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EDITORIAL

PERFECT LOVE

NO TERM expresses better the work performed in sanctification than the words "Perfect Love." The only perfection attainable or possible in life is perfection in love. It includes everything promised in this, our rich inheritance of Canaan, and excludes everything not in the promise. We confess to a great fondness, if not partiality, for the term. Love is a universal law in God's universe. In all realms the command is the same, "Thou shalt love the Lord thy God with all thy heart, and thy neighbor as thyself." The holiness of moral beings everywhere, at all times, consists of love, in disposition and volition, and in state and action as well. There is nothing higher possible and nothing less required. It being the greatest gift of God to us, it requires all the resources of the divine nature to bestow it. It required His Son's sacrifice, and it requires the energy of the omnipotent Spirit to make us perfect in love.

THE manifestations and quantity of this love may vary according to light and capacity, but not the nature of love itself. This love itself is a gift and power of which all men are, by grace, capable, and which is required of all. This command does not imply that we are to possess in equal measure the same perfections which God possesses, but we are required relatively to possess the perfect love that exists in Him "who maketh his sun to shine on the evil and the good, and sendeth his rain on the just and the unjust." Perfect love is a great leveller, making one all the nations and diversities of people that live on the earth.

THIS perfection in love does not mean perfect knowledge. To be filled with the Spirit does not preclude fallibility of judgment and knowledge. Perfect love is not, of course, physical perfection. It does not deliver us from physical infirmities and weaknesses, except as we get the victory in prayer for healing, which some claim to do, and often do. We mean to say that such healing is not a part of the prerogative or province of perfect love.

THIS perfect love is not perfection of service. The will to do perfect service is always present, but the execution is faulty because of the infirmities of body and brain with which we are environed, and with which we are to do the service.

IT IS A mistake to suppose perfect love to be perfection of character. This is to come through divers tests, trials and tribulations. We are as was our Master in this respect, for of Him it was said, "For it became him for whom are all things and by whom are all things in bringing many sons unto glory to make the Captain of their salvation perfect through suffering." It is equally erroneous to suppose that perfect love delivers us from all the effects of past sin. The power and pollution of sin may be destroyed, but the effects of sin, in many respects, will remain with us. An impaired memory or a debauched and diseased body, by long dissipation, will not be cured and made normal by the possession of perfect love. To be sure, a life of perfect love will greatly ameliorate the ills and inconveniences from the effects of previous sins, but in itself it is not promised to be, and it is not a deliverance from, these things. To illustrate: a man with an empty sleeve, the result of a brawl in a spree of intoxication, will still carry only one arm, though he may become converted and wholly sanctified, and live the life beautifully.

PERFECT love implies a heart wholly given up to God, and living under the reign of the Spirit; a will wholly submissive

to the will of Him who saves and sanctifies through the blood applied by the Spirit; a mind so absorbed and in such unison with the divine that it is no longer his mind, but more properly it is to be said he has the mind that was in Christ Jesus. Perfect love means a life lived with eyes fixed upon and satisfied with the things which are not seen, which are eternal, and wholly employed in the aim and desire to "glorify him in body and spirit which are his."

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THE DOUBLE STANDARD

THE pertinacity with which the double standard of morals perpetuates its life, is one of the marvels of our civilization. Despite all the light and influence of our Christian religion, this miserable sentiment still lives. It is diverse in its character.

THERE is the corporate conscience as opposed to the individual conscience. The sense of obligation felt by many as individuals is not the same as that they feel as members of a corporation. Many men claiming to be personally clean and honest are connected with corporations guilty of extortion, usury or gross violations of right and justice in some way. These men disclaim responsibility for these corporate wrongs, and still claim their moral characters to be unimpaired by such connection. This vain philosophy proceeds upon the false assumption that moral wrong and turpitude can exist from which multitudes suffer, and yet this moral turpitude have no personal responsibility anywhere. To defeat God and prevent the penalty He attaches to violated law, all we have to do, according to this fallacious teaching, is to perform the violation of the law in an associated body, and thus spread out the responsibility so thin that God can not even trace the guilty. What is the difference as to the fact and responsibility of murder whether one man or a dozen commit the bloody deed? What does the civil law say? Does it not ferret out the guilty, however many there may be, and mete out punishment upon each upon the basis of the guilt of each? Before the civil tribunal responsibility is not destroyed or lessened by the participation of a number of individuals instead of one individual. The crime is charged up to each as though he were alone in its commission, instead of one of many. Is God more loose or less wise and powerful in the administration of His government than an earthly judge or court? Is God less discriminating and just than an earthly court or judge? Nay, nay. Sin is sin in one, or a thousand acting in a corporate capacity, and each must answer before God personally for the corporate sin. This is a truth needing to be burned into the intelligence and conscience of multitudes in this day of high finance and corporate greed.

SOME claim to be total abstainers and prohibitionists, and yet, as members of rum-soaked political parties, vote and throw their influence politically for the perpetuation of the licensed liquor infamy. Moral responsibility exists somewhere for the perpetuation of this infernal alcohol outrage as a legalized institution. Where are we to place it if not upon the only intelligent moral agents in the universe responsible for its existence and continuance—the voters in the liquor-controlled political parties?

POLITICIANS and statesmen are sometimes led astray by this same fallacy, supposing that personal morality can consistently support public immorality. A more vicious and abhorrent

sentiment could scarcely be conceived than that uttered forty years ago on this point by Hon. John Sherman: "Questions based on temperance, religion and morality, in all their multiplied forms, ought not to be the basis of parties. Religion, morality, etc., should be left to the individual conscience of men." Thus he would screen evils which are eating out the heart of the body politic, like a loathsome cancer, from correction, because of their political relations. These outrages and evils are ensconced in politics for the very protection Mr. Sherman would give them, because of this connection as well as for other advantages gained by the alliance. It is marvelous that it did not occur to Mr. Sherman that the whisky traffic can only be fought effectually by some sort of political means. You have to go where your enemy is to fight him.

MEN aspiring to political honors, led astray by this sophistry, will trade away their honor and conscience by an unholy bargain with the political rum oligarchy for its aid in their ambitious aspirations. Law-makers allow themselves controlled in the interest of this infamy or of the trusts or the railroads or some other special interests on the vain assumption that their claims to personal integrity and morality remain intact and unassailable because these immoral and outrageous legislative wrongs are political matters and not personal. They dream that they can be politically corrupt, and personally clean as a citizen. Some one answered this plea with the question: "When the corrupt politician goes to hell where will the citizen be?"

THE GOOD citizen should make the politician, instead of the politician marring the good citizen. It is a matter of profound satisfaction that the atmosphere in and around the White House at Washington has today a tone and flavor of higher moral and religious character than for years. The distinguished individuals to be credited with this change have not gone the full lengths in their political views we would like to see them go, but the trend is in the right direction and we can wait and hope.

THE divorcement of politics from all moral and religious influences is a dire calamity. We are believers in the wisdom of the separation of church and state, at the same time, we are firmly of the belief that religion and morality should pervade our legislation and legislators. It is a thick skull which can not see the distinction between religion and the church.

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WRESTED SCRIPTURE

THE worst error is that built upon wrested Scripture, professing great reverence and piety, and a purpose to save men and women. There is a great deal of fatal error hiding under this cover. A mixture of truth and error is most dangerous. The mudsill beneath Romanism is perverted Scripture—Scripture woefully wrested entirely away from its beautiful simplicity and natural meaning. It is claimed by this political institution claiming to be a church, that in Matthew 16:19 the Savior empowered a priestly order as the exclusive holders and keepers of the "keys of the kingdom of heaven," and that those who do not acknowledge this order have the doors of the kingdom of heaven forever closed against them. Here are the Master's words: "I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven." This followed Peter's great confession: "Thou art the Christ, the Son of the living God." Upon this marvelous confession of the divinity of Christ, and that He was the "anointed of God" (impliedly) for the redemption of the world, Christ at once promises that upon this duplex truth of His divinity and His anointing of the Father as Redeemer, He would build the church. Then, still addressing Peter as representing the body called gospel messengers, He adds the promise of the keys.

THE GIVING of the keys of the kingdom is the same as the

giving of the commission to preach the gospel. What is a key? It is manifest that the key here spoken of is not a metal instrument for unlocking. The language is figurative, and we are to get its meaning from the purpose and uses of a real key. A key is to open for entrance. It is to open a hitherto shut way. What does this? Beyond doubt the Word, and the Word only, does this or can do it. This Word opens the kingdom to all who are willing to enter. To the apostles and the church was given the Holy Book with its message of full salvation to all.

ANOTHER lordly, priestly caste had previously set up claims of exclusive title to the keys of the kingdom, and had read out all who did not pronounce their shibboleth. Christ thus rebuked this hierarchal class who dared usurp the privileges of entrance into the kingdom: "Ye shut the kingdom of heaven against men: for ye enter not in yourselves, neither suffer ye them that are entering in to enter." Matt. 23:13. That their offense was in an unauthorized usurpation of the "keys" we have Luke as a witness, who, in recording this denunciation of the same offense of this same class, says: "Woe unto ye lawyers! for ye took away the key of knowledge; ye entered not in yourselves, and them that were entering in ye hindered." Luke 11:52.

THUS we see they shut the kingdom of heaven against men by taking away the key of knowledge of that kingdom. There is only one thing which gives us knowledge of the kingdom of heaven, and that is the Bible. This priestly class, thus rebuked, had taken away this key of knowledge by their glosses and miserable traditions which they had substituted for the Word. This is exactly what their successors, the Mother of Harlots, has done. Both these systems "have made void the Word of God by their traditions."

THE "power of the keys" is the same as the power of the living Word. It is by the proclamation of that Word that the binding and loosing is done. To those who receive the Word come liberty from the bonds of sin and self, while the despisers of this Word remain in the serfdom of sin and guilt.

PAUL expresses this truth in 2 Cor. 2:15-17: "For we are unto God a sweet savor of Christ, in them that are saved, and in them that perish: to the one we are the savour of death unto death; and to the other the savour of life unto life. And who is sufficient for these things?" Here are the different effects of gospel truth—the binding of the rejectors and the loosing of those who accept the truth; or, put in Paul's words, it is "a savor of death unto death to the one class or life unto life to the other." The preacher and his message are either a curse or a blessing, according to the treatment the hearer gives to the Word. Thus the children of God have a glorious message which is the key to the kingdom of heaven, and it is a solemn and fearful responsibility either to proclaim or to hear it.

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HOLINESS AND OPPOSITION

HOLINESS, like all the best things of earth, has opposition. This opposition comes from divers sources and springs from sundry motives. How to meet this antagonism is an important matter. Mistakes have often been made here by holiness people to their own injury and the hurt of the cause.

THE FIRST thing of importance we would urge as a general principle is that we should live and act as if there were no opposition whatever, so far as this is possible. It is a great mistake to make much of our persecutions. These are best borne in silence. We only help to perpetuate opposition by undue attention to it. If amidst cavillings and persecutions we are found apparently oblivious of them, but absorbed wholly in our Master's business of pushing the work of the kingdom, the gainsayers will soon find themselves without an occupation. Kicking against no resisting force is a perilous business and one which will soon cease. Answering back only

furnishes reason and ground for continuance of the antagonism.

WHEN propriety and necessity require that notice be taken of it this must be done in the best of spirit. Bishop Joyce had long been an opponent of holiness. At a campmeeting once, Mr. Sheridan was present and preached. A violent unbeliever was present who interrupted the preacher in his sermon in the rudest and most insulting manner. Joyce said he watched to see how Mr. Sheridan would take this, for he knew him to be naturally of the hottest and most violent temper. The speaker quietly waited until the tirade was over by the objector. Then he quietly said, in a tone of gentleness and kindness: "Well, brother, God bless you. I love you still, and will proceed," and he quietly went on with his discourse as if there had been no interruption. Bishop Joyce was convinced by this manner of meeting opposition by such a man that there

was something in sanctification, and was led to seek and obtain the blessing.

THE DEVIL will oppose a thing according to its danger to his kingdom. He finds little or nothing in the average church type of religion today to oppose. Hence the church members have no opposition. Their type of religion is no menace to the work and aims of Satan. But a real sterling type of vigorous religion that means the leading of hosts to break away from his yoke, renounce his sovereignty, and to enlist under the banner of our Lord, excites Satan's bitterest opposition.

ANOTHER point to remember is the danger to our own spiritual experience in the wrong way of meeting opposition. Many a sanctified person has lost out by this means. In quietness and patience we had better possess our souls, bearing all things for the sake of Him who bore so much for us.

THE EDITOR'S SURVEY

THE DARK

One night when the tempest threatened
And clouds swung low overhead,
And the nursery lights were lowered
For the child in his cradle bed,

I sat by my study window,
Watching the starless night,
Puzzling o'er life's problem,
Groping, alone, for the light;

Doubting, fearing and troubled,
Eager for just one spark,
When my child's voice broke the silence—
"Papa, I'm afraid in the dark."

Quick as a thought the answer
Leaped through the darkness drear,
As I called to my startled darling,
"Father is watching, right here."

A sigh of content came to me,
Then his breathing calm and deep
Told me of faith sufficient
In quiet and trustful sleep.

Oh, child, dear child, in thy cradle,
When groping alone for the light,
How oft has my soul sent upward
That desolate cry on the night,

When terrors and tempests thickened,
When beaten and torn my barque,
Have I cried like a child to my Father,
"I'm afraid! I'm afraid in the dark!"

How oft, through the soundless silence
Of a soothing presence near,
Have I heard the unspoken whisper:
"Father is watching, right here."

—Will Allen Drömgöole, in Nashville (Tenn.) Banner.

ANOTHER VOICE OF WARNING

The degeneracy of most of the magazines and periodical literature is cause of profound regret by the best people of the country. The decline of these publications, in moral character and cleanness, is coming to be widely recognized, and appeals to every lover of his race to do all in his power to remedy. The only remedy we see is for all good people to cease buying and reading them, until they amend very materially. Let a campaign of agitation and reform begin at once and let the demand be loud and persistent for their reformation. The only protest which they will feel and to which they will make any response is the loss of readers. It matters not how much you may find in them which you enjoy reading every lover of home and purity and right should be perfectly willing to forego the pleasure he has in reading a part of the contents of these publications, in an effort to force them to omit the filthy and immodest and salacious suggestions contained in other parts, which are so injurious to our young people. The *Continent* has the following on the subject which we endorse:

Not long ago there was a time when parents could leave any American periodical upon the sitting room table without misgiving. That time has passed, says the *Youth's Companion*. The periodicals that you do not need to examine with some care before you put them where your girls may see them are now few. Under one specious pretext or another those who control them are printing stories and articles that are far from paying the deference to modesty and decency upon which our literature used to justly pride itself. This is a matter for very great regret. Periodicals intended for general reading seek to enter the home—on the plea that they bring wholesome recreation if not more solid benefits. Thus they rest under a peculiar obligation they are now disregarding, to the injury of our youth. Now it is the right and the duty and it should be the peculiar care of parents wisely to pick the counselors of their daughters in all that relates to love and marriage. This right and duty *The Companion* does not believe they wish to delegate to any editor—especially of the commercial type—or to any story writer—especially the story teller of meager talent, who must spice his wares if he would sell them. In respect of these matters, there is a right time and a wrong in which to impart the new knowledge; there is a right mood and a wrong in which to receive it. If the new standards of the periodicals are to persist, the difficulty of the problem of bringing up our young people in sweetness and wholesomeness of mind is greatly increased. Their reading must be much more strictly supervised; their taste for what is good and pure and wholesome in literature must be more sedulously cultivated; and their characters must be molded to new strength to resist in a world no longer tender of them. But must the new standards persist? Can not the periodicals of general circulation be forced by public opinion to abandon their new license? Certainly we do not need to buy and read them and bring them to our homes; and if we do not buy them, they will not long offend.

