaps the greatest day in the spiritual history of Peniel, outside of a regular revival meeting. In the first place, it was an unusually rainy day, but in spite of the weather the services were well attended. While singing the first hymn at the morning meeting, the glory of the Lord came down upon the people, many leaped and shouted the praises of God. Wave after wave of glory swept the audience until it seemed that there would be no continuation of the service in the regular way. When opportunity was found the people were called to prayer, after which Evangelist W. F. Dallas preached a strong sermon on the text, "Behold your God," found in Isaiah 40: 9.

During the afternoon three regular prayer meetings were held at the same hour, where God marvelously manifested His power. The Leagues at six o'clock were scenes of power and victory. At the evening hour a meeting even more wonderful than that of the morning, introduced the proceedings of the evening.

When it was found possible to get the people's attention, the audience was called to prayer, the monthly missionary offering was taken and then Evangelist A. G. Jeffries stood up and preached one of his great sermons on "The Unpardonable Sin." The altar service which followed the sermon can not well be described. The regular altar was supplemented with chairs to make room for the seekers who came rushing without being urged. The altar service continued until breakfast Monday morning and the matron reported that after that gathering in the dining room it looked for a time as though an altar service and a praise meeting were going to fill up the time usually occu-

ried with breakfast. The number of conversions and sanctifications during the day and night can not well be ascertained, but there was quite a good ingathering and the freedom of the saints was remarkable.

Our young preachers' prayer meetings are becoming centers of power. Some new ones are reporting calls to give themselves entirely to the work of the Lord either as missionaries or preachers.

Peniel University was probably never in a better place spiritually during all her history than she is now. The work the Holy Ghost begun among us during the stay of Brother Milton Williams continues. In fact, we have

found to be a characteristic of Milton Williams' work that it is of lasting quality. His preaching and work has certainly been a blessing to us here. May God spare him many years to bless the church and the world!

Please continue to pray for us. We are not concerned for anything so much as that we may see our students saved and see them prepared to go out to take the message of salvation to others. Our expectation, yea our determination is expressed in the words of our motto, "God Must be First."

In perfect love,

JAS. B. CHAPMAN, Dean.

Stirring Missionary Tidings From Fields White Already to Harvest

Special Notice

It is getting very near to the time when the general superintendents commence holding the district assemblies. Many of the churches have made no response to our several appeals for their contribution toward the traveling expenses of the general superintendents. We are greatly in need of money for this purpose and trust that all our pastors will do their best to provide the amount which the manual asks each church to contribute. Kindly make your remittances to the district treasurer, designating to him for what purpose the money is to be used, or if more convenient, mail direct to the undersigned.

E. G. ANDERSON, Treas.

6456 Eggleston Ave., Chicago, Ill.



[We are privileged to publish the following letter of our Sister, Mrs. E. G. Eaton, to her mother.]

It has been so hard to get settled, for every one is so slow and the house was in an awful condition. It had to be all whitewashed and painted. You ought to see them paint; mostly with rags daubed in the paint and of course, everything else is "daubed." The floors are all cement, and we have scrubbed and scrubbed, but it is impossible to get all the daubing off. Then everything is so different from home; no brooms or scrub-brushes, only a bunch of sticks tied up for a broom. No lye or Dutch Cleanser, only cocoanut shells to scrape the paint and plaster. I tried everywhere to get lye, but failed. Then we had no dishes or cooking utensils, and had to buy everything. Praise the Lord! we finally found a real cookstove. I could not stand the native stove with the smoke filling our little kitchen. I have often tried to tell you what they were like. Yesterday I made real noodles for our dinner. I found a square of gray roof-slatting and scoured that for a bake-board, then I found a little piece for a rolling-pin. I want to send for pie-tins today so that I can make a pie. We have not had a real pie since we left home. We pay the cook fourteen rupees a month—less than \$5.00—but some one must plan the meals and watch to keep things clean. This work and cleaning the house was too much for me and day before yesterday I was in bed all day. You see, there are seven of us in the family to cook for. The doctor said Sister Banarjee should eat our food for awhile and so she lives with us. She is just as sweet as ever, just like you know she always was. How you would love to see her. She talks English real well, having been in Germany and Denmark speaking, she got good practice. Mr. Eaton is so busy building the wall. There was no wall and we are just hurrying to enclose the back part around Hope School buildings. These buildings are all whitewashed and ready for the children. We are hoping to move them by February 1st. They can hardly wait to come. We expect to have a great Hallelujah march and a great time on that day. Then a little later, probably the middle of February, we will have our Christmas. I expect some of the folks at home are wondering why we do not write about the gifts they have sent, but we can not write till after our Christmas day.

We are so happy at the prospect of giving

them a home so speedily that this joy exceeds the joy of giving them the Christmas gifts we have brought. However, they are anxious to receive both the home and the gifts. Pray much for our new "Hallelujah Village." The awful persecution has cooled their fervent ardor, but they are beginning to pray earnestly for another outpouring when they come into their new home. I believe it is coming. Hallelujah! I have been so weary in my body, but my soul magnifies the Lord. In Him I live and move and have my strength from day to day. My love to all my precious friends. Tell them all to pray much.

MRS. E. G. EATON.

74-2 Gariahat Rd., Ballybunge, Calcutta, India.

Mexican Mission, El Paso, Texas

We have not sent in our report for some time, but this does not mean that we have had nothing to report about. The latest events in Mexico, have kept the people in a state of excitement and grief, and we have had to lay hold on God mightily, that our own members might not let any of these things move them from the hope of salvation, so we thank God that His hand has been upon us for good, and that several souls have felt their need of the Savior. The Lord has sent to us lately some bright Christian young men, who are full of enthusiasm and holy zeal. Young people are the hardest class to reach here. The devil and the world have such a mighty hold on them, but we will do our best to get them saved and sanctified. Our evening classes in English have grown so that we had to divide them in two, and one of these young men, who speaks English fluently, has taken charge of the beginners class. We feel greatly the need of money with which to purchase one or two lots on which to build a tabernacle, and have a place of our own to worship in. Will our people please keep that in mind and let them earnestly pray the Lord to send us the needed amount speedily, for this is a growing city, and unless we get hold of a piece of ground now, it will be more difficult to do so in the years to come. No one can tell when the situation in Mexico will be so settled that we can build up our work there, so we feel that we must have a permanent strong centre of fire right in this city, and by the help of the Lord branch out south of us, as soon as conditions there change for the better.

S. D. ATHANS,

Supt. Northern Mexico Dist.

815 S. El Paso St., El Paso, Texas.

For a Forward Missionary Movement

To all the Missionary Treasurers of the Pentecostal Church of the Nazarene:

Dear Brothers and Sisters in Christ:—I am venturing to write you because of the feeling that I am sure we all share that there is room in the membership of our church at large for a great increase in zeal for our foreign missionary work before it can be truthfully said that we are going too far. If indeed such a thing were possible. Believing that the thought is of the Spirit, we have begun to set in motion a prayer circle among all of our district and church missionary treasurers, namely, that we unite in prayer every Monday evening, not saying just what time or how long to pray, but earnestly and in faith for the salvation of the heathen and sanctification of believers on all of our foreign fields, and that the interest of pastors and people at home may be mightily

deepened and strengthened to meet all of our responsibility, and rise to our privilege.