CHEERFUL SUBMISSION

It is a great thing to be able to say, "Thy will be done." This is indeed the greatest thing any man ever learns to say. It is the triumph, the crown, the climax of religious achievement to be able to feel in our hearts and to say with the voice these glorious words—in the right spirit. Everything, however, depends upon this spirit, whether we say it sourly or sweetly, gladly or gruffly, with the ring of victory in it or vibrating with the wave of compulsion. Let it be understood once for all, that it is our privilege to get where we

can say "Thy will be done" in the right way and from the right spirit. An exchange, writing on these words, says with point:

This prayer is often sighed, but rarely sung. It usually comes with a groan of agony, seldom with a shout of joy. People struggle for months and sometimes years over some dispensation of Providence, and finally become petrified rebels, or else yield a servile submission. Why is this? If God is perfectly just, ever merciful, all-powerful, all-loving, ever-present, and all this unchangeably; if God is our Father and loves us perfectly all the time: surely God's will for us at any and every moment is the very best thing for us at any and every moment—just what we should choose for ourselves if we could see as God sees and know as God knows.

Ill that He blesses is our good,
And unblest good is ill;
And all is right that seems most wrong,
If it be His sweet will.

If we know that we love God, then we know that "all things are working together for our good," and can joyfully "give thanks for all things." The idea of a child dreading and fearing a loving father's will! The idea of a Christian complaining about sacrificing to God's will! Perfect submission to God's will secures what is absolutely best for us eternally. God deprives only to enrich. Whenever He takes anything from us, it is only to give us something better, or else to make it ours forever. Mothers, are you sorrowing over the death of little ones and reproaching God with rebellious thoughts? God has only taken your little ones to make them yours forever. He sees the end from the beginning. He takes our temporal treasures and gives us the glorified eternal. Brother, has God taken away your property? It is only to convert it into the currency of heaven. Has God given you afflictions? Receive them joyfully, thankfully, and they will work out for you a far more exceeding and eternal weight of glory. Let us consider what God's will is, and see if it will not change our groans into shouts. Saint Paul calls the will of God "good and acceptable and perfect."

THE NOBLE EXCEPTIONS

These columns have been free and faithful in pointing out the recreancy of the ministry of the church in fidelity to the poor and in antagonism to the oppression of the poor by the rich, to the blighting of childhood by conscienceless employers, and in evangelistic work among the neediest and most defenseless of all classes. Always we deliver such animadversions with the admission of a few noble excep-

tions. We are well aware that God is never without His "seven thousand" and in no dereliction of the church is she absolutely and universally culpable. Every intelligent reader understands this. We are glad there are exceptions to the failures of the ministry, and we are glad to give credit where credit is due. We agree with Dr. Van der Pyl in the *Congregationalist* in the following:

But with all the charges of indifference and recreancy that may be brought against the church, she has never completely lost her grip upon the gospel message to the poor. There are hundreds of prophetic ministers who will not bow the knee to the Baal of mammonism or be silenced when little children are laid in the merciless arms of our modern Moloch. And it must be said to the credit of the church of today that those ministers who have been brave enough to cry out for justice to the disinherited and against the exploitation and the waste of human life have not been without honor. Thanks to the quickening of the Christian consciousness, the martyrs for the cause of justice and human brotherhood are fewer than they were.

THE SENSE OF THE ETERNAL

It is the sense of the eternal that the preacher must have to deliver effective messages. He must live and labor and speak as a citizen of another country. He must not look at things that are seen, but at that which is unseen, because the things which are seen are temporal, but the things which are unseen are eternal. There is too much cant about wanting in a preacher a man among men—a man who is hail-fellow-well-met with the crowd. We want a man who is on familiar terms with the denizens of the skies—who realizes that he is a citizen of another country, and only a stranger here, commissioned to bear a message to dying men from heaven. This sense of the eternal will give to the preacher's voice, gestures and words such sincerity and earnestness as will carry conviction and turn men from sin to God. Among the many excellent things our new president, Mr. Wilson, has said the following on the point in hand is full of sound sense and truth:

This sense of the eternal is necessary to give to a minister's words, the cadence of his voice and to his gestures such sincerity as will convince, convict and turn men from sin to God. Will you believe the preaching of a man who does not himself believe? Youth is molded by authority. What really gives authority for any utterance, in or out of the pulpit, is conviction; not words of the lips, but of the heart. Nothing impresses the young so much as a kind of earnestness that means business. I believe we have substituted a lot of music and entertainment in our church exercises because we've no belief in deeper things.

ANOTHER DEFEAT FOR RATIONALISM

Rationalism is constantly being proven untrue, and yet it rises from every defeat fresh for further impudence and infidelity. It lives despite strokes that ought to kill any fallacy. But the devil is behind rationalism, and will see that it is not effectually and finally killed, however increasingly absurd and grotesque it may become. The case of Daniel is in point. The account in Daniel represents Belshazzar as the last king of Babylon, and that he died in the palace, and was the

grandson of Nebuchadnezzar. Profane history declares differently. It says that Nebonnedas, the fourth generation from Nebuchadnezzar, was the last king of Babylon, and that he was captured in his attempt to marshal an army for the defense of the capital, and was forced into retirement in Canaan. Now hear the voice of Archeology. The *Presbyterian* relates the results of excavations thus:

God has brought testimony from the unearthed monuments of Babylon, and by them the discrepancy is removed. From these it appears that Belshazzar was the son of Nebonnedas, and that he shared the government with his father. This explains why he promised the third rather than the second place to Daniel, if he would interpret the handwriting. The first place belonged to Nebonnedas, the second to Belshazzar; the third was the best he could offer. By the earliest customs this title of son might be used to speak of the nephew or grandson, or any other male of near connection. Nebonnedas married Nebuchadnezzar's daughter; thereupon Belshazzar could be called son of Nebuchadnezzar. Belshazzar managed the capital while his father was in the field, and, therefore, while the father was captured in the field, the son was slain in the palace. And so the two accounts are fully harmonized. Infidels ought not to be too boastful until the battle has been wholly fought out.

AN AVALANCH OF IMPURITY

A veritable avalanche of impurity seems to be sweeping over the country. Pure girls are not safe outside their homes, or the presence of their parents or other protectors. The White Slavers are a menace to every home. The situation has grown so grave as to invite the attention of the civil authorities, and the strong arm of the law is very properly invoked to suppress this outrage. This is very proper. We heartily wish every scoundrel engaged in this horrible traffic could be arrested and made to receive the severest penalty which an outraged public sentiment and indignant law-makers may attach to their crime. While this is true we agree with *Herald and Presbyter* in the statement that the great essential thing needed along with such repressive measures is to educate the heart and conscience. Sin, as the greatest fact and peril in all our civilization, must be impressed. We need a pulpit all over our land faithful and true on the sin question. Says our *confreere*:

People are beginning to realize that they must do something to stay the tide of impurity in the land that is sweeping so many of the young people of this generation to death and destruction. There are new laws and many prosecutions to meet the horrors of the white-slave traffic, to the terrible enormities of which the nation is just awakening. Text-books are being prepared for teaching, in the schools, the physical danger and the shameful result of impurity. Let all wise preventive and precautionary methods be employed, but let people realize that they may talk themselves blind in all these lines, and accomplish no results, if they neglect the one essential and supreme thing. This is to educate the conscience and the heart; to teach the law of God; to make known the infinite difference between right and wrong in the sight of God; to impress the fact of sin. Those who learn that to do wrong is sinful and an awful thing in the sight of God, will be deterred, as they learn the Seventh Commandment and kindred teachings of God's Word, as they will not be by all the wise and prudent maxims in all the schools of all the world.

A RUINOUS HABIT

The deadly cigarette habit continues with scarcely any diminution, notwithstanding the warfare waged against it. It is one of the devil's most potent agencies for the deterioration of the race and the debauchment of those who indulge. Every day falls occur of young men who succumb to this deadly narcotic. Employers of young men are beginning to discriminate against users of the cigarette in their employment of help. It is a pity that grown men at the head of the great business enterprises do not practice the abstinence which they are beginning to require of their employees. The force of their example is needed, as well as their prohibition, to give full effect to their efforts at the reformation of these young men. It is inexpressibly sad that women are taking to the use of the cigarette. It is said to be growing as a practice among the women. Mrs. Elizabeth B. Ingalls, Superintendent of the department of anti-narcotics of the National W. C. T. U. uttered the following at a recent meeting of this organization:

It is not uncommon for young women of the smart set to pass cigarettes after a luncheon, and the girl who does not smoke is ridiculed and frequently forced to smoke in self-defense. I do not refer to the disreputable women as the great menace in this evil, but the class of women perfectly respectable but not refined—between the gentlewoman and the unfortunate sisters—the so-called "smart set." It is these mostly who smoke. Leading an idle, aimless life, ready for any new freak, big hat, narrow skirt or the extremely low-cut gown, these women are more dangerous to our civilization than the poor creatures whom they pass with skirts drawn aside. I am not a pessimist, (she continued with vehemence;) I am not an alarmist, but unless the people of the United States arouse to the injury being done by cigarettes in a few years we shall be a nation of degenerates. Scientists, educators and philanthropists alike agree that the cigarette in the mouth of a boy is harmful beyond description, harmful to his morals, because it causes him to deceive, to lie and steal; harmful to his physical well-being, because it weakens his heart and other organs of his body; harmful to his mental faculties, because it injures the brain in making concentration difficult. If this be true, and we know it is, what will be the result with not only the young men, but women? The hope of the nation has been in the purity of its women. Can that standard be maintained when both father and mother smoke? What kind of a race may we expect when the smoking young man and the smoking young woman marry?

KEEPING IN TOUCH WITH THE WEALTHY

The urban problem is the strategic problem with the church, and yet it is one which the church seems to shy around if not actually retreat from. The city is the center of every peril which threatens our civilization. The rum traffic, Romanism, political graft, poverty, crime, foreignism, anarchy, and every other menace to society, the church and the state are found centered in our cities, and yet in the city the church is weakest. The church is far weaker in influence in the city than in the country. Every nation that has gone to ruin was wrecked by its cities. History shows that the city has always been the bane and menace to government

and national strength. The church should be careful to center its most energetic evangelistic forces in the cities, and be careful to keep down town among the worst and neediest classes. Instead, what do we find? These churches are diligent to forsake the down-town region and move out to the wealthy and fashionable districts in order to "keep in touch with the wealthy." Dr. Parkhurst uttered some timely truths recently at a dinner given by the Congregational Club in New York. He distinctly declares that large areas in New York are practically deserted by churches in their eagerness to "keep in touch with the wealthy." This allegation by a man who has spent a lifetime in city pastorates is alarming. It

shows the extent to which this neglect of the city has gone by the blind churches of the day. We give the Doctor's words entire:

Dr. Parkhurst said that the duty of the church was to convert the city. This was just what the church was not doing in New York and evidently was not concerned in doing. He had watched churches in New York for many years and their chief concern seemed to be to get away from the people who needed to be converted and keep close to those who needed no salvation. He thought New York was more pagan than it had ever been, and saw no reason why it should not be. He could not see that the churches were making any impression upon it whatever. Whole vast areas, with thousands of population, had been practically deserted by the churches in their eagerness to keep in close touch with the respectable and wealthy; consequently the poor had no gospel preached to them. He frankly confessed that he saw no

hope for New York until the church went back to the people. He did not think that spasmodic periods of good government or laws were going to do much until individuals had been converted. If the Gentile needed Christ, the Jew needed Him, and we were making a great mistake in not giving Him to the Jew. He had lost faith in restrictive measures. What we needed was more gospel and nothing else counted much. There was no vice problem. All this talk of problem was nonsense. Segregation, registration, regulation—he was not interested in them. It was as simple as daylight. Nothing would check prostitution but conversion, and it was not the women who needed the conversion, but the men. He hoped that soon we would stop talking about "fallen women" and talk about "fallen men." Needless to say we did not come away in a very cheerful frame of mind. But neither did those who heard Isaiah or Jeremiah go away cheerful. And I for one must confess that I could not answer Dr. Parkhurst.

THE OPEN PARLIAMENT

THE RUM-SELLER'S DREAM

F. M. LEHMAN

Last night as I lay in slumber locked
I dreamed that Death at my soul's door knocked.
My heart was clutched with a sudden fear
As the summons fell on my startled ear.
On each bed-post sat a leering fiend,
And thousands o'er me with hot breath leaned.
My heart was held in their icy clasp—
Now a scream of pain, and then a gasp.
Their clawlike fingers played like a sad wall
On throbbing heartstrings that soon must fall.
Then "the leaning walls of life fell in,"
And the soul was lost that had lived in sin.
The misty space into darkness grew
As borne along by this brimstone crew.
Through the deep'ning gloom great peaks of flame
Shot forth into space, and demons came
By countless millions with startling scream
Through trackless blackness of lurid gleam
To augment the pain of my poor lost soul
While the eternal years must onward roll.

ADVANTAGES OF SYSTEMATIC GIVING

S. B. SHAW

Christ said that the children of this world are in their generation wiser than the children of light, and in nothing is this exemplified more than in the failure on the part of Christians to use system in providing for the carrying forward of the work of God. Every successful business man understands the necessity of strictly systematic management if he would secure the best success in any direction. And yet many Christians, who fully understand and appreciate this necessity in other matters, seem to utterly fail to realize the need of system in providing for the cause of Christ. Oh, that the Holy Spirit would arouse the children of God to understand and appreciate the wonderful and glorious results that would follow if each one would, after carefully studying God's Word under the light of the Holy Ghost, fully decide just what proportion of his income he should give in order to best glorify God; and then hold himself strictly to that line. Not only would the cause of God be far more rapidly advanced by such a course, but he would soon realize that it is indeed more blessed to give than to receive; for there would come to his heart a joy and peace that can never result from any other course. Every Christian should have an eye single to the glory of God in making money as well as in anything else, whether

he uses system in giving to the work of God or not.

1. God's children would more clearly understand and more fully realize that a rightful proportion of means placed in their hands they owe to God for the spread of the gospel.

2. Such a course would greatly rectify the motive for making money, in the hearts of believers.

3. The Christian would come to deal more directly with God, and the temptation to give to be seen of men, or to justify himself in doing too little, by the thought that he had done as much as or more than others, would be greatly lessened.

4. Because of a clearer understanding of duty the tendency to give way to a temptation to covetousness would be far less strong.

5. Such a course would greatly discipline the benevolent affections.

6. Such a course would prove a mighty power in convincing the ungodly of the realities of Christianity, and in bringing them under conviction for sin. The unsaved about us judge of our devotions to the cause of our Redeemer, not so much by what we say as by what we do.

7. By this plan the temptation to spiritual pride would be greatly lessened. The man who has come to realize that in giving of his means to God he is only paying an honest debt, will not be apt to pride himself upon his liberality any more than a worldly man would consider himself liberal because he paid the taxes levied upon his property by the government that protects him.

8. The needs of God's cause would be gloriously provided for. For not only would His children give much more freely of what they already have, but they would also have more from which to give. God, seeing their devotion to His cause, could trust them with far greater prosperity than ever before.

9. This method would gloriously increase our treasures in heaven. It matters but little whether we have much or

little of this world's goods, only as we can use what we have as a means of leading souls into the kingdom of our Lord Jesus Christ.

10. It would lead professors of religion to a prompt, systematic way of doing business, and correct habits of carelessness that in so many cases bring such a sad reproach upon the cause of the Master.

Grand Rapids, Mich., April 15th.

"I bent before Thy gracious throne,
And asked for peace with suppliant knee;
And peace was given—nor peace alone,
But faith, and hope, and ecstasy!"

FAITH

L. MILTON WILLIAMS

You say you have "no faith;" you can not believe. Of course you can not. You do not deserve anything. You are not worthy of it. Instead of coming to the Lord, instead of listening to the impressions made by the Holy Spirit on your heart, and coming like your neighbor did, with a broken and contrite spirit, you deny and reject those impressions and deliberately turn your soul over to the devil, who is deceiving you both for this world and the next, and you will wake up one of these days to realize that you have rejected proffered mercy and must spend an eternity in hell.

Oh, brother, sister, wake up! Tear yourself loose, give into the keeping of the Holy Spirit your soul. Listen now to the pleadings of Christ. He says, "Quench not the Spirit," and again, "My Spirit shall not always strive with man," and again, "He that being often reproved and hardeneth his neck shall suddenly be destroyed and that without remedy." In the fourth chapter of the letter to the Hebrews it speaks like this: "They entered not into rest, because the Word preached did not profit them, not being mixed with faith in them that heard it." You have heard it, the old story of Jesus and His love, and hearing it, there have been impressions made on your mind, and you have realized that your life is far from being what it should be. You have real-

ized that you are unfit to live, and unprepared to die. This has come to you. You have seen it clearly, as the mother of Moses saw that he was a goodly child; but you have not followed out the impressions into action and saved a nation from slavery. Moses not only led Israel out of bondage, but brought to us the law, and from that same nation the Christ came, to save and redeem this lost and ruined world back to God. Your neighbor put his impressions into action and saved himself as well as some of his family and they will, in turn, by their influence, cause impressions to be made on other hearts that will lead souls to God, and thus the effect will go on throughout eternity. But you will not allow these God-given impressions the right of way in your heart. It would have been better for you to have died in your ignorance, as the heathen across the waters.

Now you have no excuse. You have been warned; you see the light. You can no longer say, "I was not warned, I was not enlightened." You can now no longer hold God accountable for your lost soul. He, in His providence, in His mercy, has caused His gospel to be preached in your hearing, and the Holy Spirit has talked to your heart. You have refused, and the consciousness of your refusal will mean that you will never be saved, and that means eternal loss, eternal damnation. Oh, how your soul has longed for the light! It realized the light coming, and began to stir, but by your own free will you have crushed out the light, you have refused to walk in it, and now worse than ever before in your life, you are heading straight away from God, straight for eternal darkness. We can not promise that these impressions will ever come back to you again with the same force. If God should give you more light, and you refuse to walk in it, it would only mean a deeper torment.

Not only does your refusing to accept God's mercy cause the eternal damnation of your own soul, but your refusal to follow Him will be the means used by the devil to help damn other souls. They will be influenced to a certain extent by your actions, reject the impression made on their hearts and be lost. Perhaps it will be a daughter, who will be damned by her mother not obeying the impression God's Spirit put upon her soul. Perhaps it will be a son who will make his bed eternally in hell because he followed in the footsteps of his father, and suppressed the cry of his heart. These in turn will influence others to do the same, and your influence goes on doubling, tripling and quadrupling, that thousands of lost souls will waken up in eternal darkness and woe to curse and gnash upon you because they will have learned that it was partly through your disobedience to the heavenly visions that they were lost.

Oh, poor soul, we plead with you, give the more earnest heed to these things; give the right of way to God; turn to Him, seek for mercy, believe His Word, His power to save, and He will answer to your heart, and you will know what it really is to be born from above, to have

God living and dwelling and walking with you continually.

"Seest thou keep the uplook clear.
Thus, the outlook doth appear."

SHOUTING

[Extract from sermon preached by the Rev. C. E. Cornell, pastor of the First Church of the Nazarene, Los Angeles, Cal., April 6th. Text: Psa. 5:11: "But let all those that put their trust in thee rejoice; let them ever shout for joy, because thou defendest them; let them also that love thy name be joyful in thee."]'

Shouting is not the fashion, nor is it the habit throughout the Christian world. A good, old-fashioned amen in many a congregation would startle the people as much as a pistol shot. It would not only startle them, but if continued, it would positively become annoying. The "amen corner" of former years, so cheering to many a preacher, is now obsolete, and the man or woman who would dare to get shouting happy over truth or experience would so disturb the graveyard stillness of many a congregation, and so confuse many a parson, that he or she would be dubbed a fanatic and probably put out of the synagogue. This reminds us of the old lady who went to a fashionable church in the city of New York. She was a very pious old soul, a little old fashioned, and under the inspiration of the great truth that fell from the lips of the preacher, she involuntarily exclaimed "Glory!" There were many necks craned to see who it was. A pew holder next to her looked sour. As the preacher warmed, the old lady again said, "Amen!" An usher quietly approached and whispered: "You must keep quiet." She tried, but God blessed her soul, and she again shouted, "Hallelujah!" This was too much; the usher took her by the arm, and started for the door; the dear old lady protested, and said, "But I've got religion." He replied: "This is a church and no place to get religion."

No man can carefully study the Bible without discovering that God's true people are to be a pious, consistent, happy, shouting people. The very essence of Bible salvation is joyfulness. A heart full of joy will overflow. The lips give expression to what is in the heart. The clear, sparkling waters of Christian experience will spontaneously spring from the fountain. "From the abundance of the heart the mouth speaketh." The reason why so many people do not shout is because they have nothing worth while to shout over. A baseball fan full of baseball will almost shout the top of his head off. Men and women will shout themselves hoarse over a political speech. Gamblers will shout half a day at a clip buying and selling wheat. Get a man full of a thing and he will shout over it. The same is just as true of religion. Get enough in the soul, and exclamations of joy will spring forth from the lips.

Another reason why many so-called Christians do not shout, is that their shouting attachment is not in order. The thing won't work. It is rusty because of non-use; the elasticity is out of it because of compromise with the devil; the heart is devoid of grace, and of course there is no shout. A worked-up shout is as hollow as an old dish-pan. To shout when there

is nothing back of the shout is brassy. You can not "put on" shouting like you put on your shoes. It is not something put on, it is something that God *puts in*. When it really gets in, nothing can keep it down. Say, are you full enough of religion? Is your shouting attachment clean, oiled, bright and shining? Do you feel more like shouting over the name of Jesus, than over some foolishness of the world? If you do not, my friend, your religion is at a very low ebb if you have any at all.

"But," says one, "I don't believe in shouting; I don't believe in a noisy religion. I was brought up a Quaker, a Presbyterialist, or an Episcopalian. I inherited quietness from my ancestors." Yes, but friend, you are living in the quietest world you will ever live in; they are shouting more in hell and in heaven than in this world. If you are expecting to enjoy the shouts of the redeemed in heaven of whom the Bible says, "Like the voice of many waters, and as the voice of mighty thunderings, saying, Hallelujah! for the Lord God omnipotent reigneth," and, as the Psalmist says, "Be glad in the Lord, and rejoice ye righteous: and shout for joy, all ye that are upright in heart," you would better practice up a little here, or you will be strangely out of harmony with that heavenly, happy, shouting multitude.

The Christian religion is the only religion that has a shout in it. Heathen religions are devoid of anything that warms the emotions. The formal, ritualistic, Christless, card-playing, theatre-going church member has no shout. But let a man get deep enough until he strikes purity of heart, the artesian well of God's grace, and he will live constantly in the language of the text of the morning. "But let all those who put their trust in thee rejoice: let them ever shout for joy, because thou defendest them; let them also that love thy name be joyful in thee."

"Keep pushing—'tis wiser than sitting aside
And dreaming and sighing and waiting the tide."

BIBLE LESSONS FOR EVERY-DAY LIVING

L. B. TROWBRIDGE

The Glorious and Unfailing Results of Waiting Upon God

Here is a rich mine of truth from God's Holy Word. Its application is very practical for the every-day life of the Christian. Long, earnest waiting upon God with prayer, fasting and searching of the Scriptures is the secret of the power and spiritual success of all great spirits and servants of God. This is true of the stalwart heroes of the Bible, of missionaries, evangelists and reformers of history and of God's trusted and useful servants today.

Some of the glorious and sure results of waiting upon God, are:

1. Salvation, mercy and deliverance come to those who wait only upon God. Ps. 62:1-5; 130:5-8.
2. Guidance, discernment and good judgment come to those who wait upon God. Ps. 25:5, 9, 12.
3. Integrity and uprightness are the

heritage of those who wait upon God. Ps. 25: 21.

4. Courage and strength in the midst of difficulties come as a result of waiting upon God. Ps. 27: 14; Isa. 40: 31.

5. Wonderful answers to prayer come to those who wait patiently upon God. Ps. 40: 1.

6. The Holy Spirit comes in power to those who wait for Him. Acts 1: 4; Hab. 2: 3; Heb. 10: 35-37.

6. The inclination and the ability to administer comfort and spiritual help to those who are weary, sorrowing or sinful comes as a result of waiting upon God. Isa. 50: 4, 61: 1-3.

7. Christ shall come again in glory to those who wait upon God and look for His appearing. Heb. 9: 28; 1 Thess. 1: 10.

Now, some general observations from the Bible about the blessings of waiting upon God:

1. Those who wait upon God in the midst of persecution or trial have the promise that they shall never be ashamed or confounded. Ps. 34: 22; Isa. 49: 23.

2. Waiting upon God is a far better way to get vengeance upon one's enemies or persecutors than to wreak vengeance himself. Prov. 20: 22; Rom. 12: 17-19.

3. Those who wait upon God inherit blessings, honors and possessions which self-seekers fail to get. Ps. 37: 9, 34; Isa. 57: 13.

4. Blessed are those who wait upon God. Isa. 30: 18. They prosper when all others fail. Jer. 17: 7, 8; Josh. 1: 7, 8.

5. For those who wait upon Him, God has in store things better than ear has heard, eye seen or heart of man has ever conceived. Isa. 64: 4.

"O, well for Him whose will is strong!
He suffers, but he will not suffer long;
He suffers, but he can not suffer wrong."

RELIGIOUS STATISTICS OF 1912

H. G. COWAN

There are 36,675,537 members of Christian churches in the United States, an increase of 579,852 for 1912, according to figures published in the New York Christian Advocate and made up by Dr. H. K. Carroll, who was the government statistician for 1890, and has since collected and published church statistics each year. Of this gain last year Dr. Carroll credits 125,000 to Roman Catholics, but states that the figures are not yet ready for 1912. The Men and Religion Movement, which was to add 300,000 men to Protestant membership, concluded its campaign in April—nearly a year ago. The increase for 1912 is less by 15,000 than the increase in 1911, before the movement started. The 1911 growth was 594,366. According to Dr. Carroll, Christians in the United States are divided in this way: Roman Catholics, 12,907,000; Methodists, 6,905,000; Baptists, 5,394,000; Lutherans, 2,353,000; Presbyterians, 1,981,000; Episcopalians, 980,000; and Reformed, 459,000; Smaller bodies make up the balance. Dr. Carroll explains that he follows the government census rule in deducting 15 per cent from Roman Catholic statistics, which are population, for children not yet confirmed, and according to the rule are not communicants. It is notable, as shown by the figures, that the churches that are most orthodox are the only ones that are growing. For example the Unitarians are said to have stood still in membership and to have lost last year six ministers and sixteen churches, while Universalists fell off 2,500 in members. Dr. Carroll makes Christian Scientist churches to have 85,000 members,

and found them to have gained none at all last year. Dr. Carroll's report also shows a remarkable increase in the number of Greek Catholics in the United States. Many Catholic bodies besides the Greeks are coming to the United States in large numbers. Syrians, Servians, Bulgarians, Russians, and Roumanians, all Catholics, but not Roman Catholics, and number 434,000, with thirty-five new churches established in 1912.—New York Tribune.

The above is worthy of attention because of two very interesting and illuminating items. First, the failure of the "denatured revival," as invented and promoted by the "Men and Religion Forward Movement." This "movement" undertook at great expense to add 300,000 men to the Protestant churches, without the necessity of their getting under conviction for sin and being converted in the good, old-fashioned way. As shown above the increase of the churches is less than for the year before.

Second, "the churches that are most orthodox are the only ones that are growing." That churches that are most scriptural in their doctrines, experiences and methods of work; which believe the whole Bible, preach repentance towards God and faith towards the Lord Jesus Christ, and believe in salvation through faith in Him by grace. These are the churches that have the old-fashioned revivals and get people converted and saved from their sins, and they are growing, while those that have adopted the new methods are at a standstill or are losing members. A further interesting matter in this connection is that whereas the gain for the whole number of Christians in the country is less than two per cent, yet that of the Pentecostal Church of the Nazarene, the most orthodox of them all, as shown by our statistical table in a recent number of the HERALD, is about six and one-half per cent. Not a bad showing for our folks.

COWAN, MONT.

"Today through mercy reconciled,
Our all to God we yet may give;
Now let us hear His voice and live."

MARITAL PURITY

L. E. GOODE

Under this title the devil is not appearing as a roaring lion, seeking whom he may devour, but is appearing as an angel of light, and will deceive the very elect if possible.

There is a book now in circulation entitled, "God's Way in Marriage," which is cunningly gotten up with twisted scriptural proofs, that to the unwarned and unthoughtful appear as a nugget of gold, but yet at the same time it is purely and simply an ember of hell.

God's plan and the whole course of nature and the happiness of home and the sweet fellowship of the married relation, and the sweetness of holy love is turned into a cold, formal idea from the devil's school of knowledge, that brands our pure wives and mothers as prostitutes; our holy husbands and fathers as unclean, and advocates the unscriptural doctrine, "That which is vice in single life can not be made a virtue by a marriage certificate." Some honest people have been deceived

and are scattering tracts advocating this home-wrecking, love-destroying, and divorce-breeding theory that originated in the pit of hell, contrary to all the law of God or man from the beginning of creation up to the present age.

When God said it was not good for man to be alone, He meant something, and proved it by making him a wife, a helpmeet, or part of himself. For to be alone without a matrimonial companion was not good.

Hence we find that the unmarried state in general is not good, whether it be on the side of the man or the woman. Marriage was instituted by God for the prevention of uncleanness, the propagation of mankind, and that the parties so contracting might be mutual helps and comforts to each other.

When God gave Eve to Adam, Adam was made to exclaim, "This is now bone of my bone, and flesh of my flesh." "Therefore shall a man leave his father and his mother, and they shall be one flesh."

Paul in writing to the Corinthian church says, "To avoid fornication, let every man have his own wife, and let every woman have her own husband. Let the husband render unto the wife due benevolence: and likewise also the wife unto the husband. The wife hath not power over her own body, but the husband: and likewise also the husband hath not power of his own body, but the wife. Defraud ye not one the other, except it be with consent for a time, that ye may give yourselves to fasting and prayer; and come together again, that Satan tempt ye not for your incontinency."

What miserable work has been made in the peace of families by a wife or a husband pretending to be wiser than the apostle Paul and too holy and spiritual to keep the commandments of God.

The wife belongs to her husband; the husband belongs to his wife; neither of them has any authority to refuse what the other has a matrimonial right to demand. The husband or wife that would act so is violating their marriage vow, and such a course is proof of folly or great weakness. It is nonsense to make pretensions to a fancied sanctity, unsupported by Scripture or common sense.

Paul also said in his letter to the Hebrews, "Marriage is honorable in all, and the bed undefiled."

Let this state be highly esteemed as one of God's own orders, and highly intended to produce the best interests of mankind.

To you, dear reader, we would say, "Let no man deceive you with vain words; for because of these things cometh the wrath of God upon the children of disobedience. Be not ye therefore partakers with them, and have no fellowship with the unfruitful works of darkness, but rather reprove them."

"Wherefore, be ye not unwise, but understanding what the will of the Lord is." "Submitting yourselves one to another in the fear of God."

"Wives, submit yourselves unto your own husbands." "As the church is sub-

ject unto Christ, so let the wives be to their husbands in everything."

"A man shall leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh."

BLOOMFIELD, IOWA.

RESCUE THE GIRLS, BUT KILL THE TRAFFIC

ASHER GEO. BEECHER

While God's people are trying to rescue as many white slaves as they can, should

they not also make a mighty effort to kill the hellish traffic? There is but one answer to that question!