We as missionary treasurers should have this work deeply at heart and be the more intense about it on account of the large amount of indifference which exists. We believe that such a concert of prayer heartily entered into will create a sense of fellowship among us and stimulate our faith, and our own missionary interest.

Moreover, we are confident that God will hear and graciously answer prayer in the fruitful labors of our sanctified missionaries, and in stirring up the desire and effort of His people in all our churches on every district to bring the heathen world to a saving knowledge of our Lord Jesus Christ. Men ought always to pray and not to faint, and this is not intended to take the place of any labor or prayer that God has already laid upon our hearts, but to be included therewith in confidence that we may find an additional sense of power in unity of approach as to time and object; for have we not abundant instances in the Word and out of it where God has especially honored the united supplication of His people? Will not all who see this letter join with us in making the continued advancement of our missionary enterprise in all of its need, both spiritual and financial, a special object of united prayer every Monday evening?

Yours for holiness in Jerusalem and to the uttermost parts of the earth.

TOM M. BROWN,

Mis. Treas. New England Dist.



[The following is a translated copy of a letter to our general missionary secretary, Rev. H. F. Reynolds, from Rev. V. G. Santin, Mexico City, Mexico, written March 6, 1913.]

My Dear Brother Reynolds: On the 2nd of this month I had the pleasure of meeting Brother Leslie F. Gay, of Los Angeles, Cal. The visit of Brother Gay has been a blessing to our mission work. He will tell you of our needs and also of the condition of the Lord's work. Our prayer is that God may bless Brother Gay in his work. Well, Brother Reynolds, as you know, Mexico has been in revolution for two long years. This, without doubt, has interfered with the progress of the gospel very much, as war is one of the fruits of the devil. But the gospel of Christ is the power of God unto salvation, so we give thanks to God, because "our work is not in vain." Since the third week of last December, we have had meetings every night, until the last day; the divine services were well attended. Glory to God! Many persons came to the altar and asked God, for Christ's sake, to pardon their sins.

In January the attendance was so notably increased that the room was too small to accommodate the people who came to hear. God's people gave testimony, prayed with such fervor and many with such joy, that it caused the smile to come and the tear to flow, because of the peace that filled the heart. They were days of preparation for entering the terrible trial of ten days of combat in the city of Mexico. Days of terror! Days of tears! Days of anxiety!

But also days of getting nearer to God, of feeling the powerful love of Jesus, of experiencing the efficient help of a loving Father. Glory be to His name! We had to suspend our meetings, because, as you will remember, the mission is at the south of the palace. There would be havoc, the fire of the cannon, the musketry and the terrible grape shot. It was very difficult to pass by the place without danger.

The tempest passed, and what joy it gave me to see all the brothers safe and well. They had suffered nothing. God had preserved them through the danger. Their testimony was of love to Jesus, and of thankfulness for so great a blessing.

I will bring this letter to a close. As you will see, Brother Reynolds, the work we are doing is for the glory of God. He blesses and cares for it. The days are bad, in truth, but Jesus is supreme in love and from Him we expect greater blessings for Mexico. It is the only thing that can give us back peace, give us security and true happiness. Brothers, pray for us and for your humble servant that he may be filled every day with greater spiritual power. Your colaborer in the work of Jesus Christ.

V. G. SANTIN.

Missionary News from Southern California District

The Lord has set His seal of approval upon the organization of the Nazarene Spanish Mission into a church. Sister McReynolds says they have the "shouting blessing," which enables them to triumph over every circumstance. There are forty charter members and fifteen others to be received into fellowship. Some young women in training for work among their own people, show promise of future usefulness. Brothers Stone and Brand are efficient helpers and their services are greatly appreciated.

The Japanese work is moving forward with Sister Pool in charge at Upland, and our precious Sister Staples in Los Angeles. A short time ago Sister Staples was ill and the converts said: "The captain is sick and the ship can not go;" but they prayed earnestly and in answer to their child-like faith, she was raised up. Several bright young men have been saved recently as a result of the street meetings. A number of the students from the university assist in the Sunday services which are now being conducted at 1056 Berenda street.

Rev. Etta Innis, who is supported by the members of Emmanuel Church (formerly known as Compton Avenue), is stationed at

Swaziland, Africa, on a mountain-side about one hundred miles inland. Sister Innis writes that the natives are becoming more friendly. Many kraals closed to her last year are now open. One princess, formerly very hostile, now calls all her people together when the missionary comes and is one of the best listeners. Many of her scholars are becoming awakened to the need of proper clothing, which is a great encouraging change.

In spite of the great damage to the citrus crops of Southern California, and the consequent financial shortage, our churches have for the most part come up cheerfully to the help of the Lord, by sending in their regular missionary apportionments.

Miss Esther Smith, whose work is in Central America, addressed the Young People's Society of First Church a short time ago. Her voice has a peculiar penetrating quality and the familiar text, "Go ye," backed by a passionate earnestness, winged its way straight as an arrow to our hearts. Among other things she spoke of the "left-overs" that Christians give to God, when they send to His workers, the gaudy ribbon that has no monetary value, or the good looking shears, that prove on trial to be left-handed. God bless these tried and true ones who, knowing the privations of a missionary's life, await with eagerness the hour of return to the fields of labor.

Our district is also enjoying the rare privilege of having with us for a brief time, Miss Rebecca Krikorian, an Armenian lady missionary, of Anitab, Turkey. She has portrayed to us in vivid language, the cruel massacre of her people, in obedience to Mohammed's dying command to kill all the Jews and the Christians; and how the same divine power that upheld the first martyr of the Christian church was so manifest in these Armenian Christians, that a number of the Turks came secretly, demanding of them to reveal the source of this wonderful power which enabled them to die, rather than recant, and in dying to pray for their tormentors. As they listened to the story of a Savior's dying love some of these cruel Turks threw down their blood-stained swords and embraced the blood-stained banner of the cross. Miss Krikorian urges us to send missionaries to Turkey, for she says, "You Nazarenes are so in earnest about missions." As though in answer to her desire, we have at this time two Armenian students in the university, one of whom expects to return to his native land.

We'll girdle the globe with salvation,
With holiness unto the Lord;
And light shall illumine each nation,
The light from the lamp of His Word.

CATHERINE UMBERGER.

Interesting District News and Announcements

Colorado District

We began a meeting here February 16th and continued till March 5th. The meeting was begun in a tent but it soon got too cold and we then entered a hall very centrally located. It is an ideal place for a mission hall, and the people purpose to open a mission if the Lord so leads. Several were saved and sanctified. The Lord's people were brought together and we believe there is a good beginning for a work. This town has been cursed by "come-out-ism." There have been three different branches of this "sect" there and holiness is said to be the cause. These three "come-outer" leaders have left a meager following but we believe that their end is nigh. Pray for the work at this place. Brother J. W. Wilson, of Colorado Springs, came to continue the meeting.

C. B. WIDMEYER, Dist. Supt.

Southern California District

We spent the Sabbath morning, February 15th, with our Spanish Mission in Los Angeles. The mission was organized into a church. There are forty names enrolled as charter members. The pastor, Sister McReynolds, is certainly a faithful self-sacrificing pastor. Brother Athans, of El Paso, Texas, was present at the organization, taking part in the services, as also was Brother Kerns. Our bright, accomplished Brother Stone and wife joined in with these people. Brother Stone is a true helper in this work, teaching in the day school, as well as a constant helper in Sabbath school and devotional meetings. Brother and Sister

Stone brought their baby forward for baptism. It was a real joy to me to baptize this baby. I trust God's hand will guide the little boy.

At 7:30 p. m. of the same Sabbath I preached at Venice for Brother Franklin. He is doing well at that place, and having people saved and sanctified right along. And why not?

February 23rd I spent at Cucamonga, preaching for Brother Ramsey. Our church at this place seems full of fire and expectancy. Brother Ramsey has been sick for some weeks, during which time Brother J. G. Rogers has been supplying his pulpit. However, Brother Ramsey is on his feet again, for which we thank God. The Cucamonga church has some fine saints, and our visit with both pastor and people was much enjoyed.

W. C. WILSON, Dist. Supt.

Louisiana District

Our meeting at Shreveport closed last night. There were five professions in the last service. Four joined the church. Our hearts are encouraged, and with confidence we press on in the holy war with King Jesus as our Captain. Blessings on the Herald of Holiness.

T. C. LECKIE, Dist. Supt.

Chicago Central District

I was with Rev. Rolly Morgan for one week at Butler's Ford Church, where we have a neat little building and as loyal and true membership, though it is small, as there is in the district. We had good congregations and sev-

eral were at the altar. I came to Hammond March 9th and have labored here with our beloved general superintendent, Dr. Walker, since then. Yesterday, March 9th, was a great day. Although our building here has been completed for more than two years and we have been worshipping in it since then, it had never been free from debt nor dedicated. The power of God was manifested from the Sunday school service at 9:30 a. m., until 10:30 p. m. I preached in the morning, using for a text 2 Chron. 7:1. In the afternoon Dr. Walker preached from 2 Chron 1:5. At the close of this powerful sermon he asked for one thousand dollars to clear the indebtedness. In a short time one thousand and twenty-one dollars was given in cash and pledges, after which the church was dedicated to God. This debt having been provided for will enable our dear, self-sacrificing people now to do more for missions, educational and publishing interests. Our unstampedable pastor here, Mrs. C. L. Felmlee, has proven that a woman can be just as good a pastor as a man. I will continue the meetings here for one week. Pray for the superintendent of the Chicago Central District.

J. M. WINES, Dist. Supt

Abilene District

The work is being vigorously pushed on our district by our faithful pastors and evangelists. I attended the special lecture course at the Central Nazarene University, conducted by Rev. Andrew Johnson, which was a great treat to me. Brother Johnson endeared himself to the people, and it was unanimously voted for him to return another year. I have visited the churches at Coleman, Glen Cove, Ballinger, Bangs, Rice, Bethel, Dublin, and Bunyan. At all these places I found the work in fairly good condition. At Ballinger they have built an addition to their church, which will (now) easily accommodate four or five hundred people. We had the house well filled, and three were saved the last service. Bro. E. W. Wells, the pastor, has the confidence and respect of the people. On Sunday, the 16th inst., I dedicated to the Lord our church at Dublin. It was a great time. The Lord was present to bless in all the services of the day. Rev. T. L. and Mrs. Etta Mulanax are the pastors, and loved by all.

I. M. ELLIS, Dist. Supt.

District Announcements

NEW ENGLAND DISTRICT

This applies to any who may be expecting to take examinations in either first or second year studies. The examinations will be held at Haverhill, Mass., on Tuesday, May 6th, beginning at 9 a. m. The mode of examinations may be found on pages 48 and 49 of our Manual. Candidates for such examinations should report at once to the different examiners, that they may be prepared to examine. The following brethren will conduct the examinations. Study No. 1, first and second years, Rev. J. W. Gillies. Study No. 2, first and second years, Rev. E. E. Angell. Study No. 3, first and second years, Rev. C. P. Lanpher. Studies Nos. 4 and 5, first and second years, Rev. A. K. Bryant.

J. W. GILLIES, Chairman.

NEW ENGLAND DISTRICT ASSEMBLY

Are you aware that each year your pastor, who is frequently underpaid, has to help out in the entertaining of the assembly by contributing on the last Sunday to the usual deficit, besides frequently paying for his supply assembly Sabbath? Can't you and won't you relieve him this year by sending to the assembly \$2 for each delegate sent by your church? Thank you, I knew you would.

W. G. SCHURMAN.

CHICAGO CENTRAL DISTRICT

Rev. J. F. Harvey, Georgetown, Ill., has been appointed a member of the Board of Examiners, to take the place of Rev. N. B. Herrell, who has taken the superintendency of the Pittsburgh District. Brother Harvey is secretary of the board. Let all who are to pass examinations this year write him for information.

J. M. WINES, Dist. Supt.

RECOMMENDATIONS OF ADVISORY BOARD OF THE ABILENE DISTRICT

The Advisory Board of the Abilene District met in session called by the president, A. M.

Paylor, all members—I M. Ellis, A. M. Paylor, W. F. Rutherford, J. Walter Hall, J. A. Young—being present. The following recommendations were adopted:

1. Recognizing the splendid work being done by our Publishing House at Kansas City, Mo., and the imperative need of such an institution for the conservation of our work, the enlightenment of our people in the deeper spiritual

life and the welfare of our Zion, we recommend and urge upon the pastors and churches of the Abilene District to at once set apart a day for prayer and sacrifice for this important branch of our work; that an offering be taken for the same and sent at once to our manager, C. J. Kinne.

2. We recommend and urge our churches to send in their subscriptions for the publication

of the Minutes. The manuscript for the Minutes has been ready for the printer for some time, but there are no funds to defray the expense of publishing. This is also causing an undue criticism of our district secretary, Rev. W. F. Rutherford, who is not to blame for this delay.

A. M. PAYLOR, President.
W. F. RUTHERFORD, Secretary.

The Work and the Workers

ANNOUNCEMENTS

EVANGELISTIC

Rev. F. A. Tucker, of Comanche, Texas, is ready to answer calls for meetings. Brother Tucker is an ordained elder in our church, a safe man, and a good preacher, whom no one would make a mistake in calling to hold a meeting.—I. M. ELLIS, Dist. Supt.

BERACHAH ANNIVERSARY.

The Berachah Anniversary and Holiness Union meets at Arlington, Texas, May 8th to 12th, and we are expecting it to be the greatest meeting we have ever had in connection with the rescue work. Rev. H. C. Morrison and a number of our district superintendents are to be present. Free entertainment will be provided for all coming from a distance, and many subjects of great importance will be discussed by able speakers. It is desired that all who are coming will drop a card at once to the undersigned at Arlington, Texas, in order that railroad rates may be provided for. Please do not fail in this, for it is important. Come and help us strike a telling blow to White Slavery. Yours in His service, J. T. UPCHURCH.

REVIVAL SERVICES

The Revs. M. L. Brandyberry and Lida Brandyberry will begin a series of revival services with the Pentecostal Church of the Nazarene, at Indianapolis, Ind., April 2d to continue up to the 13th.—C. W. RUTH, Pastor.