The traffic is not likely to die a natural death; it is very sure to continue until something effective is done to kill it. But before anything effective can be done, the causes which have brought it into existence, the sources from which it comes, and the conditions which foster it, must all be well known. The effect to learn them may perhaps add nothing at all to

the sum total of the good work to be done; it may lessen it.

Possibly, after a little discussion in the columns of the HERALD we could "put two and two together" so that we should know very certainly what things must be done in order to kill the white slave traffic.

What do the editors and readers of the HERALD say to this suggestion?

"Breathe on us, Lord, in this our day,
And let these dry bones live;
Speak peace into our hearts, and say,
"The Holy Ghost receive.""

Mother and Little Ones

A CHILD SHALL LEAD

A grain of corn in an infant's hand
May plant upon an inch of land,
Whence twenty stalks may spring and yield
Enough to stock a little field.

The harvest of that field might then
Be multiplied to ten times ten,
Which sown thrice more would furnish
bread,
Wherewith an army might be fed.

A penny is a little thing
Which e'en a poor man's child may fling
Into the treasury of heaven,
And make it worth as much as seven.

As seven! Nay, worth its weight in gold,
And that increased a hundred fold:
For lo! a penny tract, if well
Applied, may save a soul from hell.

That soul can scarce be saved alone,
It must, it will, its bliss make known;
Come, it will cry, and you shall see
What great things God hath done for me!

Hundreds that joyful sound shall hear,
Hear with the heart as well as ear,
And there to thousands more proclaim
Salvation in the Only Name.

That Only Name, above, below,
Let Japanese and Chinese know,
Till every tongue and tribe shall call
On Jesus as the Lord of all.

—Selected.

WHAT JENNIE MISSED

"Jennie, do not stay over two hours," urged Mrs. Cline of her ten-year-old daughter, as the latter skipped down the steps of her home early one morning to visit a friend.

"All right, mamma," answered the child. The morning was beautiful, and Jennie saw many things to attract her attention as she slowly made her way. The chipmunks were gathering food, the birds sang in the trees, or, twitting gayly, picked seeds from the ground, while the golden-rod nodded to her as she passed.

Jennie's friend, Anna Moorhouse, welcomed her gladly, and took her to the back of the house, where the apple orchard was showing its wealth of fruit; they ate of the big red-cheeked beauties. Then they went to the barn to look at the Jersey calf, and Anna showed her friend the four black-and-white kittens hidden in the barrel where mother cat kept watch over them.

After playing a while and hunting eggs, Mrs. Moorhouse was heard calling them, and the girls found it was dinner time.

"I ought to go," said Jennie. "Mamma only gave me two hours, and it is long past that now."

"Oh! she didn't really mean it. Mothers think they must say things like that; mine always does," replied Anna, "and when I do not come, she never notices it. So you just

come in to dinner, and then we will have a swing."

Jennie was persuaded, and she lingered until late afternoon. When at last she was on her way home, a little voice we call "Conscience" troubled Jennie, and her steps lagged as she approached home and mother.

"What detained you, daughter?" asked Mrs. Cline.

"I was having such a good time, mamma."

"But you knew you were disobeying me."

"Anna says mothers don't mean all they say, so I thought you would not care."

"Have I ever failed in my duty to you, or given you reason to think I do not mean what I say to you?"

"No, mamma."

"We always suffer for wrong-doing, Jennie, and this time there is a disappointment for you."

"What is it, mamma?" asked the little girl, wonderingly.

"Your Uncle James came for you to go home with him today; he can not come again. Your Cousin Ella is to have a large birthday party, and wished you to be there. If you had obeyed me, you would have had plenty of time, but your uncle was obliged to take the 12:30 train."

Before her mother had finished, Jennie was crying. Above all pleasures she loved to visit her uncle's beautiful home and the sights of the city where he lived.

"Oh, dear, I am so sorry!" she wailed. "I'll never do it again."

"I hope, dear," replied Mrs. Cline, "that you are sorry for your disobedience. See the suitcase there—I had your pretty clothes all ready, and it grieved me that your uncle should know my disappointment in you when you failed to be here at the time I expected you."—Northwestern Christian Advocate.

THE LITTLE JUG

"Janie, come here."

The surly command sent a thrill of apprehension through the child. She glanced pleadingly into her mother's eyes. They both knew only too well the meaning of that call, and fear was plainly written on Janie's face, while her mother's was pale with love and pity—a love and pity that dared not interfere.

"Go quickly, dear," the mother whispered, as Janie hesitated; "don't anger him."

The girl turned reluctantly toward the room in which her father was seated. As her eyes rested on the bloated figure she shuddered and waited silently with downcast eyes.

The man turned with a snarl.

"Can't you hurry?"

She lifted her frightened eyes to the brutal face without speaking.

"Here," he cried, seizing her roughly, "take this jug, go down to the Star and get some rum. Be quick about it too."

She took the jug in her trembling hand and hurried from the room, her one desire being to put as much space as possible between her and the man she called "father."

How she hated that little brown jug.

"I'd smash you," she muttered under her breath, "if I only dared."

But she didn't dare. Instead, she must walk down to the Star, the nearest saloon, and get it filled. Only too well she knew the effect of the rum. She had seen it again and again—a raving maniac for a father, a bruised and beaten mother, and a perfect hell for a home. In fancy she pictured the scene, heard the snarls and terrible oaths, saw her mother's haggard face; and she trembled with fear.

"Some day he will kill us both," she thought despairingly. "I don't care for myself; but just for mother. If I could only save mother."

But she realized that mother couldn't be saved; the dear mother who toiled at the wash tub all day and walked the rooms in her agony of fear many nights because of a drunken husband.

As Jane thought over this, she hesitated outside the door. Suddenly she gasped with dismay.

"I forgot! I forgot!" she cried desperately and dropped the jug as if it burned her.

She stood quite still, transfixed by some fearful thought, while the terror in her eyes deepened.

"I can't go! I can't go!" she moaned. "God won't like it and I gave myself to Him."

Only a week before this a new element had entered into Janie's life, when she had stepped out before the assembled congregation down at the little church and opened her weary, hungry heart to the divine love that the preacher had spoken of. Happy in the belief of her acceptance she had hurried home to tell her mother the glad news.

"I wish I could too," the mother said, wistfully.

"You can, mother," Janie had assured her eagerly; "the preacher said, 'Whosoever will.'"

But her mother shook her head sadly. What chance was there for her? None whatever, she thought.

"Be true to God, darling," she whispered and hastened away.

So Janie had begun to serve God joyously. Her father had been absent on one of his prolonged sprees. A thought of him had not occurred to the child.

Now, however, as she stood there with the jug at her feet, the whole thorny path arose before her. If she had dreaded the task before, she hated it now with her whole soul. The little taste of better things had revealed all the hideousness of the old ones.

"What shall I do?" she whispered over and over. "Father will surely kill me; but God won't like it. I'll have to ask Him about it, I guess," she cried suddenly.

Leaving the jug behind in her anxiety she ran behind a large tree that grew in the yard, and dropped on her knees.

"Dear God, what must I do?" she asked in childish faith. "I love you, but I'm afraid of father."

The lips were still moving in silent pleading when she was suddenly jerked to her feet, and shaken till her teeth chattered.

"Praying! Praying!" a voice thundered. "I heard about this church going. If I catch you at it again I'll break every bone in your body."

He released her with a blow and a curse. "Take that jug and go."

For one tense moment she paused and faced him with unexpected bravery.

"I love God, father; I can't go."

With a snarl of a beast he sprang toward her; but she deftly eluded the brutal hand.

"Love God, do you?" he roared.

He lurched threateningly forward; then stopped short as a thought struck him.

"Don't the Bible say, 'Obey your parents?'" he demanded.

Janie flushed painfully. Sure enough, it did. She had forgotten.

"You're a pretty Christian, you are," he leered at her, "disobeying God right now. Take that jug and go."

The child stepped forth, took up the jug and walked slowly away.

"Dear God," she whispered, as the tears trickled down her cheeks; "you've made it awful hard for me. I must obey you both, and you're both so different."

Her steps grew more reluctant as she reached the open street. With scarlet cheeks and downcast eyes, she went on, hiding the jug as best she could with her apron.

"A-ha! there goes a Christian with a jug under her apron."

Janie raised her head quickly. Opposite her stood a boy about her own age.

"Just look, everybody," he laughed, "see how she hugs that little brown jug. She's bound for the Star, I'll bet."

His loud voice attracted the attention of passers-by. Janie stood before him as if rooted to the spot, her eyes brimming with tears and choking with mortification. Christian! The very name thrilled her soul. Had she then dishonored the name? And what could she do about it, anyway? God said, "Obey your parents," and her father said, "Get that jug filled."

"Christian, Christian, lend me your little brown jug," cried the tormentor, drawing still nearer and trying to snatch it away.

This roused her to action. Like a startled deer she fled past the boy, her eyes blinded with tears. On and on she ran, not knowing nor caring where; in an agony of shame so intense that she neither saw nor heard the automobile as it swung swiftly round the corner. A blinding flash, a sudden darkness and the auto stopped sharply to pick up the little limp figure in the road.

Tenderly she was borne back to her agonized mother and the brutal father. The physician made a swift examination, but looked very grave.

"I can't tell yet," he said, "the extent of the injury."

And with what patience they could they waited through the long days that followed. The agonized mother watched beside her darling, but the wretched father, now sober, was forced to stay out of the room; the moment he came near she screamed with terror. In her delirium she constantly begged him not to kill her; and pleaded with him not to drink any more. She shuddered with fear; then piteously cried to God to make it possible for her to obey them both.

And the miserable man listened to it all; listened until the pleading voice and his own conscience drove him frantic. He paced the floor hour by hour, tormented to the verge of despair. The little life hung on a thread, and as the crisis approached the poor man fell on his knees in his agony.

"God," he cried, "only give her back to me and I'll be a man."

He wrestled long and mightily; how long he never knew; but a great forgiving dawned in his heart; a sweet peace filled his soul.

As he rose to his feet a free man, a hand was laid on his shoulder and a kindly voice whispered:

"She will live, the doctor says."

And the strong man wept for joy. But the little brown jug was smashed beyond repair—Mrs. Gus. Donald, in Michigan Christian Advocate.

A BRAVE MAN'S PRAYER

"Halt!" The command, accompanied by an imprecation, rang out sharply, menacingly. Jake Palmer and Hugh Ripatoux halted. It was the only thing they could do. "Unhitch the mules!"

Ripatoux commenced to unhitch his own team of six mules with trembling fingers and twitching lips. But his hurry and fright were so great that his usually quick

fingers worked awkwardly. There came another imprecation, accompanied by the significant click of a revolver.

Jake Palmer had made no motion toward unhitching his own team, and even with that ominous click ringing in his ears he still hesitated. But that was Jake Palmer's way. Though scarcely more than a boy, he was already accustomed to do things with calm deliberation, and to do what he thought right without regard for consequences to himself. A bullet hissed past him, burying itself in a tree beyond.

"Unhitch!" came sternly. "I shall not ask you again."

With heightened color, occasioned by reluctance to abandon property entrusted to him, rather than fear, Palmer loosened his mules. He and Ripatoux had left the High Blue neighborhood that morning with freight for Kansas City, trusting to get through unmolested, as they had often done before. But at this time Kansas was being overrun by three separate factions, the two opposing sides, and by outlaws who professed to be friendly with either party they met, and then preyed upon both. Palmer had a strong suspicion that their present assailants were bushwhackers, and realized only too well that such opposition as he could make would not change the result in the least. Mules and horses were in great demand just now, and the men would take theirs without hesitating at such a trifle as two lives.

The twelve mules loosened and apporportioned among them, the bushwhackers turned their attention to rifling the freight of such things as they cared to take away. The rest was set on fire. At length they closed together into a more compact body, ready to depart.

"What'll we do with these fellows, cap?" asked one of the men, nodding toward Palmer and Ripatoux; "shoot 'em?"

The leader grinned shrewdly. "No, no, take 'em along with us," he answered. "There's a body of United States soldiers down by Indian Creek. We'll ride down there an' turn these men over for justice, sayin' we caught 'em red-handed at bushwhackin'. That'll make the soldiers feel more friendly toward us, an' will free us of any suspicion of havin' had a hand in the business ourselves. Nothin' like makin' work cut both ways."

"But won't the fellows talk?" doubtfully. "Sure to," laconically; "folks have a way of talkin' when brought up in front of death. These will talk a lot; but it won't be for long, an' the soldiers are used to the lies that prisoners tell. Before this time tomorrow these fellows will be tried an' shot an' forgotten, an' we'll be off huntin' more mules an' booty, an' mebbe more prisoners to clear us with the soldiers—or with the other side, if we happen to meet any of 'em fust."

It did not take long to reach Indian Creek, —near where the postoffice of Dallas now stands—and Palmer and Ripatoux were turned over to the company of United States soldiers stationed there, with a report that the two men had been caught bushwhacking.

Palmer and Ripatoux tried to explain, but were cut short by the officer in charge. It did not take much evidence to convict; before the outlaws rode away, an hour later, Palmer and Ripatoux had been tried and condemned to be shot at daylight the next morning.

Ripatoux was unnerved, and when morning came he could eat no breakfast. Palmer made a good meal, and was apparently as calm and collected as when he drove from the High Blue neighborhood the previous morning with his train of mules.

Shortly after breakfast they were taken out to be shot. After they had been placed in position the captain asked, "Have either of you anything to say?"

"Yes," Palmer replied, "I have." "Go ahead then," brusquely, "but make it short."

"I only wish to offer a few words of prayer," said Palmer calmly.

There was something impressive in the calm, earnest face of the young man as it was raised toward the sky, and involuntarily the captain removed his hat, and several of the firing party bowed their heads. Later, Ripatoux said it was the most wonderful

prayer he had ever heard. Palmer was as firm and as strong as a rock, and prayed for himself, for Ripatoux, and for the soldiers as steadily and earnestly as though he were safe in his own home.

When the prayer ended, the firing party waited for the word of command from their captain. But it did not come. The captain was plainly affected, and after a few moments of indecision gave orders for the execution to be postponed. Later, he went to Palmer.

"Look here!" he said, "I don't want to kill you two men. In spite of the evidence I believe you are innocent. I will send you out under an escort after a while; take care of yourselves if you can."

They knew what this meant, and late in the afternoon, when taken out, they slipped away from their unobservant guard, and reached home in safety.

This was more than fifty years ago. Ripatoux lived to be an old man, and this was one of his favorite stories. Palmer is still living in Missouri at this writing, a man nearly eighty years old, and is loved and respected throughout his portion of the country.—Frank H. Sweet in Sunday School Times.

COURAGE

Bismarck, the German statesman, was asked to give a definition of courage. His reply was:

"Courage is the ability to do without faltering, what you do not like to do, but what you ought to do. Courage is facing the unpleasant side of life with a smiling face, accepting the worst of any situation with the determination to make the best of it and be honest with yourself and those who trust you.

"The battle field requires a certain kind of mental and physical courage. The battleship demands a similar kind of courage, but daily life in facing and overcoming temptations, in doing duty no matter how hard the task, calls for the noblest, the most sublime courage."

There is little that can be added to his words, for he spoke entire truth as to what the most sincere kind of courage is—the courage which in schoolroom, in daily work, faces no flying colors, hears no roll of drums, wears no glittering uniform and yet goes calmly, bravely on an appointed task and accomplishes it.

The world always gains through having that kind of courage hourly displayed.

BILLY AND THE DWARF

Billy was called a bothersome boy. His brothers and sisters thought him a bother because he was always teasing them. The neighbors closed their doors when they saw him coming, for he was sure to get into mischief. The chickens all ran into a corner of the yard when he came, for he was likely to chase them; and the kittens ran and hid, too, for he was not good to them.