TO PASTORS AND LOCAL MISSIONARY BOARDS

Missionary envelopes can be procured free of charge at headquarters of the General Foreign Missionary Board, 6356 Eggleston Ave., Chicago, Ill. Kindly state quantity desired, or number of church members. We also have a few copies of the Herald of Holiness of November 13, 1912, containing the General Superintendents' Missionary Address. Also the Christmas number, in which are some very excellent articles upon our foreign missionary work. A postal card request will bring you a copy.

A letter has been received at missionary headquarters, 6356 Eggleston Ave., Chicago, Ill., addressed to Rev. A. G. GAAR, Chicago, Ill. Any person knowing his address will confer a favor by sending it to missionary headquarters as above, that the letter may be forwarded.—H. F. REYNOLDS, Gen. Sec.

HOLINESS RALLY

At Blackwell, Okla., April 3d-6th. All-day meetings Friday, Saturday and Sunday. Workers: Revs. J. I. Hill, C. A. Imhoff and others whom the Lord may send. A great time is expected. Let us "rally" to this rally. We will welcome you and the Lord will bless you.

C. A. IMHOFF, Pastor.

SOUTHWEST TEXAS HOLINESS CONVENTION

There will be a holiness convention at Red Rock, Texas beginning March 28th. Free entertainment will be given those from a distance. Let me know, if you are coming.

C. R. BLEVINS, Pastor.

REVIVAL SERVICES, CAMBRIDGE, MASS.

Special services will be held in the Berean Pentecostal Church of the Nazarene, Rev. J. N. Short, pastor, in Board of Trade Hall, 634 Massachusetts Ave., Cambridge, Mass., April 1st-13th. Rev. C. E. Roberts and wife, of Pilot

GOOD NEWS!

Just as we go to press we receive the following telegram which needs no comment:

WARREN, PA., March 24, 1913.

PUBLISHING HOUSE:

Easter offerings in Warren church for publishing interests over three hundred dollars.

WILL H. NERRY.

Point, Texas, assisted by Miss Leonora Taylor, of Moores, N. Y., will sing and preach the gospel every evening except Saturday, at 7:30 o'clock. Mrs. Roberts and Miss Taylor have sung their way into the hearts of the people, north, south, east and west. Sunday services are as follows: Hour of prayer, 10 a. m.; preaching, 10:30 a. m., 3:00 and 7:00 p. m.; Sunday school service following morning service. Those who have heard these gifted evangelists will not need a second invitation.

MRS. CHARLES HADDOW.

EVANGELISTIC

I am ready now to engage in evangelistic work. I have evangelist's commission from the Arkansas district assembly of the Pentecostal Church of the Nazarene. Address me at Danville, Ark.

J. W. CHISM.

HOLINESS RALLY

There will be a holiness rally at Caddo, Okla., beginning Thursday, March 27. Rev. S. B. Dameron, of Ada, will be with us.

H. P. HUFFMAN, Pastor.

RESUMING EVANGELISTIC WORK

Rev. A. R. Hodges, of 119 N. Lake St., Topeka, Kas., announces that he has resumed evangelistic work, and will hold full gospel meetings wherever the Lord may direct.

HERALD OF HOLINESS

Official Organ of the Pentecostal Church of the Nazarene

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

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C. J. Kinne, Agent

GENERAL CHURCH NEWS

GRAND ISLAND, NEB.

The meeting here is moving nicely. There were five in the ~~army~~ yesterday for pardon and purity. This church was organized January 27th with seventeen charter members, and we expect to have that number doubled by the end of this week. That is the way God is blessing the work in Nebraska. J. W. FARR.

GRAND VIEW PARK, MASS.

As nobody has reported the good time we had at Lowell, Mass., recently, I will say that the Grand View Park Camp Meeting Association held its regular midwinter convention with the Lowell Pentecostal Church of the Nazarene, Bros. Riggs and Martin pastors. The Lord was with us. Among the preachers assisting were Revs. Lanpher, Domina, Raymond, Schurman, Hanson, Washburn, Bryant, Gould, Irving, Brother Peavey, and the writer. We would have liked to see a bigger sweep, but God was with us in blessed power. A revival tide was on continually, and souls were seeking the Lord. The last two days (all-day meetings) were two blessed days. The closing altar service was a time of glorious power, and a good many pressed forward to seek the Lord. We are planning the most aggressive time we have ever had for old Grand View Park. The summer camp will be held June 27th to July 6th, and this is a date you want to "cut out and paste in your hat" now. Be sure to save this date for old Grand View Park! If you have ever been, you know what times we have! If you have never been, we are sorry for you. Begin this year! M. E. BORDERS, Pres.

MERIDIAN, MISS.

Just closed a most glorious revival with these two colleges of the Beeson brothers. About forty seekers at the altar in the closing service; perhaps two hundred during the ten days. This was my second meeting with them. It is a beautiful place, and beautiful spiritual atmosphere, with a student body of about five or six hundred. I return to Indianapolis today. C. W. RUTH.

MALDEN, MASS.

Well, Hallelujah! On with the glorious fight! We are pushing out in this city as never before. Our campaign to pay off our mortgage of \$4,800 is succeeding. The saints are sacrificing and giving until over \$4,300 has been pledged already! We hope to have the entire amount covered soon! Souls are seeking the Lord. Last evening Rev. Maurice Barrett of Boston University, a relative of John Hatfield, preached the Word. Some notable victories were won at the altar. We are going in for the biggest revival ever known in this city.

L. D. PEAVEY.

SARATOGA, TEXAS

I am down in southeast Texas in a great meeting. Grace is upon us. Rev. L. A. Dodson and wife are with us. Many are seeking, and many are finding. Rev. John Lipscomb lives here and is interested in the meeting.

J. E. THREADGILL.

PROVIDENCE, R. I.

We closed our midwinter convention this week, in the Church of Emmanuel of this city; God made these services a blessing in several ways. The writer is on his second year's pastorate here. I can say truthfully that

God has blessed my humble ministry to this good people. Many seeking souls have been at our altar, new members have been added, and the entire church building has been thoroughly and neatly repaired, greatly enhancing the property. To our great God be all the praise. Brethren, pray for us and "Keep on believing." The Lord our God gave us a blessed day last Sabbath. We had the sacrament of the Lord's supper in the morning. Seeking souls were at the altar in the evening service. We took eleven persons on probation and in full membership during the day.

JOHN NORBERRY.

KANSAS CITY, MO.

Not by leaps and bounds, but surely are we moving onward. Sunday afternoon (March 16) five united in church fellowship with us, among whom was Rev. J. H. Vance, of 728 Wilson street, Ft. Scott, Kas., a sanctified railroad conductor. He severs his connection with the Church of God, and becomes a full-fledged Nazarene holiness evangelist, ready to accept calls anywhere. When talking to Father remember us.

F. M. LEHMAN, Pastor.

FULLERTON, CAL.

The 16th of February was a great day for our church in the Olinda oil fields. Rev. E. P. Ellyson and wife and the ladies' quartette were with us for an all-day meeting. Sister Ellyson preached in the morning, with the Holy Ghost sent down from heaven. In the afternoon Brother Ellyson gave his address on the Bible and Education. Every Nazarene church should hear this address from Dr. Ellyson. It is full of Holy Ghost fire. At 7:30 p. m., Dr. Ellyson preached to us in power. The ladies' quartette sang in all the meetings. Thank God for young ladies who are sanctified and sing in the spirit for the glory of God.

Dr. Ellyson's address on the Bible and Education will stir the fathers and mothers up to the need of sending their children to a school where they welcome the Holy Bible. We of the Olinda church with one voice say, Come again!

Rev. Bud Robinson will begin meetings with us May 1st, to continue until the 11th. We are looking for a time of victory.

JAMES ELLIOTT.

PORTLAND, ORE.

The Lord is with us in the Sellwood church, Portland, Ore. We are having some victory, and conviction is upon the people. One more week here, and then we go to Newberg, Ore., March 21st to April 6th, where plans are being laid by the Holiness Association people for a great revival. We had with us yesterday, Rev. C. H. Davis of First Church, Rev. Mayfield of the English Scandinavian Church, with some of the deaconesses and many of their people. They brought their Preachers' Monthly Meeting, and it was a big boost to our meeting. Rev. Fillmore Tanner and his wife are in charge of the Sellwood church, and are excellent people to labor with. When we consider these pastors, and our good brother who is pastor of the Scandinavian people, we can truly say Portland is blessed with some of the great and good men of the earth. The Nazarene church has in it some of the greatest talent in the world, and time will show some good results. Rev. DeLance Wallace, district superintendent of this great district, was in attendance one night, and inspired us with his smiling face and shouts of victory.

J. B. McBRIDE.

FROM BUD ROBINSON

My last meeting was at Spokane, Wash., with our precious Brother Henricks, and it was the best meeting so far, for this winter. I was there nine days, but the meeting had been under headway for two days when I arrived. During the nine days there were more than one hundred at the altar. The altar work was beautiful; almost every one was saved who went to the altar. We took in twenty-six during the meeting as fine people as can be found above ground, and at least twenty-five more gave their names to Brother Henricks to be taken into the church later. I am sure that by the time the meeting is rounded up, they will get not less than fifty new members, and maybe seventy-five, for many fine people were looking our way. It won't be long until they will be out at the end of the log, and nothing

to do but just fall off, for they are already Nazarenes in their heart. They want to come in with us, and hardly know why they haven't already done it. The work there is in fine shape. There hasn't been a service for months without fine interest, and some souls getting to God at almost every service. The membership has been more than doubled in less than two years. Brother Henricks is one of the most untiring workers in the Nazarene church. I don't think I ever saw his better anywhere. There are few who can see more people, and pray in more homes, and look after more folks, and do the thing the easiest and preach and sing and pray more. He is a prince of altar workers. He has the advantage of many of us workers: if a man comes to the altar who speaks the English tongue Henricks is at home with him, and if the man happens to be a Swede or a Norwegian, and can't speak English, Henricks will go to praying for him in that tongue, and in a few minutes they will be shouting in their own language. The Lord bless all of you real good.

FIRST CHURCH, LOS ANGELES

While the east was having zero weather in some places, Sabbath, March 2d, was delightful in California. It was an ideal day, and big crowds came to church. Dr. Bresee, the old warhorse of the Nazarene movement, brought one of his great messages in the morning from the theme, "The Quenchless Passion"; text, "This one thing." There was a grand rally of the church at the close, and a blessed time of rejoicing. Rev. J. W. Goodwin led an inspiring afternoon service, and the pastor, Brother Cornell, preached a special evangelistic sermon at night; subject, "Wrong Inside." Text, "For thy heart is not right in the sight of God." Eleven persons responded to the altar call, and nearly all were blessed. It was a good closing to a great day. We are looking for March to be a great month.

PORTLAND, ORE.

Rev. J. T. Little, our pastor at Ashland, came to us in the fullness of the blessing, and continued from February 18th to March 3d in a blessed work of grace. Above fifty were at the altar. Some unusual cases were among the finders; two elderly men were converted. Our brother had the unction upon him, and was made a blessing to the church and city. In his preaching he kept close to the Bible, and it was made clear to all the message was from God. Our prayers will follow him. We are looking up, with greater victory in our souls, and with unwavering faith in our God we push on.

C. H. DAVIS, Pastor.

WATAGA, ILL.

This is the third week of special meetings at Wataga. Dr. W. Nelson Giles, one of our Pentecostal Nazarenes, secured the Swedish Methodist church and advertised meetings for the promotion of scriptural holiness. The writer has been doing the preaching, and Mrs. Lily Moseley has led the singing; several members of the Kewanee church have been present, and assisted in the meetings. The attendance at the services has been good, and some souls have been blessed and helped to God; the devil has sought to hinder the work in every way imaginable, but our God has given the victory. Have been invited to hold a series of meetings at Henderson, and following this place we plan to invade Galesburg. Under God we expect to plant and organize a holiness work in Knox county that carnal minded preachers and the devil will not be able to crush out or smother down. It is believed that there are many hearts here that desire to hear the gospel of the power of God to deliver from all sin. Many have heard it in the days that are passed, have believed it, and are not satisfied with anything short of it.

A. F. MOSELEY.

PORT WASHINGTON, L. I.

At this writing we are at Port Washington, Long Island, N. Y., in a meeting with Brother and Sister Lindley in their mission. We just closed a good meeting at Clayton, N. J., in the Nazarene church with Brother Bowen, the pastor. Some found the Lord in nearly every service. We were kindly entertained in the home of Brother Bowen and his good wife. They are true-blue. We were with Brother Chamberlain at Camden, N. J., for an all-day meeting in the Nazarene church. It was a great day; many visiting saints were present. One

night we were with Brother Mayberry, pastor of the Nazarene church in Philadelphia, had a crowded house, and the blessings of the Lord were on us. Were at another all-day meeting with Brother Gottschalk, pastor of the Nazarene church at Darby, Pa. It was indeed a blessed time. Every service throughout the day was well attended, and a time of great rejoicing. Our hearts are on fire for God and holiness, and our faith claims great victory.

JOHN and GRACE ROBERTS.

JOHNSON, VT.

We have just closed a glorious meeting with Bro. E. E. Angell, president of the Pentecostal Collegiate Institute, as evangelist. How God did bless us! Have been in meetings since at Morrisville and Hill West, Vt. God is blessing and giving us fruit.

C. A. RENEY.

BAKERSFIELD, CAL.

A note of praise from this part. Our week's stay with Brother Welts, pastor of the First Nazarene Church of Bakersfield, was a time of salvation, victory and success. In our first service twelve prayed through to glorious victory, and demonstrated the fact by their cheering and encouraging testimonies. From start to finish we had a good degree of fire, and a tidal wave of salvation swept souls into the kingdom at nearly every service. The exact number of happy finders is only known by the Bookkeeper of the skies. Brother Welts and his noble flock were prayed up and fired up until it was a delight to preach, pray, shout, and sing. On the last Sunday we were delighted to have with us Brother and Sister Cowman, missionaries from Japan; also Brother Chaffin and wife, outgoing missionaries, all of whom we learned to love while in school at Cincinnati, Ohio. God bless them and give them a safe voyage. I was entertained by the pastor and wife. May showers of blessings rest upon them and their happy band. From here we go to Wasco for ten days.

W. C. FRAZIER.

MARYSVILLE, WASH.