Billy sat one evening on a hassock. He was lonely, and he was thinking, "I guess nobody likes me," when suddenly a funny little man, about as big as his thumb, hopped upon his knee. "Do you want me to help you?" said the funny dwarf.

"Yes," said Billy, "if you will make people like me."

"I will," said he. "But you must promise to do everything I say. I will get into your coat pocket, and you must listen and obey."

Billy thought it would be very nice to have the tiny creature always with him, so he promised. Then he lifted him gently into his pocket.

Just then his father called: "Billy, run into the house for my newspaper."

Billy was just on the point of saying, "Can't somebody else get it?" when the dwarf called in his sharp little voice:

"Run, Billy, run on tiptoe." Then Billy ran on tiptoe, found it with a smile.

Just then Billy heard the voices of his brothers and sisters, who had been to the woods for flowers and birch. They thought he would be in the way. Billy ran to meet them.

"I think you're real mean," he was about

to say, when the dwarf whispered: "Billy, share your apples."

Now, Billy had a bagful that his uncle had given him. He had meant to eat them all himself; but when he heard that tiny voice, he skipped away to the shed, got his bag of apples, and gave a big, rosy one to each of his brothers and sisters. They were surprised, and they gladly shared their birch and flowers with the little brother, who had been so generous to them.

Early the next morning Billy remembered that the old hen had a coopful of fluffy, yellow chickens. As soon as he dressed he ran out to see them. He found them all running to hide under their mother's wing. One chicken lost its way, and Billy began chasing it. But the dwarf, still resting in his pocket, whispered: "Give them some breakfast, Billy."

Billy heard the little voice. Then he ran

quickly and shelled an ear of corn for the mother hen. He mixed some Indian meal with water in a big yellow bowl for the chickens.

On his way to school that morning Billy met Sambo, a little boy in a big straw hat. Billy's hand went up to snatch the big hat and throw it over the fence, when the tiny dwarf called out: "Ask him to play ball with you."

"Say, Sambo, will you play with my new ball at recess?" said he.

"Yes," said Sambo. "Do you mean it?"

"To be sure," said Billy with a smile.

The boys had a fine game of ball at recess, and in a few days Sambo had learned that Billy was always good to him now.

As Billy walked toward home that afternoon he remembered a pond where the fishes played. He whispered to his little brother, "Let's run away to the pond,"

though his mother had often said: "Never go to the pond unless I am with you." The tiny friend in his pocket said: "Go ask your mother."

Billy's mother was sitting on the porch, and the boys, raising their caps politely, asked her: "Will you please go with us to the pond?" Mother was pleased to see the children so courteous, and she gladly left her sewing to go with them.

One night Billy sat again on the big stone at the bottom of the steps. He was saying to himself: "Most everybody likes me, I guess."

The dwarf whispered from his pocket; "Shall I stay with you, Billy?"

"Yes," said Billy, "I will not let you go."

Billy grew up tall, straight and handsome, and, best of all, he grew to like everyone, and everyone liked him.—Kindergarten Review.

Missionary Activity at Home and Over the Sea

BRAVA, CAPE VERDE ISLANDS

Our faithful worker, Rev. John J. Dias, reports constant victory and a good tide of salvation upon his field of labor.

The following interesting account of meetings, is given in a recent letter, from which we copy.

"I am glad to report victory with us. Six more souls found Jesus last Sunday. We held service in a place called Cabo-Rodella. The Holy Ghost was present, the house was full of people, and I am sure every soul that day got good benefit from the Lord. A few days ago we held a service in another village. I read the parable of the rich man and Lazarus; a young woman stood up before me and said, 'You lie,' but I keep quiet, because I knew the 'old man' was working with her. I had prayed for her before coming to the meeting. Praise God! before the morning she called on one of our Christian sisters to pray for her, and she was soon gloriously converted, and at once took from her neck a charm which is furnished by the witch doctor, and is worn to protect them from evil spirits. As she took it from her neck, she said, 'I will trust the Lord and put all my confidence in Him.' She afterwards came to the church and gave a splendid testimony. We are praying and trusting the Lord to give us a wave of salvation this year. Pray much for us."

The work in Brava is taking on such proportions that Brother Dias is calling for help. One of the immediate needs is a Portuguese teacher for the children. Will you not pray that the Holy Ghost will separate some one for this needy field?

MISSIONARY NEWS FROM SOUTHERN CALIFORNIA DISTRICT

The April district missionary board meeting, held in the parlors of the First Church, was well attended and interesting to those present. We have much to praise the Lord for, and our hearts swell with gratitude for the little part that has been ours in spreading the gospel, through our faithful and consecrated missionaries.

Sister Staples brought the cheering news that during the past two months fifty-two Japanese have sought the Lord. There were twenty-five boys at prayermeeting all saved but one; the result of the good work accomplished in the night-school. On her way to Upland she found one of her boys in a backslidden condition. As she talked with him he said, "I can never forget how Jesus blest me when I had Him in my heart," and in the train he was restored. How we praise the Lord for Sister Staples, and also appreciate the sweet unselfish spirit that Mr. Staples shows in permitting her to devote her strength and time to this great work.

Sister McReynolds says her family is rejoic-

THE PERISHING

□ □

They grope in lands where broodeth Death,
A thousand millions, blind;
On them have dawned no gospel rays,
No path of peace they find.

They're crowding down the slopes of sin,
A thousand million strong;
And souls are lost at every breath
Of that benighted throng.

For light, through all the weary years,
The perishing have cried.
Are you a steward of God's wealth?
Send, tell them Jesus died!

—Selected.

ing in a new clean dress, the Spanish church just having emerged from a fresh coat of paint. The Sunday before hundreds of Mexicans had listened to the gospel at the plaza, among whom were three Portuguese young men, who had been reading the Bible. At the service following the street meeting these young men, and nine others were seekers at the altar. Praise the Lord! Sister McReynolds invited the friends to be present at the school on the evening of April 15th, when an interesting program is to be given by the scholars.

Sister Palmer, pastor of Grace Church, Pasadena, was also present and spoke a few words. This little band of colored Nazarenes are looking to the Lord for an opening in Africa, and putting by funds with this end in view. Our sister said in closing, "We can not improve on the Lord's work, but He can wonderfully help us out with ours."

Sister Pool sends the following report: "The Lord is blessing the Japanese work in Upland. Mr. Mizabe, boss of 8th camp, has recently been saved. He was under deep conviction for nearly two weeks, when one night while we were all praying, he began to pray earnestly, and between his sobs said, 'Lord, I believe Thee now.' His life being so changed has brought conviction on the boys in the camps. Last Sunday our afternoon service was a time of refreshing from the presence of the Lord. Mr. O'Kana, from Mizabe's camp, knelt at the altar, weeping over his sins. The interest in our Sunday school class is increasing, so we have nothing to be discouraged over. Pray for us."

Sister Yorba, deaconess of the Oakland Nazarene church recently made us a short visit. She held a large company of young people in First Church intensely interested while she told of nine years spent amid the snows of Alaska, winning souls for Christ. Organized holiness was the magnet that attracted Sister Yorba to our ranks. She has rendered valuable service to the rescue work of the San Francisco District, having a heart full of love

for the outcasts of earth, combined with a charming personality and a rich experience of divine grace.

We have received this month a letter from Sister Eaton addressed to the Sunday schools of Emmanuel and First churches in which she thanks the friends who have contributed to "Hallelujah Village" funds, and also for the Christmas celebration in Hope School. We trust it will soon be published in full in the Herald. In another letter written to Brother Adams, Sister Eaton says: "On account of the great need of more money to finish the buildings, put a cement roof on the girls' hall, and erect a boy's building on a foundation already in, Mrs. Banarjee, in response to the urgent call from many dear friends in Germany, Denmark and Sweden, has again left us to gather the necessary funds to finish the work here."

Our district superintendent tells us that more of the orange crop will be saved than was at first thought possible. This ought to mean some thank-offerings for missions from consecrated fruit-growers.

Brother Athans sends good news from El Paso, Texas. He writes: "We are experiencing a good degree of success in our work in Juarez, the city across the river. There were seekers last Friday night, most of whom claimed the victory. Very good attendance and manifest interest. In our El Paso mission we had a blessed service in the evening. The hall was filled with people and God was present to bless and save. A Mexican woman, who for years had been a member of the Congregational Church, was in a backslidden state, and was blessedly reclaimed at this service. There is conviction on other people, which I trust will result in salvation. Pray for us."

Those who were present at the missionary prayer meeting, held in First Church, will not soon forget the addresses by Brothers Scott, Epperson and Gay, who have all recently returned from trips to Mexico. Brother Scott spoke of the awful condition of the Mexican government and of the deadening influence of Catholicism upon the minds and consciences of the people, concluding his remarks by saying: "The Bible is what makes us a great and mighty nation, and there are ten million people in Mexico who never saw a Bible or heard the gospel."

Brother Epperson emphasized the need of Christian schools, and Brother Gay followed with a general report of our work and workers. We hope soon to see an account of Brother Gay's trip in the Herald.

The following is taken from a letter written by Nagamatsu San to the Japanese boys here: "I am in Kyoto, and the spiritual condition here is dreadful. The people are far from God, and seem to have no conception of eternity, heaven or hell. Oh! Christianity is in a deep slumber here; people do not seem to care for it. We must fight out the idols and devil worship, and plant salvation in this island." Let us not forget to pray for this faithful brother.

PROTESTANT FOREIGN MISSION- ARY STATISTICS

The Missionary Review of the World gives a statistical review of the work of the Protestant Foreign Missionary Societies of the world, these figures covering practically every phase of foreign missionary work. The editor of the Review says of the statistical table: "It includes only the actual Foreign Missionary Work of Protestant Foreign Missionary Societies throughout the earth, an attempt having been made to report only that part of the work of the societies which, after careful investigation, was found to be 'foreign work.' Thus, for instance, the great work of the Canadian Methodists among the Indians of the Canadian Northwest has not been counted; nor has the work of the five societies with headquarters in Spain and Italy, which receive their support from Great Britain and America. These are only doing that which in the real sense of the word must be called 'Home Missionary Work.'" At least some of these denominations class as "foreign missions" the work referred to, hence the figures from which we quote do not, in some instances, agree with those furnished by the denominations.

The Protestant societies of the world report a total force of 24,092 missionaries. Of that number, 6,769 are ordained missionaries, 799 are physicians, 4,506 are laymen, 6,286 are wives of missionaries, and 5,732 are unmarried women. There are 111,862 native workers, 5,941 being ordained men. This missionary force of 135,954 men and women take care of the work in 50,180 stations and outstations, and serve 15,396 organized churches. These churches report 2,644,170 communicants, 1,605,453 other baptized Christians, and 1,805,802 other adherents. In 30,605 Sunday schools 1,488,019 pupils are enrolled; in colleges, theological seminaries, and training schools there are 128,861 students, and in other schools there are 1,541,286 pupils.

The income of the societies during 1912 reached a total of \$30,404,401. While there are no comparative statistics, these figures no doubt show a substantial increase over any previous record of contributions for foreign missions. The income in the foreign field was \$7,902,252, or about three dollars per member. Of this total income, the churches in the United States furnished \$14,942,523, and those of Great Britain \$9,889,012. The two great English-speaking nations of the world furnish eighty per cent of the money used for the evangelization of the heathen world. Of the churches in the United States, four together contributed approximately \$7,500,000, or one-fourth of the total amount given by Protestantism of the world—Northern Presbyterian, \$2,877,845; Methodist Episcopal, \$2,450,381; Northern Baptist, \$1,130,051; Congregationalist, \$1,062,443.—Christian Advocate.

CANNIBALS CONQUERED BY A KISS

Far away, where the blue seas shine in the sun, the waves break on the shore of the largest island in the world. At the far-east end of that island of New Guinea (and in the British part of it which is called Papua) there live today a man and his wife—missionaries of the London Missionary Society.

This story is about them—which is the best new, true tale that I have ever heard—was told to me by a fireside in Fleet street, in London, by a man to whom it happened. He and his wife have now gone out to Papua in the John Williams.

God had given to them the most beautiful present in the world—a baby girl, who made them happy every day. Some time later, as they were travelling in their boat on a river near their home in Papua, a fever struck the little girl, and she went back to the presence of God.

Her mother missed her sorely, and her father, whose name is Mr. Abel, began to worry lest his wife should herself, fall ill. So he decided to take her in their little mission ship on a cruise among some islands where they had never been. They could, he said, find whether the people in these new islands would listen to their message, and

they might also get some food to take back to the boys in the village of Kwato.

Away they sailed in the little mission ship in and out among small islands till at last they came to an island with a bay, where they cast anchor. They then let down a little boat from the side of the ship, and with a Paupan boy pulled for the shore.

When they walked up to the beach, they found a single narrow path running right through the bush. They walked along this narrow path in Indian file, the Papuan boy in front, Mrs. Abel in the middle, and her husband behind. They had not gone very far when he saw, creeping along among the trees on either side, naked savages—Papuan cannibals—with spears in their hands. He knew that if they turned and ran back these Papuan Islanders would kill them at once. He knew that if they went on they would probably be killed, but that their only hope lay in keeping brave.

In a few moments the Papuan boy also saw what was happening, and stopped to urge them to go back. But Mr. Abel said:

"No, we must go forward at whatever cost, for to go back would be fatal."

They therefore pushed on along the narrow path, seeing some of the savages run ahead, while others crept along on either side of them.

At last they came to an open clearing in the forest, where there was a village. In that village they found all the men standing in array against them, armed with spears and bows and arrows, with hate in their eyes. All the women and children had been sent out of the village. When the women and children are sent out of the village in that way, it means death.

"What can we do?" asked Mrs. Abel of her husband.

"We can do nothing but hope," he answered. "Let us sit down on that fallen tree."

So they sat down together on the trunk of the tree, looking death in the face.

But Mrs. Abel, glancing to the left saw in the doorway of a hut a woman lying. God had given to her also the most beautiful present in the world—a baby-girl. It was only a few hours old, and the mother was too weak to be moved from the village with the other women and children.

Mrs. Abel, forgetting all about the savages with their spears and bows and arrows and the death that faced her, and only remembering the little girl she herself had lost, jumped up and ran towards the hut, picked up the little baby, and hugged her up to herself with mother-love, kissed her, and gave her back to the Papuan mother.

Every man in that village threw down his spear, threw down his bow and arrows. They asked the missionaries what they could give them. They carried fruit down along the narrow path to the boat, loaded up the boat with it, and waved good-by to the missionaries whom an hour before they had meant to kill.

Deep down in those men, under their horrible cruelty, was a sleeping beauty. And Mrs. Abel, like the prince in the fairy-story, came to where the sleeping beauty lay, and as she kissed the Papuan baby, the beauty waked up within the hearts of those dark men.—News from Afar.

A BOY WHO STOOD BEFORE KINGS—AND WHY

About a hundred years ago two boys were born in a little village up in Maine. They were cousins and the name was Hamlin. Playing together as boys will, they often asked each other, What are you going to be when you grow up? Cyrus said he would be a missionary; and he had a strange motto for a small boy: "Seest thou a man diligent in business—he shall stand before kings; he shall not stand before mean men." Cyrus often wondered whether it would come true. Hannibal said he did not propose to waste his life on any heathen. He would be a lawyer and a statesman.

And Hannibal carried out his program to the letter. He was vice-president under Lincoln. Historians of our country grudgingly allow half an inch to say: "Hannibal Hamlin was born in Maine in 1809. Was

vice-president under Lincoln, and died—"That's all.

Cyrus worked his way through Bowdoin College, was ordained and went to Constantinople. His dream as a missionary was to found an American Christian college. For many years he worked at great odds. He was not allowed to purchase any real estate. People in America were willing to furnish funds, but it was of no use.