We are shouting the victory at Marysville, and God is truly manifesting Himself in our midst. His divine approval is resting upon us. Last Sabbath was a good day. The messages were unctuous and delivered with an authority that alone can come from the skies. How glad we are for a Nazarene church, where the preaching, praying, singing—in fact, everything done—advances instead of hinders the work of of the Spirit in the soul, magnifies the blood, exalts holiness, advocates a life above sin, and puts forth every effort to help people on their way to glory. The church here has given Brother Erb a unanimous call to remain another year. Thus we buckle on the armor a little tighter, plunge into the fight with renewed vigor, and expect by the grace of God to make it the best year of our lives. New faces are seen in the congregation, we now have our own building to worship in, and altogether we feel much encouraged.

SISTER ERB.

SACO, ME.

We are pressing the battle as best we can, and God is blessing. Rev. M. A. Millet, of North Scituate, preached to us on a recent Sunday a practical and helpful sermon. We feel our work is about finished here, so expect to go to some other corner of the Lord's vineyard after the close of our district assembly.

A. C. GOLDBERG, Pastor.

WOODWARD, OKLA.

The Lord has blessed us at Woodward, Okla., in saving, sanctifying, and adding to the church several souls. We have glorious prayer meetings and preaching services, the Spirit of the Lord being present with power. We are now building a church, which is almost finished, but is not paid for. W. T. DeBOARD, Pastor.

AN IDEAL SERVICE.

Our regular service on Sunday, March 9th, was certainly ideal. While we were singing the opening song, we were visited by a wave of glory which swept over the entire congregation. And such praising and shouting! Hands were uplifted as if to conduct the heavenly currents to the heart. Members of the choir walked back and forth on the rostrum, while

in the congregation; with upturned faces almost angelic, were those who drank of the wine of the Spirit, until they could no longer remain quiet, and they bounded out into the aisles, some walking, some running, some leaping, waving handkerchiefs and praising God! This continued throughout the entire song service, and while taking up the morning offering. There was no wildfire nor fanaticism about it either, but everything was done decently and in order. God was in it.

When Brother Dallas rose to preach he said he did not know whether he was going to be able to preach or not. He had changed his text three times since coming on to the platform, and once since getting on his feet. When he announced his text, "Behold your God," the shouting could scarcely be restrained, while this precious man of God stood waiting with tears coursing down his face. He gave us an exalted vision of God's greatness, and His power to save and to keep. After service one soul lingered at the altar and was wholly sanctified.

The 3 p. m. service at the prayer room was unctuous. We were led to pray for increased glory on the night service, and how gloriously did God answer prayer! From the very beginning of the service there was a spontaneous outburst of glory from many hearts, and the morning service was far outdone. For freedom on the part of our young people, I doubt whether Peniel ever saw its equal. It was missionary day, and to hear, while we were taking the offering, the shouts of some of our students, who have a call to the mission field, would make one hungry to contribute, and make older ones almost wish they were young again, that they might go as missionaries.

When the voice of praise had stilled, our precious Brother Jeffries, who had united with us in church fellowship one week before, preached us a powerful sermon on "The Sin Against the Holy Ghost," at the close of which the altar was filled with seeking souls, some of whom had passed through meetings here for years seemingly unmoved. Amid a volume of spontaneous prayer, shouts of victory were soon heard in the altar as souls prayed through.

The way to keep our young people from running after football, baseball, and other worldly amusements is to keep "the glory on." Make the chapel services each day a time of spiritual refreshing from the presence of the Lord, such as we had last Sunday, and "there will be no thirsting for life's pleasures." The best way to fight wildfire and fanaticism is to keep the real fire burning in the soul, as our dear Dr. Bresee says, "Keep luminous."

Peniel, Texas. S. C. BRILHART.

RAMONA, KAS.

May the Lord bless and keep the Herald of Holiness clean and on fire! I had a glorious meeting near Haven, Kas. A few souls definitely saved and the church built up. One Irish Catholic wonderfully saved. His wife was a Protestant, but not saved until Tuesday night before he was saved on Thursday. The Lord did a wonderful work in that home. I was called home on account of sickness in the family. The child is better. CHAS. H. CROFT.

KEENE, N. H.

The Lord gave us a downpour of Holy Ghost power on Sunday, March 9th. Rev. L. N. Fogg, our beloved district superintendent, was with us, and preached twice. The saints were helped and deep conviction was on the sinners. We are having a hard fight and great victory.

H. REES JONES, Pastor.

The Rev. H. Rees Jones received a unanimous call from the First Pentecostal Church of the Nazarene, Keene, N. H., to remain with them the coming year. Brother Jones has been used of God to build up the work in this city. We appreciate this man of God. The church is in good shape spiritually and financially. We have increased the pastor's salary, and we will stand by him in the fight. THE BOARD.

CLIFTONDALE, MASS.

The Young People's Society of the Pentecostal Church of the Nazarene—twenty-four in number—surprised their pastor on the 6th of March with a donation party. A very pleasant evening was spent, and we came away feeling the tie between pastor and young people had been strengthened. We thank God for a young

man who not only preaches but enjoys the second blessing. MAY McKENNEY.

SARATOGA SPRINGS, N. Y.

The Grace Pentecostal Church is pressing the battle against sin and holding up the banner of holiness. The Lord keeps the pastor and a few of the faithful ones under a burden for an old-fashioned Pentecostal revival. We hold our own financially, pay cash for present demands, and straighten up old scores as fast as we can. Our congregations, we believe, are changing for the better. The young people are turning their attention in this direction in the last month. This will give us material to work on for the future. Our congregations have had very few of the unsaved in them in the last year. They have come and never returned after the first service. In the last month the tide seems to be changing in this respect. The work in many ways looks more encouraging than a year ago.

The Eastern New York Holiness Association held an all-day meeting in the Broadway M. E. church, Schenectady, N. Y., Sunday, March 9th. At their invitation the writer attended and preached at 10 a. m. and 7:30 p. m. The glory of the Lord rested upon us. There were seekers for pardon and purity at every service. The association was much encouraged and is planning for more such meetings.

J. A. SMITH, Pastor.

BEDFORD PENTECOSTAL TABERNACLE,
BROOKLYN, N. Y.

We are glad to announce that Evangelist John Roberts and wife, of Pilot Point, Texas, are to be with us from March 21st for three weeks in special meetings. Pray for us mightily. We are believing for a wonderful time. Brother Roberts and wife are among the best of the workers; both are preachers indeed. Come and hear them, and help push the battle.

F. E. MILLER, Pastor.

PULLMAN, WASH.

Our little Nazarene band is going on with its prayer meetings and regular Sunday worship. Sunday, the 9th inst., Dr. Paul J. White of the state college gave us a Bible reading on "The second coming." March 16th we hope to be in our own church on Morton street. This is a combined church and parsonage. The lower part or basement is large enough for all our meetings. A word about our town. The state college is located here, in the midst of the rolling hills of the famous fertile Palouse country. Agriculture, education, music, art, science, and engineering courses are offered. Last year the attendance was 1,400. The Lord is leading us in this work and in His name we will be a blessing to all. HAROLD HOWES.

SEYMOUR, IND.

March 2d, we observed as Publishing House day. We have not purposely or carelessly neglected this most important matter, but have had something special on hands each Sunday. We greatly appreciate our church paper and we think the Sunday school literature can not be excelled. Just recently fifty dollars was raised for interest money and thirty-five for Sister Innis in Africa. Last Sunday, in our absence, Brother Pierson, an evangelist, and Brother Abraham, a local preacher of our church, supplied the pulpit. Since returning home we have heard good reports of the meeting. I have been at Monroe, Ind., my home town, conducting a revival meeting for the Friends Church, while wife looked after the pastorate. This has been my first opportunity in fifteen years to hold a special meeting in my home town. Some bitterly opposed holiness, but we went right on and preached the truth. God honored His Word and between fifty and sixty people knelt at the altar for a definite experience. About forty-five claimed to have been sanctified. The interest kept growing and the tide rising. We sent for Mrs. Brandyberry and Paul to come for a few days, but the interest was such that we all stayed over last Sunday. Friday evening while singing, "If Jesus goes with me I'll go," we asked all who felt their call to preach the gospel or to be a missionary to come and stand around the altar. Ten came forward, all young men but one. It was an impressive scene. There was no opportunity to preach that evening. We prayed, cried and shouted. Thank God, He hears and answers prayer today. God is with us here and we are going on.

M. T. and LIDA BRANDYBERRY, Pastors.

ANNOUNCEMENT

Our preachers' meeting is to be held in Lynn, Mass., April 1, 2. All deaconesses as well as preachers are requested to be present, for this is the last before the assembly.

L. N. FOGG, Dist. Supt.

DANBURY, CONN.

Thank God for old-time religion! Sister Henderson, pastor of this little church, and the writer went to Pittsfield, Mass., last week for four days. There is no holiness church there, and we have been praying mightily for that city. Surely God heard our prayer, for in the Thursday night service, a wave of conviction swept the place. God gave us a vision of Calvary, and souls began to cry to God before the message was finished. Five young women and two older women were on their knees crying for deliverance. What a wonderful sight! Seven souls found victory in that little cottage meeting. Let everyone pray for Pittsfield. We expect to go soon and work together to start a real holiness church there.

MARY E. COVE.

WARREN, PA.

Our Young People's Missionary Society is a band of people who have the love of God in their hearts, and a real missionary spirit. We are making yearly payments toward the support of a young girl at school, who is fitting herself to be a missionary to her own people in another country, and at present we are helping a young woman from our own district, in making her preparations for going away to school. We are also sending to this school a box containing some extra furnishings to make the students' rooms more comfortable and homelike. At a recent meeting \$25.00 was appropriated as a Publishing House fund, with a committee in charge, who will invest it in subscriptions to the Herald of Holiness, that the gospel of full salvation might be preached to some who might otherwise not be reached.

MRS. B. R. ERICKSON, Sec.

CEDAR SPRINGS, OKLA.

Our campaign in south Texas was full of conflicts and victories. From Yoakum we went to Houston where we had a blessed stay with Brother and Sister Young, who had moved there from Oklahoma. From there we went to Galveston, and from there to Denison, Texas, and had a week's meeting in the Nazarene church. Then to Gore, Okla., where the Lord gave us a great time. Some of the old toughs got saved. We are at this place in a revival and God is giving victory. The altar was full at almost every service. We are expecting a landslide before Sunday night.

G. O. and BERTHA CROW.

ATHENS, LA.

It has been my privilege recently to spend a few weeks in Shreveport and mingle with some of His children there in the work at the Arlington mission. Rev. T. C. Leckie, superintendent, spent several days in bringing some precious heart-searching messages to the people and all our labor was blessed. Some professions and additions to the church. God gave us joy in seeing the truth burned upon hearts. Every one who is a lover of those lost in sin would have rejoiced on hearing so many testify to the good the meeting had done them. Friends, do not fail to pray for the work that has been launched in this city. God is going to bless and prosper the work there even at the cost of much prayer, uniting labor and many hours of real self sacrifice as God shall lead.

JOHNNIE H. DANCE.

CADDO, OKLA.

We had a fine service last night. The young people's society is moving; souls are getting under conviction, and the Lord is blessing His saints at Caddo. We have prayer meeting every Tuesday and Sunday nights when there is not preaching. Sunday school every Sunday evening at 2:30. Brother H. P. Huffman preaches on the fourth Sunday.

MRS. JESSIE NICHOLS.

SANTA ANA, CAL.

After the Long Beach meeting we found ourselves in Berea, Cal. This is an oil field.

There is a commodious church building, built through the tireless efforts of Brothér Amos Wright, of Olinda, a sanctified layman. Brother McKnight, of Pasadena, supplies the work. God gave us souls. The help of the saints from Olinda, marshaled by Brother James Elliott, was no little help. Am now in Santa Ana with Brother N. J. Crawford. Two were sanctified Sunday night. WILL O. JONES.

CHASE, KAS.

We closed a meeting in the school house six miles northwest of Chase, Friday night, March 7th. In twenty-four days' stay eighteen souls found Jesus in pardon or cleansing. One family, a mother and six children, was saved in an afternoon prayer meeting. There are a few true and tried souls at this place, but are in the different dead churches and all the food they get is alone with God. How they did enjoy the truth, and how we enjoyed preaching to them. This is a good field for a holiness church as the other churches are afraid to preach holiness or even conversion that separates us from sin and the world. I believe God wants a holiness church in that locality, and it will come in due time. Sister Ida Treiber, of Bushton, Kas., had charge of the singing. Anyone wishing a sanctified singer and altar worker, will not be disappointed in calling her. E. S. LANG.

MIAMI, FLA.

We closed our meeting at Lemon City February 1st with twenty professions of conversion and sanctification. Dr. O'Bannon, of Des Arc, Mo., was in charge. We opened in Miami, and continued four weeks. We had to break down prejudice and prove ourselves before we had a break. We had several clear cases. Our audiences were mostly made up of tourists. Brother and Sister Boliver, of Kansas City, Mo., were quite helpful. Rev. Hamel, of New Jersey, preached a strong sermon on the judgment, and Brother Snyder, also of New Jersey, a good sermon on holiness. We have a small class here and expect to organize a Nazarene church as soon as we can get our district superintendent, Brother Printer, here. We go from here to Homestead, thirty miles away, a town of two hundred and fifty, but with no church. Our services in Miami will be held on the corner of Third and J streets every Thursday evening and Sunday. We bought a lot and put up a tent for temporary use. Anybody coming our way we invite to these services, also to Homestead, as our help will be limited. E. H. KUNKEL.

WEST SUNBURY, PA.

God is giving us victory in our work here. Souls are praying through and we see a quickening among the people. Our prayer meeting last Wednesday night lasted until eleven o'clock and three sought and claimed to find the Holy Ghost in sanctifying power. Another prayed through to victory yesterday. We praise God that the fire is burning and we are looking for a mighty revival before long. Brother Herrell, our superintendent, is to be with us April 11th-20th, at which time we trust God will give us a sweep of victory such as this church has never seen. We know He is able to do it and believe He is going to. Our missionary offering nearly doubled last month and we are looking for larger things this month. L. E. GRATTAN.