There came a time when the proud general of the British army bowed the knee to an American boy. A great army was in Russia fighting the Crimpean war. They were almost starved. The general heard of an American who had a bake oven. (Hamlin was compelled to give his pupils work and food because they were ostracized at first.) Hamlin baked bread for the British army and made thousands of dollars, which he put into his school.

Still he could not buy the site he wanted for his college. He had his eye on a superb location, but they wouldn't take his money. At the close of the Civil War Admiral Farragut was making his triumphal tour of the world and touched at Constantinople. He invited Hamlin to visit his flagship and dine with him. Hamlin asked a favor of the doughty admiral which was granted gladly. During the state dinner, in the presence of the great Turkish officials, the admiral leaned over and asked a question: "Hamlin, how is your school getting along?" He did not wait for a reply. But in less than ten days the imperial irade was granted and Hamlin secured the site he had sought in vain for years.

If you were to visit Constantinople today, as you steamed up that magnificent harbor your attention would be attracted by a dazzling pile of white marble on a promontory jutting out in the Sea of Marmora. It is the most prominent feature of the landscape. If you were to ask what it is, they might with truth say: "That is Cyrus Hamlin's monument." But they probably would say: "Those are the buildings of Robert College."

You know what the Young Turk party is. A few years ago they gently lifted old Abdul Hamid from his throne. The Young Turk party might be called "Cyrus Hamlin's boys." During the last forty or fifty years the brightest men from southeastern Europe and Asia Minor have been educated at Robert College, where they have imbibed American ideas of civil and religious liberty.

Every young man and woman owes it to himself, his parents, his country and his God to sell his life at the highest price. Hannibal Hamlin has his reward—but the glory of Cyrus Hamlin's life has not been written. He stood before kings. He trained and created the builders of an empire. He molded the men who have in their hands the destinies of untold millions yet unborn. For God he wrought; what matter if men could forget him?—Matthew Henry Frank, in Continent.

Some time ago a party of representative business men were sent to China by the San Francisco Associated Chamber of Commerce, in order to promote business and increase friendly relations. In the course of their visit these men were brought into close touch with missionary operations, since missionaries are in the vanguard of all civilizing influences. These merchants who were not particularly interested in foreign missionary work previously, and who came from all parts of the Pacific Coast as well as San Francisco, state in their report "that to the great work done by the missionaries in all parts of China is due, doubtless, in a large part, the wonderful progress made in education and commerce within recent years."—Bombay Guardian.

Missionary zeal increases spiritual life. This is so with the individual and with the church. The first breath of a new-born soul is spent in zeal to bring others into the fold from the dark mountains of sin, and he ceases to be concerned for them only when he ceases to have spiritual life. A church that is not a missionary church is a dead church; and a church that is stretching out her hands into the surrounding darkness to feel after the lost, is sure to be a live church.

The Work and the Workers

ANNOUNCEMENTS

NOTICE

The New England deaconesses should send in the report of their year's work, not later than May 1st to the secretary, Mrs. M. Alice Robinson, 678 Bridge St., Lowell, Mass.

MEETING AT OZARK, ARK.

Rev. A. G. Jeffries, of Peniel, Texas, will hold a tent meeting at this place beginning May 16th, to run up to June 1st.

JOHN D. EDGIN.

SONG LEADER

The services of Bertie May G. Higgins are offered as leader of song, or soloist, at camp-meetings; 161 South 6th Ave., Mt. Vernon, N. Y. References: Rev. J. A. Ward, 1710 Dean St., Brooklyn, N. Y., Rev. T. E. Beebe, 262 South 1st Ave, Mt. Vernon, N. Y.

EVANGELISTIC NOTICE

I am again entering the evangelistic field, having resigned my work as pastor of the Pentecostal Church of the Nazarene of Sioux City, Iowa. The year at that place has been one of success. Am now ready to fill calls in any place for campmeetings and revival work during the coming year.

E. E. HATFIELD.

210 South 13th St., Norfolk, Neb.

To whom it may concern: This is to certify that the Rev. E. E. Hatfield is an ordained elder in the Pentecostal Church of the Nazarene, and has served our Sioux City church for more than a year. He is evangelistic in his preaching, therefore a good revivalist, and a strong preacher of the Word. I commend him to pastors and churches who want help in revival work. Brother Hatfield has had a number of years of experience as evangelist or pastor, thus fitting him for the work. Souls were converted, reclaimed and sanctified while in the pastorate at Sioux City.

B. T. FLANERY,
Dist. Supt. Iowa District.

RECOMMENDATION

I take this opportunity to recommend Rev. John D. Edgin, Ozark, Ark. He is a strong, forceful preacher, clear in the experience and doctrine of holiness, and full of the Holy Ghost. Any church or camp meeting committee will make no mistake in employing him for their spring or summer meeting.

G. E. WADDLE, Dist. Supt., Arkansas Dist.

NOTICE

Please announce that Rev. J. E. Bates, of Peniel, Texas, has united with the Pentecostal Church of the Nazarene.

B. F. NEELY, Pastor.

PREACHER WANTED

Mr. John Vineyard, R. F. D. No. 6, Waxahatchie, Texas, desires to correspond with some Nazarene preacher in regard to a meeting.

THE CONVENTION IN TEXAS

By the time this reaches your readers, preparations will be complete for holding of the Berachah Anniversary and Holiness Union, which meets at Arlington, Texas, May 8-12. Arlington is located on the electric car line midway between Fort Worth and Dallas. Cars each way every hour. Rev. H. C. Morrison will be present and preach daily, Prof. W. B. Yates will be in charge of the singing and the Male Quartette of the Peniel University will sing a number of special songs. Rev. I. M. Ellis, president of the Union, will preside at the business sessions of the Union. A number of min-

isters and prominent workers from different states have expressed their intention of being present to take part in the special program which will be rendered. The railroad companies have on a special low rate to Dallas from all parts of Texas and many other states. In purchasing your tickets ask for the Shriners' rate to Dallas, purchase your tickets to there and then come to Arlington on the electric cars. Tickets on sale May 6th, 7th, 8th, 9th, and 10th and good to return until May 25th. Free entertainment for all ministers, their wives and all Christian workers. No free entertainment will be furnished to those who do not send in their names. Come and let us have a great time together in the name of the Lord and for His glory. Address J. T. Upchurch, Arlington, Texas.

SPECIAL NOTICE

I have only two dates open for meetings, one in July and one in August. Any one needing my services please write me at once. This is my twenty-sixth year in the field. If you really feel the need of an old-time awakening, write me at once to Chelsea, Okla.

SAM S. HOLCOMB

ANNOUNCEMENT

The Miami Valley Holiness Campmeeting will be held in the Montgomery County Fair Grounds, Dayton, Ohio, July 18-28, 1913. The grounds and location are ideal, a good grassy surface, rolling just enough to drain well, with many large, stalwart oaks here and there. It is situated at the very threshold of one hundred and twenty-five thousand people, with city street car service and the Southern Ohio, Spring Valley and Dayton, Springfield and Xenia traction lines passing by it, just across the street from the great National Cash Register plant, of world-wide fame, where six thousand employees are engaged daily, and with a tabernacle that will seat fifteen hundred people: what an opportunity. The workers for this camp are: Rev. Bud Robinson and Rev. Charles Weigle, both of Pasadena, Cal., Rev. Mrs. Mattie Wines, Greenfield, Ind., Rev. N. B. Herrell, Olivet, Ill., Rev. J. A. Huffman, Rev. J. W. Short and John Bowers, all of Dayton, Ohio. The campmeeting committee is composed of the following persons: N. B. Herrell, Olivet, Ill.; C. H. Stalker, Columbus, Ohio; J. A. Huffman, Dayton, Ohio; L. W. Miller, Troy, Ohio; J. M. Wines, Greenfield, Ind.; L. W. Standley, Cincinnati, Ohio; Ira Shellenbarger, Troy, Ohio; John T. Kennett, Cincinnati, Ohio; C. F. Stroup, Columbus, Ohio; O. L. Fleisher, New Carlisle, Ohio; and J. W. Short, J. F. Probst, D. W.

Schreck, H. W. Sanderson, John Bowers, H. E. Freeze and J. L. Kennett, all of Dayton, Ohio. There will be ample and convenient accommodations for all who wish to avail themselves of the privilege of being in this great camp and feast of good things. Make your plans immediately, by addressing J. L. Kennett, 284 Louis Block, Dayton, Ohio, who will gladly give all information desired.

J. L. KENNETT.

NOTES AND PERSONALS

Brother John F. Sanders, of Pasadena, visited the Publishing House last week. He is greatly interested in the work and it was a delight to have him with us. His visit was a blessing to us.

Evangelist Hattie Livingstone called at our office a few days ago. She was on her way to Charleston, Ill., where she will make her headquarters for the present. She is ready for work and would be glad to correspond with churches or pastors who are looking for an evangelist.

DISTRICT NEWS AND ANNOUNCEMENTS

NORTHWEST DISTRICT

Mrs. Wallace visited the churches at Diamonds, Hillyard, Lincoln Heights and First Church, Spokane, the last week in March, for the district superintendent.

Evangelist Fred St. Clair is in a meeting at Prosser; W. E. Shepard at Garfield; J. B. McBride at First Church, Portland.

Evangelist Harry J. Elliott, 441 Bidwell Ave., Portland, Ore., has open dates for meetings anywhere.

Rev. R. J. Wisler, of North Yakima, has been assisting Rev. E. B. Fish in meetings at our Everett, Washington, church.

The Walla Walla church will hold a great camp meeting, May 22d to June 1st, with Rev. W. E. Shepard in charge, assisted by Brothers Lewis and Mathews, and all their own local help, which is "an host." It will be worth a long journey and much sacrifice to be present.

The district superintendent has visited the churches at Portland, Walla Walla, Huntsville and Osborn (Dry Creek), since last report, with much blessing.

The date of the Northwest District Assembly has been changed to June 17th-22d, the Boise Assembly to take date June 25th-29th, as previously announced. The change made by agreement of general and district superintendents concerned. All concerned will please take due notice.

NORTHWEST DISTRICT ASSEMBLY CHANGE OF DATE

On account of other assemblages at Portland, it has been necessary to change the date of the district assembly to June 17th-22d. The Boise, Idaho, assembly will be on the date formerly given us, June 25th-29th, by permission of Dr. Walker. Let all interested take notice, and write to Rev. C. Howard Davis, 64 E. 18th St., North, Portland, Oregon, for arrangement for entertainment early, as we will be taxed to the utmost to provide for all the delegates and regular members of the assembly. Each church is expecting to have a full delegation there, and many are planning to be there who are not regular delegates. All pastors on the district will please send the names of all the licensed preachers and deaconesses, who expect to be continued as such, to D. L. Rice, district secretary, 11 East 9th street, Portland, so the examining board can make proper arrangement for the examination, which will

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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begin at 9 o'clock Tuesday morning, June 17th. The assembly will convene at 7:30 p. m. on that day, and we hope to have all the examinations over, so everybody can be at all the sessions, and give undivided attention to committee work. The date is June 17th-22d, the place, Portland, Ore., the spot, corner of East 7th and East Couch streets. Don't fail to be there. DeLANCE WALLACE, Dist. Supt.

GENERAL CHURCH NEWS

NORTH HOPE, MICH.

God is blessing in this part of His vineyard. We just had a visit by our dear brother, J. M. Wines, district superintendent. He arrived here on Sunday evening. Our little church was crowded full at the appointed time and every one enjoyed the sermon and gave Brother Wines a hearty welcome, it being his first visit here. We also had services Monday and Tuesday evenings with good attendance. He completed the organization of a Pentecostal Church of the Nazarene, with a membership of fifteen. We are now on good footing and mean to push the holiness movement here with A. C. Clark as our pastor, who was taken into our organization with his wife and son. They are true holiness workers. They were members of the Freewill Baptist Church. Our number is small and we are opposed on all sides, but the dear Lord is with us, and that is more than all that can be against us. We have resolved to do the whole will of God and build up a mighty fortress here against sin and the devil, with the help of our great King, Jesus.

A. H. LEVELY.

WOODWARD, OKLA.

These are fine days for the church at Woodward. God is marvelously blessing our labors here. Sunday, the 13th, was a good day. God visited us with a real salvation time at 11 a. m. Five came to the altar for holiness. One man prayed through. At 8 p. m. eight came to the altar and four prayed through to victory. Several gave their names wishing to unite with the Nazarene Church. We have some of as fine people in the church here as can be found anywhere. They will do to depend on. We are now engaged in a meeting with Evangelist A. F. Daniel, six miles from Gage, Okla., where God is marvelously blessing. Thirty have prayed through up to date. Eighteen were in the altar last night; several prayed through. This is on Brother J. W. Terrell's work. Brother Terrell knows how to plow the ground and get things ready for a harvest. We will begin a meeting at Woodward the 21st.

W. I. DEBOARD.

KANSAS CITY, MO.

Sunday (April 20) services were good. Brother "Jack" Sanders, of Pasadena, Cal., brought the message both morning and evening. Six at the altar through the day. Some prayed through to victory. In the afternoon people's meeting "the Lord into His garden came," when "tuck-head religion" gave way to "old-time salvation." How refreshing, how delightful these health-laden breezes from the "upper glories!" God's thunder and lightning and rain sweeping over His church leaves the atmosphere wonderfully clear. We breathe better.

F. M. LEHMAN, Pastor.

CALGARY, ALTA., CAN.

It is with deep regret and sorrow that we have been compelled to resign our church at Calgary, Alta., on account of a general breakdown, and nervous condition. The doctors have advised a lower altitude, and perfect rest for several months. It will take much grace and patience on my part to obey said orders; but God who giveth more grace, will see us through and we shall continue to say, "All things work together for good to them that love God, to them who are the called according to his purpose." We are still expecting to see flaming

revivals in this western country, and if in the will of the Lord I am restored to health again, I expect to swing my energy into the evangelistic field, in this new country. We expect to be east for the next few months, and my permanent address will be Monhegan, Maine. In Christian love, E. DEARN.

PORTLAND, ORE.

Mrs. Wallace and I are in Portland, that we might pay the least allowable and the greatest possible tribute of love to our translated brother, and heart-felt sympathy to the bereaved widow of Rev. Fillmore Tanner, late pastor of our Sellwood, Ore., church. It seems so strange, so like a dream, that Brother Tanner is gone. He was the first recorded member of the first Nazarene church north of the California line (Spokane)—the first elder ordained at the first annual district assembly of the Northwest District, one of the very first and foremost with whom we have had such sweet counsel and fellowship since 1898, when those who were later the "called out" were providentially thrown together in a meeting conducted by our well-beloved Rev. W. E. Shepard, in Spokane, Washington. Truly we can say of him as did they of old in tribute to the great French general slain upon the battlefield, but who had so endeared himself to the hearts of his comrades in battle, they refused to allow his name stricken from the roll, and daily, when his name was called, one of his former comrades would answer, "Dead on the field." Brother Tanner truly was smitten "in the midst of battle," having gone to the home of one of the members of his church to attend a meeting of the church board, in reference to furthering the work of moving their church to the new location (which they had just begun), on Thursday evening, was stricken at 8 o'clock with acute adema of the lungs, and at a few minutes after 9 was in the very presence of our risen Lord, having realized the end was at hand, and conscious until the last. He sang "On Christ, the solid rock I stand," bade his wife, who had reached his bedside, good-bye, as also the others present, and crossed the line of worlds as one leading a host, exhorting them with the words: "Sellwood for Christ." Thus another hero of faith has gone. As we stand "gazing upward," there is the memory of the many strivings against the powers of darkness, victories over and through battles hard and long, with whom we have linked our faith and by "agreement of two of you, through faith," have witnessed the chains of sin and disease broken, and souls long bound and almost in the grave and hell "come forth" clothed with glory; have witnessed others cross the river of death singing the song of redemption, and in so many other ways truly our friend and yoke-fellow in the gospel. In the very thickest of the battle, though, God has seen fit to call him near unto Himself, leaving us to take up what he has left unfinished. Brother Tanner's life and death have moved the citizens of Sellwood as has seldom, if ever, been known. At the request of many of the business men and others, the funeral was arranged for Sunday afternoon, April 13th, so they could all attend, and before the time set for the services the church was filled to its utmost capacity, when we were tendered the use of the large M. E. church, just across the street from our own, and to which we went for funeral services. Even this was filled full. Everywhere was the evidence that a mighty man had fallen; not mighty as reckoned by this world's standard, but a man mighty in prayer and faith toward God, and many were the expressions of love for the blessings received from and through this servant of God. Sister Tanner, too, is a living witness of the power of God to give grace and glory, even in the deepest of sorrow and affliction, and the funeral was not such as is usual, but a time long to be remembered because of the grace of our Lord Jesus Christ abounding toward many. She will remain in Sellwood, and supply as pastor until the coming district assembly, assisted by Brother C. D. Mayfield and others who are there.