UHRICHSVILLE, OHIO

Brother Hafer being away helping Brother Welch in meetings, we were left in charge yesterday. In the morning we preached and God blessed us and the people. In the evening when we gave the altar call a young man came forward and knelt at the altar and was saved, and threw away his cigarettes. The power of God fell upon the people and some were prostrated. Brother Benedum assisted in the services and Sister Benedum brought us a message in song. O. E. GARNER.

FAIRMONT, MINN.

We closed here last night a glorious meeting. Rev. Lyman Brough, district superintendent of this district held a two weeks' meeting here, closing about a week before we came. He had done some deep plowing and sowed some precious seed that sprang up and brought forth fruit. Souls were both converted and sanctified. Every sinner that got converted (except one)

also got sanctified before the meeting closed. The folks that fought Brother Brough the most when he held the first meeting, confessed up and got saved. Restitutions were made. One man had to pay over \$2,000. Another had to send \$25 to Texas for outlawed bills. Another had to go back for twenty-five years and straighten up his accounts. Some restitutions were old thefts committed thirty years ago. I received five new subscriptions for the Herald. I received six wedding rings for Hallelujah Village. No one except a Swede will understand what that meant in the line of sacrifice from this people (for the meeting was held in a Swedish church) for the wedding ring is almost as sacred to the people of Sweden as the marriage itself. One lady after she had prayed for several days about giving her ring to India, both she and her husband did so, but she had hardly given me the ring, out on the sidewalk, before the Lord answered with fire from the skies, and such shouting and singing and clapping of hands you never saw. She shouted and sang for over a whole block, and the rest of the saints took up the chorus. We start in at Surrey, N. D., March 7th-23rd, then Omaha, Neb., from the 26th of March until the 31st, or longer with Rev. Steuberg, from Chicago who is conducting a Swedish holiness mission at that place. AUG. N. NILSON.

GARFIELD, WASH.

On arriving at this place from the Nazarene University, at Pasadena, I found our people in special meetings with Brother Fowler. The Lord is blessing souls at nearly every service. Brother Rice, the pastor, is pushing the battle for God and holiness. ORA OGLE.

VANDERVOORT, ARK.

The work here is moving along nicely. Our pastor, Brother Snell, is a good preacher. We will soon be out in evangelistic work. W. H. HANSELMAN.

We have just closed a good meeting seven miles east with good results. There were five professions, with several others at the altar. This is a ripe field. J. A. BROOMFIELD.

WICHITA FALLS, TEX.

We are in a revival here. Six found the Lord yesterday. The Nazarenes have a nice church and a fine lot of people. B. M. KILGORE.

GARDEN CITY, KAS.

We began meeting here January 16th, and God came with His rich blessings and got hold of the hearts of the people and they began seeking salvation from sin. Rev. Cochran, our district superintendent, was with us one week, and we were all greatly helped by his clear, doctrinal and powerful sermons. Brother Frank Mayhew, of Plainville, Kas., led in the song service. He is a clean, wholly sanctified young man, pastor of a circuit at that place. Our meeting ran three weeks. In all there were two reclaimed, four regenerated, and four sanctified. Two united with the church. We are encouraged in the Lord. THOS. KEDDIE, Jr., Pastor.

TEXARKANA, TEXAS

We have just closed one of the most successful meetings in the history of the Nazarene Church at this place. President R. T. Williams, of Peniel University, was the leader. He preaches the Word with the Holy Ghost sent down from heaven, and it always produces results. He exhibited a spirit of perfect love all through the services putting the gospel straight without lambasting or driving his audiences away. The day services were largely attended and at night the church would not seat the people many times. The folks prayed through at home and at the altars. There were thirty-five professions during the meeting, a goodly number of whom were sanctified. Some of the salt of the earth will unite, next Sunday, with this church. H. B. WALLIN, Pastor.

GARDNER, MASS.

The church here is going through a real sifting experience, which is not yet ended. We begin a series of meetings with Rev. E. H. Post, pastor of the Evangelical Church, Pawtucket,

R. I., April 9th. Pray for us that sinners might be regenerated, believers sanctified wholly, the church edified, and God glorified.

E. WORDSWORTH.

EVANSVILLE, IND.

God is moving the work along here. Our Sunday school is on the increase, both in numbers and interest, under the earnest efforts of the superintendent, Brother Miles Bright, and his corps of teachers. Our young people's meeting, organized a short time ago, bids fair, under the hand of God, to be a blessing to our children. Sunday, March 9th, we had with us Brother E. E. Freshney, of Indianapolis, who preached in the morning. God gave us two souls at the close of the message. Again on Wednesday evening, Brother Freshney gave us another good sermon, after which one soul was saved and one sanctified. Sunday, March 16th, was another good day. At our afternoon service two knelt at the altar. Then at night two souls were saved and one sanctified. Our desire is to please the Master in all things, and be instrumental in His hands of bringing men and women to the fountain of life. CHAS. A. BROWN, Pastor.

SOUTH PORTLAND, ME

We are glad to report victory. In the past two or three weeks we have seen some of our most promising young people, about ten years of age, seek God and the way they testify in meetings, is indicative of future pillars of our church. We have been enabled since the first of the year to pay five hundred dollars on our indebtedness, and our treasurer reported that the financial condition was the best for thirteen years. While rejoicing over these blessings our hearts have felt a sadness at the loss of one of our staunch members, Sister May Webster Griffin, age forty-eight years. She had stood for second-blessing holiness for twelve years and was a blessing to the church and community in which she lived. J. M. CHESNUTT.

CHARITON, IOWA

God is giving us victory at this place. It is no uncommon thing to have seekers praying through and finding God in our regular services. In February, 1912, three or four who believed in full salvation, and who enjoyed the baptism with the Holy Ghost, began holding holiness prayer meetings. God sent victory in the salvation of the lost, and entire sanctification of believers until it looked to many that it was a movement sent from God rather than a notion of man. The movement continued to go, gathering volume and power as it went, until it was thought best to hold a campmeeting, which was done in August. At the close of this meeting Rev. T. H. Agnew, then superintendent of the Iowa District, organized the movement into the Pentecostal Church of the Nazarene. The newly organized church called Rev. C. H. Henderson as pastor to fill out the assembly year, who did good work by way of rallying the people around the standard of the church. Steps were immediately taken to build a church which has been pushed with courage and vigor. The writer took the pastorate in September, and after noting the spirit of devotion and sacrifice of the saints, and the holy zeal and energy with which they took hold of the work, he concluded that there was victory ahead for the little band. In this we have not been disappointed. God has given us a number of precious souls who have prayed through to victory, either for pardon or purity. The news of what God was doing in Chariton soon began to spread, and one family, that of Brother Walker Anderson, heard the glad tidings down in Missouri, and immediately concluded to move here for the benefit of the services. Soon after coming both Brother and Sister Anderson and some of the children entered into the experience of holiness, and they felt they were just where God wanted them. It soon developed, however, that Sister Anderson was afflicted with lung trouble in a malignant form. The best physicians were counseled but they were helpless, advising that she be taken to a higher altitude as the only means of prolonging her life, but for a short time. Sister Anderson and some of the saints felt that it was not God's will to take her from the church and her family just at this time, and began praying for the healing of her body. We held on for some days, and at a cottage prayer meeting at the Anderson home, Friday night, March 14th, God came in power and healed her instantly. We also