DeLANCE WALLACE, Dist. Supt.

VENICE, CAL.

Sunday, the 13th, was a great day for our church. Dr. Bresee was with us the entire day, preaching three times. His messages were unctuous and wonderful. It made us think of what we read about the founder and general superintendent of the gentile church—he went over the country "confirming the churches" and "strengthening all the disciples." We were also favored by having the ladies' quartette of the Nazarene University with us. Their singing is grand, and it blessed the congregations. The services were well attended. The glory was on the saints, and many times during the day "the river got over its banks." One soul professed salvation. We had a march and table offering in Pentecostal-Nazarene style and got enough to pay the indebtedness on our parsonage. This makes us practically free from debt with all apportionments met. We are advancing on all lines. Of late we have made some improvements about the church and advertizing it, which was made possible by Brother E. F. Sherman, of Hartford, Conn. God bless our brother. We are praising God for His goodness to us. GEORGE J. FRANKLIN.

ATHENS, LA.

About three weeks ago Rev. Will Bennett began a revival in Jonesboro, La., and continued a week. The Lord honored the truth he brought and hearts were blessed. Brother Bennett is an earnest, whole-hearted man of God. Rev. J. E. Gaar, of Peniel, Texas, was present and gave us Bible lessons in the afternoon. All those who were present in these services were blessed and edified. They meant much to the children of God toward getting them better established in His Word. In these services the Lord was magnified in the salvation and sanctification of souls. Several appreciated visitors were present during the meeting, among whom we will mention Grandmother Gaar, of Junction City, Ark., whose presence, prayers, testimonies and shouts proved an incentive to all our hearts. Brother Bennett having another engagement, left the meeting in care of Brother Gaar for the second week. He brought many earnest appeals to the people present and closed the meeting Sunday night with a crowded house and conviction upon the people. I believe there were to be seven or eight additions to the Pentecostal Church of the Nazarene.

JOHNNIE DANCE.

ELYSIAN HEIGHTS

God is blessing us here, and we are glad to again testify to His power to save, cleanse and purify. We have just closed a successful revival meeting in which were a goodly number of conversions and renewals and a number added to the church. We have had showers of blessings, both spiritual and temporal for a true-hearted man of God was sent to finish the work on the church. We now have the parsonage well under way and the plans well laid for a private school in this place. The foundation for our successful meeting is found in 1 Chron. 7:14. We will ever praise God for His goodness to us. STELLA SPRAY.

APPLEGATE, MICH.

A great revival of religion has broken out in Applegate, Mich. The meetings are being held in the Methodist church, in charge of Evangelist S. B. Shaw, of Grand Rapids, Mich. The people are coming for miles to these meetings, filling the church, even during the rain storm. Christians of all denominations are taking an active part. Church members are confessing their faults, with many tears, and resolving "as for me and my house, we will serve the Lord." Sectarian prejudice is melting away, and many are seeking the Lord in the good, old-fashioned way, and praising the Lord for deliverance. The gospel sermons are searching and are making a deep impression upon the hearts of all classes. The town is stirred as never before. Surely the times of refreshing have come to Applegate.

J. C. HART, Pastor.

LINCOLN PLACE, PA.

We are just closing a seventeen days' meeting at this place, being assisted by N. B. Herrel, J. H. Norris and Howard Welsh. God honored the preaching of these men of God. Definite work was done which will mean some additions to the church. Praise the Lord! We are marching on to victory.

S. H. WELLS, Pastor.

McMINNVILLE, ORE.

The Lord is with us in our little Nazarene church in McMinnville. We have just about completed finishing our church inside. We expect to begin a revival meeting next Sunday, April 20th, and will probably dedicate our church at the close of the meeting. We hope to have some help in the ministry from other places, and Brother McBride will be with us a couple of days also.

J. W. FRAZIER, Pastor.

ALTUS, OKLA.

We are four miles in the country from this place. God is giving us victory. Have been here two weeks. Shouts of new-born souls are going up; others are getting into the cleansing fountain. Mighty conviction is on the people. Some are paying up old debts and straightening up.

D. J. WAGGONER.

MITCHELL, IND.

I have just closed a glorious meeting near Bedford, Ind. Our meeting was held on the Bedford Circuit, in the old Wesley Chapel church. After a week's hard preaching and praying, the fire fell, and for the next two weeks the altar was crowded every night. Notwithstanding the bad weather and the floods all around us, the house was crowded every night. We had thought to close Sunday, April 6th, but continued for another week, and had over ninety seekers at the altar, the most of whom prayed through and were blessedly saved or sanctified. Sunday, the 13th, the last, was the greatest of all. People brought their baskets with food and we stayed at the church all day. Several of the Mitchell people were there to help us push the battle, among whom were Rev. Martin, the M. E. Sunday school organizer, Captain Hindshaw, of the Salvation Army, and Rev. Charles Shortridge, pastor of the Apostolic Holiness Church in Mitchell. Brother Shortridge conducted the love feast in the afternoon, and the saints got blessed and shouted for joy, and sinners came running to the altar to be saved and believers to be sanctified. We begin a ten days' meeting Friday, the 18th, with Captain Hindshaw, of the Salvation Army in Mitchell. We are expecting a great meeting.

EVANGELIST R. R. STILL.

CAMBRIDGE, MASS.

The special meetings held with the Pentecostal Church of the Nazarene in Cambridge, Mass., by Rev. C. E. Roberts, his wife and Miss Taylor, came to a close Sunday night, April 13th. The meeting opened the first night with the seal of God upon it, and with a full attendance. Every meeting increased in the number present and in the power of the Holy Spirit. A multitude of people were under conviction. Over one hundred were forward for prayers: repenting sinners, and backsliders, and believers seeking the fulness of the Holy Spirit and a clean heart. I have never seen any revival work that surpassed what took place in these meetings. When we came to the last Sabbath morning, it rained hard and continued to rain most of the day. We feared it might interfere with the attendance and the final result. But the meeting had taken on such power and momentum that it made no apparent difference. The people came, and the hall was crowded to the limit. Many were saved and sanctified this last day. I am not given to boasting, but the meetings surpassed all my thought and the expectation of our people. From Boston, Roxbury, Somerville, Charlestown and other places, people came and were blessedly saved and sanc-

The Publishing House Fund

We are rejoiced to know that more and more of our churches are getting interested in the Publishing House. The church at Warren, Pa., has done well from the first, and now they have taken a magnificent offering, to which we are glad to call attention. We had planned to say a few words to the churches this week in connection with the report of offerings, but just before going to press we received a letter from our missionaries in India which we publish herewith. No doubt this will be as much as you can stand in one week, so we will refrain from making any comment.

Buldana, Berar, India,
March 27, 1913.

Rev. A. S. Cochran, Kansas City, Mo.

Dear Brother Cochran:

In response to your appeal sent out a few weeks ago, I am glad to state that the following missionaries of this district, (Rev. L. A. Campbell, Mrs. L. A. Campbell, Rev. A. D. Fritzlan, Miss Daisy Skinner, Mrs. L. S. Tracy and Rev. L. S. Tracy), have from their small incomes of \$25.00 each month, decided to send you \$1.00 each per month for six months for the Publishing House Fund, and have instructed the general missionary treasurer, Brother Anderson, of Chicago, to send you the aggregate amount monthly. We appreciate the good missionary sentiment of the paper and feel it a real missionary offering to donate to it.

Your brother in Christ,

L. S. TRACY.

Received Since our Last Report

PLEDGES

Monthly for One Year

W. M. Creal, Warren, Pa.	\$ 10 00
Mr. and Mrs. E. C. Gardner, Warren, Pa.	5 00
Andrew Anderson, Warren, Pa.	2 50
Ella Lindberg, Warren, Pa.	1 00
Morton Mook, Warren, Pa.	1 00
John Reider, Sr., Warren, Pa.	1 00
Laurel Bouten, Warren, Pa.	1 00
F. S. Knopf, Warren, Pa.	1 00
Mrs. S. Gillilan, Warren, Pa.	50
Erick Sandstrom, Warren, Pa.	50
A. B. Birchard, Warren, Pa.	50
Fred Egger, Warren, Pa.	50
Andrew F. Peterson, Warren, Pa.	50
Harold Bostrom, Warren, Pa.	50
O. D. Stone, Warren, Pa.	50
Mrs. L. Bilton, Warren, Pa.	50
Henry Stonaker, Warren, Pa.	50
C. Mason, Warren, Pa.	50
Mabel Anderson, Warren, Pa.	50
Wayne Gardner, Warren, Pa.	25
Mrs. Clara Moore, Warren, Pa.	25
Mrs. Mary McWilliams, Warren, Pa.	25
Willis Anderson, Warren, Pa.	25
Jos. Smith, Warren, Pa.	25
O. W. Bennett, Warren, Pa.	25
Elizabeth Klenck, Warren, Pa.	25

CASH

H. M. Bassett, Sylvia, Kas.	\$ 2 50
Marino Lachuga, Mexico	5 00

A friend, Woodbine, Kas.	2 00
B. A. Perry, Brilliant, Ala.	1 00
E. S. Looman, Osage, Okla.	1 00
W. F. Klemel, Plainville, Kas.	1 00
Mrs. M. E. Sellers, DeKalb, Texas	2 00
Kingsland (Ark.) church	2 12
Anna Lee, Birchtree, O.M.	1 00
L. B. Trowbridge, Chicago, Ill.	5 00
Maud Eckleen, Long Beach, Cal.	2 00
Parker (Texas) church	7 00
Warren (Pa.) church	16 00
Robt. Hewitt, Camanche, Mont.	1 00
Mrs. V. G. McFadden, Deer Park, Wash.	1 00
Mrs. R. L. Jennings, Mt. Sharp, Texas	2 00
Dayton (Ohio) church	4 00
A friend, Los Angeles, Cal.	15 00
W. G. Lowry, Sour Lake, Texas	1 00
Wilden Fader, Lowell, Mass.	2 00
Mrs. Jennie Lucas	25
Ezra Smee, Zurich, Kas.	1 00
Mrs. Thos. Keddle, Sr., Sylvia, Kas.	20 00
Laura Mahard, Peniel, Texas	2 50

SUNDAY SCHOOL OFFERING

Dodsonville, Texas	\$ 15 50
Memphis, Texas	1 00
Jintown Pent. Mission, E. Palestine, O.	5 03
Walla Walla, Wash.	35 00
Fresno, Cal.	4 25
Texarkana, Texas	1 00
Warren, Pa.	26 72
Milton, Cal.	4 00
Seattle, Wash.	10 00
Roby, Texas	2 30

tified. Not a few churches have been enriched with my own by these meetings. The time of the meetings was necessarily all too brief. But the results of so brief a series of meetings only eternity can tell. By the vote of all the people that crowded the last meeting these evangelists were invited to return to us at some future date. To God be all the glory. In the hearts of the people in Cambridge and vicinity these successful evangelists have a warm place. God has been greatly honored.

J. N. SHORT, Pastor.

MT. STERLING, KY.

It has been some time since I wrote, but we have been constantly in the fight. We have witnessed penitents weeping their way to the cross, and many others shout the glad tidings of full salvation. Since our last report, we have been in meetings in the following places: Volga, Ky., Busseyville, Ky., Fearis, Ky., Cynthia, Ky., and Olympia, Ky. As is always the case, under the clear light of the plain gospel, much opposition was encountered. But we prefer to speak rather of the victories God gave us, and in spite of all obstacles, many were converted and sanctified. In some of these places there were seekers at the altar every call. Some who could not pray through at meeting came during the day; burdens became heavy, but it was blessed to see the change when they found peace and pardon. HOWARD SWEETEN.

SOUTH MANCHESTER, CONN.

Our recent special meetings lasted twenty days. There were a goodly number of seekers

and among them some finders. It was a very helpful meeting to us. It was encouraging in that a large number of new faces were to be seen, who were pleased and will come again. We are winning our way. We fight nothing but sin; and people who once did not like us are becoming our best friends, because we treat them well. Rev. E. J. Marvin, of Spring Valley, N. Y., was our evangelist. Brother Marvin has just completed the course at Drew Seminary, coming through safe and sound. He will take up work with us again this year. Brother Marvin came to us with an unction upon him and preached a complete cure for sin with real power. His peculiarly pleasing personality and his evident deep spirituality combine to make him a soul-winner.

CHAS. J. WASHBURN, Pastor.

NEWBURG, ORE.

We closed at Newburg with good victory and a goodly number of souls in the fountain. God manifested His power in a marked way in some cases. One young lady lay for almost an hour under awful convicting power; the enemy was cast out, and she was marvelously sanctified. The carnal mind fought for his life, but Jesus cast him out. She is a great worker for Jesus now. There were several beautiful, clear cases of salvation that would make one rejoice to see. One service on Sunday the preacher was shouted out. The testimonies were beyond description. An altar service followed that made the angels rejoice. Rev. E. F. Taylor, of Ridgefield, Wash., one of my best friends of many years, came up and stayed several days,

and God did wonderfully use him. He is a worker in a meeting. Rev. Harry Elliott, of Portland, was with us the last Sunday and helped with his songs, testimonies and prayers. He is another sanctified Catholic, but a loyal Nazarene now. We found some excellent spirits in Newburg, who are hungering for a Nazarene work there. This meeting was held under the auspices of the holiness association, Rev. Parker, of the Friends Church at Spring Brook, Ore., being president. We were entertained in the home of Dr. E. P. Dixon and his excellent wife. We have never been better cared for in these ten years. Every member of the family, even to the baby boy, loves Jesus and serves Him in the beauty of holiness. Each member of the family prays night and morning, and perfect love and unity prevail in the home. It is like heaven to be in their home. May the Lord richly bless the doctor and his good wife who stood by us so nobly on all lines. They want us to return for another meeting. We begin at First Nazarene Church in Portland tonight and expect a meeting that shall be great in getting souls into the fountain. Already we feel it in our heart. We are slated for Condon, Oregon, next, and the 25th of May we are to join Rev. Israel Putnam, of Madras, Ore., in a great campaign for souls, then on as our Lord directs.

J. B. McBRIDE.

Ridgefield, Wash.

WILDA, LA.

I closed a gracious meeting at this place last night. I was invited here by a Baptist brother. Conviction came upon the people at the very first service. I go back within three miles of their church for another meeting in June. I am on my way to Oata for a tent meeting with Rev. W. F. Dallas, of Peniel. I am giving one-fourth of my time as pastor to the church at Jonesboro, where we have some fine folks. We need more Nazarene preachers down in this country; men who have the go-through in them.

S. D. SLOCUM.

DENNIS PORT, MASS.

We are on the up-grade and pushing the battle by faith and prayer. Though the fighting is tough, let our motto be, "Go on, go on, to victory." This church and the Independent church at Harwich Center, united with our Portuguese church at Harwich (Brother Bento, pastor) in an all-day meeting April 3d. The writer preached in the afternoon and evening, to a good-sized and attentive audience. We have also preached twice at the Harwich Center chapel, and have been invited to preach for them once a week. A sister was forward for sanctification in last evening's service. Others are hungry. The attendance is on the increase at Dennis Port. Amen!

MEDA CLIFFORD SMITH.

BLOSSOM, TEXAS

We filled our regular appointment at Post Oak yesterday. Had good attendance and good interest. Wife led a good warm testimony service and the Lord helped us deliver the message from John 8: 36. We got a small contribution for rescue work. We came home and attended our home prayer meeting service led by Brother S. A. Martin. We had a large attendance and a good time. We expect our pastor, Brother Land, next Sabbath, and we look for a refreshing time from the presence of the Lord! We are praying for a great salvation time. As we enter the field, we ask your prayers for us, that God may use us for His glory.

V. A. WALKER and WIFE.

ANOTHER NEW CHURCH

At Kendrick, Ida., Rev. Clyde T. Dilley, ordained elder and evangelist, under arrangement with Rev. J. B. Creighton, district superintendent of the Idaho District, called a meeting at the home of Ralph Roberts, on American Ridge and organized a Pentecostal Church of the Nazarene, with the following members: J. L. Johnson, Mrs. J. L. Johnson, A. H. Roberts, Mrs. J. N. Roberts, Mrs. Ralph Roberts, Robert Baine, D. L. Stevens, Mrs. D. L. Stevens, Floyd Stevens, Sylvester Stevens, Mrs. J. E. Kingsberry. Officers were chosen as follows: church secretary, J. L. Johnson; treasurer, A. H. Roberts; trustees, D. L. Stevens, Mrs. J. E. Kingsberry, A. H. Roberts; stewards, D. L. Stevens, Mrs. D. L. Stevens, A. H. Roberts, Ralph Roberts, Robert Baine; membership committee, Mrs. J. L. Johnson, Mrs. J. N. Roberts, Robert Baine.

J. L. JOHNSON, Secretary.

PENIEL, TEXAS

I am now at home a few days on account of sickness in my home. While on my last trip I preached to the saints at Texarkana, Texas, Mena, Ark., Ellis and Lake Charles, La., and a number of other places. God greatly blessed His word and many souls were saved and cleansed by the blood. One Sunday night at Lake Charles, La., I saw a poor blind man pray through and find God. Oh! what joy to my soul as well as his. I have in my possession a relic of early Methodism, which is a hymn book one hundred years old. In hymn 106, v. 3, "Sanctification of believers," we find these words:

Thy sanctifying spirit pour
To quench my thirst and make me clean,
Now, Father, let Thy gracious shower
Descend and make me pure from sin.

Also in hymn 127, v. 3:

Still hold my soul in second life,
And suffer not my feet to slide.
Support me in the glorious strife
And comfort me on every side.

This old Methodist hymn book was published in 1813, edited by Bishops McKendree and Asbury. It is bound in leather, and the volume still retains one side of the cover. The book was originally the property of Willis Heygler, a pioneer Methodist preacher in west Tennessee. He left the book to his youngest daughter, who gave the book to me.

W. B. PINSON.

KENDRICK, IDAHO

Clyde T. Dilley, the Nazarene evangelist from Nampa, Idaho, held a successful meeting on American Ridge, in March, closing the 23rd on account of smallpox. The evangelist is a great soul winner for God and if the meetings had been permitted to continue not doubt much good would have been accomplished. We hope he may soon come back and finish the good work he started here. Up to the sudden stop in the meeting, many were under conviction; some reclaimed and sanctified and a church organized with a membership of thirteen.

J. L. JOHNSON.

A HARD BATTLE

The writer just closed a fifteen days' meeting at Fairbanks, Ind. The meeting was to be held in the M. E. church, but when the pastor, who lived at another place, heard I belonged to the Nazarene Church, he ordered me to vacate at once. This we did, and after being thrown out of three days' services, secured the opera house and went on with the meeting. Holiness was a thing unknown in and around Fairbanks. The popular religion in that section is a sinning religion, "Hardshell" and Missionary Baptists and modern Methodists are in the lead. God did mightily bless us, as we laid down the true plan of salvation that saves from all sin by a two-fold work of grace. I am sure some of the seed (Word) has fallen in good ground, and I expect to see some in heaven as a result of my going into that new field. I am in this holy way to stay. Any Nazarene pastor or church desiring the assistance of a sanctified ex-railroad conductor in a meeting, write me at 728 Wilson street, Ft. Scott, Kas.

J. H. VANCE.

LOWELL, MASS.

Sunday, the 13th, was a victorious day with the Lowell church. The blessing of God in a marked way crowned all the scenes. Brother Riggs preached with great unction from the

Beauty for Ashes

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* *

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

Price, 10 cents

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

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

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

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

* *

"BEAUTY FOR ASHES"

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

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

"CLEMENT C. CARY."

Atlanta, Ga., December 17, 1912.

* *

DIAGNOSIS

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

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

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

"Your fellow servant,

"F. W. JOHNSON."

* *

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PUBLISHING HOUSE of the PENTECOSTAL CHURCH OF THE NAZARENE
2109 TROOST AVE. KANSAS CITY, MO.

text, "When the enemy shall come in like a flood, the Spirit of the Lord will lift up a standard against him." The Sunday school session was full of life and interest. Zeal is burning like a fire in the workers of our Sunday school. In the evening service, after the praise service, and some blessed gospel singing and the message, eight souls lined the altar. To God be all the glory forever. We are pressing hard on the opposition of hell.

E. E. MARTIN.

HACHATOWN, OKLA.

I am the only Nazarene about here, but we have organized a Sunday school since I came. How I long to do something in the precious name of Jesus. So many of the people here go hunting and fishing on Sunday. We are on the bottoms of Mountain Fork Creek. There is no church, or any kind of preaching here. The people are getting ready to build a school house, and I think we will have a good Sunday school. I am hoping the Lord will send some one to preach for us. My heart is burdened for the lost.

LILLIE SMITH.

HUMBLE, TEXAS.

Our Saratoga meetings were fine—had sixty four professions in the two meetings. Great grace was upon us. Rev. L. A. Dodson and wife, of Oklahoma, and also Brother John Lipscomb were with us in one of these meetings rendering good service. My daughter Ethel also helped us. We begin in Humble Wednesday night, to run over two Sundays.

J. E. THREADGILL.

DIAMONDS, WASH.

Brother W. E. Shepard, of California, has come and gone, but praise the Lord, He, whom the Father has sent, has not left us. What power in the blood to resurrect and make alive! Brother Shepard came to us not only in word, but also in power, and the Lord has prospered his labors among us. Ten young girls saved and sanctified, besides several others wholly sanctified who had been seeking the blessing for some time. Our pastor has stood at the helm and fought through wind and storm, and all opposition of the devil, until God has blessed with great victory.

H. H.

BEDFORD, ARK.

Soul agonizing and prevailing prayer characterize the meeting here. The altar is bathed with penitent tears. Regenerations and sanctifications are being witnessed. Good crowds both morning and night. We are in the M. E. church. Bradford has some true and tried people in it. In some homes both husband and wife have been saved. New family altars have been erected. Quite a number of young people have found God. Our next meeting will be at Mena, Ark., in the Nazarene church, Rev. E. A. Snell, pastor. Expecting a great meeting.

L. L. HAMRIC.

NEWTON, KAS.

The Lord continues to bless here. Some are finding victory in our regular services. We have added twenty-one names to our membership roll since September 20th. Others are looking our way. The work at the Mexican camp moves slowly. The Catholic priest that has warned his people (the Mexicans) that they will practically commit the unpardonable sin if they attend our service. In consequence our attendance is small. But our faith is in Jesus. He will never betray our trust. Amen!

FRED H. MENDELL, Pastor.

LYNN, MASS.

We closed on the 13th one of the most satisfactory series of meetings it has been our privilege to participate in. It was not a marvel numerically, though about forty souls were at the altar during the two weeks, with sixteen on the last Sunday, but for quality and thoroughness it was fine. Sister Martha E. Curry was the evangelist, and did splendid work from every point of view. She knows how to preach and pray things through. We were delighted to find her physical condition so much better than when we last saw her three years ago. Though the weather was unsettled and threatening, the week-night attendance was the best we have ever had, attesting the esteem and respect with which Sister Curry is regarded in her own home and country. We had the pleasure of having with us and hearing preach, the last Sunday afternoon, Dr. C. J. Fowler. Several fine young and middle aged men and women

have already united with the church and we confidently expect to reap a continued harvest from the seed so faithfully sown. We close a most blessed and delightful pastorate with this elect people, with the assembly year, to take up the work in Warren, Pa. We shall praise God through eternity for having given us the privilege of laboring for three and one half years with such a people as this. They know how to carry a pastor through on their faith and prayers. It is a matter of real grief to separate from them, but God leads unerringly. Bless His precious name!

JOHN GOULD.

LISSIE, TEXAS

We came here a little over three years ago from First Nazarene Church of Chicago. Found the churches here in a cold condition, and our Father would not let us unite with any of them. God sent a holiness preacher with a tent. We had a good meeting. Then we organized a Sunday school and a holiness prayer meeting. That will be two years ago the first of June.

We have had two meetings since, with quite a few reclaimed and sanctified, but when the meeting was over they would go back to the different churches, and the most of them backslide. We have seen that this was not the right way. Brother and Sister Ernest Roberts and Brother Preston Roberts, from Pilot Point, are coming to us the first of May to begin the battle for a permanent holiness work. They will begin at East Bernard, then to Chesterville, then to Eagle Lake. We go forth in Jesus' name to win the battle.

WM. WIESE.

SEATTLE, WASH.

It encourages our hearts to hear the glowing reports from Ashland, Portland, Spokane, Seattle and Walla Walla. We can join with our brethren and report progress. The work is moving forward at Mukilteo. We have a nice class, all sanctified but two, and they are seeking the blessing. Most of them take the church paper. We expect to attend the assembly with every penny paid up to date.

J. C. SCOTT.

Superintendents' Directory



GENERAL SUPERINTENDENTS

P. F. BRESEE Los Angeles, Cal.

1126 Santee Street

Stockton, Cal., San Francisco District Assembly, May 21-25
University Church, Pasadena, Cal., Southern California District Assembly June 18-22

H. F. REYNOLDS, Oklahoma City, Okla.

R. F. D. No. 4

Brooklyn, N. Y., Bedford Pentecostal Church, New York Dist. Assembly April 30-May 4
Haverhill, Mass. New England District Assembly May 7-11
East Palestine, Ohio, Pittsburg District Assembly May 28-June 1
Kansas City, Mo., Kansas District Assembly September 3-7
Kewanee, Ill., Iowa District Assembly Sept. 10-14
Ada, Okla., Oklahoma District Assembly Oct. 22-26
Newport, Ky., Kentucky District Assembly November 13-16
Alabama District Assembly November 20-23
The first service in connection with each assembly will begin on Tuesday night 7:30 o'clock. Let all the members of the assembly plan to be present the first service.

E. F. WALKER Glendora, Cal.

Philadelphia, Pa., Washington-Philadelphia District Assembly April 22-27
Colorado Springs, Colo., Colorado District Assembly June 12-15
Portland, Ore., Northwest District Assembly June 18-22
Boise, Ida., Idaho District Assembly June 25-29
Didsbury, Alberta, Campmeeting July 4-13
Calgary, Alta., Alberta District Assembly and Campmeeting July 14-22
Portland, Ore., State Campmeeting, July 24-Aug. 4
Sawyer, N. D., Dakota-Montana District Assembly August 6-10
Gaines, Mich., Campmeeting August 22-28
Cleveland, Ind., Campmeeting Aug. 29-Sept. 8
First session of all District Assemblies at 7.30 p. m. of the first day advertised.



DISTRICT SUPERINTENDENTS

ABILENE

I. M. Ellis Box 175, Hamlin, Texas
Gordon, Texas April 24
Mingo, Texas April 25
Hutto, Texas April 27

ARKANSAS

G. E. Waddle Box 245, Beebe, Ark.
Beech Grove, Ark. April 23-24
Beebe, Ark. April 25-27
Studley, Ark. April 29-30

ALBERTA (Canada) MISSION

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

ALABAMA

C. H. Lancaster Jasper, Ala.
Brilliant, Ala. April 24-27
Sargossa, Ala. July 2-13
Thaxton, Miss. August 8-17

CHICAGO CENTRAL

J. M. Wines, Greenfield, Ind., R. F. D. No. 9, Grand Rapids, Mich., 1409 Turner Ave April 22-28
Chicago, Ill., 420 W 65th Place April 29-30
Connersville, Ind., 311 Western Ave. May 3-4
Seymour, Ind., 205 Indianapolis Ave. May 10-11

CLARKSVILLE

J. J. Eye Clarksville, Tenn.

COLORADO

C. B. Widmeyer . . . 212 N. Walnut St., Colorado Springs, Colo.
Greely, Colo. April 28-28
Boulder, Colo. May 3-5
Colorado District Assembly, Colorado Springs, Colo. June 12-15

DALLAS

W. M. Nelson Texarkana, Texas

DAKOTAS AND MONTANA

Lyman Brough Surrey, N. D.
Montana and Dakotas District Assembly, Sawyer, N. D., August 6-10

IDAHO

J. B. Creighton Boise, Idaho

IOWA

B. T. Flanery, Olivet, Ill.
Cedar Rapids, Iowa April 24-27
Canton, Ill. April 29-30
St. David, Ill. May 1-2
Maples Mill, Ill. May 3-4
Virginia, Ill. May 5-18

KANSAS

A. S. Cochran, 3446 Wayne Ave., Kansas City, Mo.
Covert, Kas. April 23-24
Plainville, Kas. April 25-27
Plainville Circuit, Kas. May 2-4

KENTUCKY

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

LOUISIANA

T. C. Leake Hudson, La.

MISSOURI

Mark Whitney Des Arc, Mo.

NEW ENGLAND

L. N. Fogg R. F. D., Sanbournville, N. H.
New England District Assembly, Haverhill, Mass., May 7-11

NEW YORK

J. A. Ward, 1710 Dean St., Brooklyn, N. Y.
New York District Assembly, Bedford Pentecostal Church of the Nazarene, Brooklyn, N. Y. April 30-May 4

NORTHWEST

DeLance Wallace, Box 304, Walla Walla, Wash.

OKLAHOMA

S. H. Owens, Altus, Okla.
Liberty church (P. O. Duncan, Okla.) April 24-25
Duncan, Okla. April 26-27
Wister, Hill and Bethlehem (P. O. Wister Okla.) May 1-8
Sallisaw, Flavia and Prices, (P. O. Sallisaw, Okla.) May 9-18

PITTSBURG

N. B. Herrell Olivet, Ill.
Pittsburg District Assembly, East Palestine, Ohio May 28-June 1
McKeesport, Pa. April 25-27
Munhall Terrace, Pa. April 28-30
Pittsburgh, Pa. May 2-4
Newell, W. Va. May 5
Urichville, Ohio May 6-8
New Philadelphia, Ohio May 9-11
Lisbon, Ohio May 12-13
West Point, Ohio May 14
Troy, Ohio May 16
East Palestine, Ohio May 25-June 1

SAN FRANCISCO

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

SOUTHERN CALIFORNIA

W. C. Wilson, Rt. 1, Box 235A, Pasadena, Cal.
Santa Ana, Cal. April 24
Whittier, Cal. April 26-27
Ontario, Cal. April 29
Lompoc, Cal. May 3-4

SOUTHEASTERN

W. H. Hanson Glenville, Ga.

SOUTHEAST TENNESSEE

S. W. McGowan, R. F. D. No. 3, Santa Fe, Tenn.

WASHINGTON-PHILADELPHIA

H. B. Hesley, 307-9 D. St., Washington, D. C.