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EDITORIAL

ABOUNDING TESTIMONY

WE MIGHT have said *superabounding* testimony with the same degree of accuracy, for the proof is veritably overwhelming to the existence of the carnal mind in the regenerate. History, personal observation, inward experience and the uniform testimony of the creeds all agree in one voice in proclaiming this truth. This inbred sin is distinctly marked by certain characteristics which indubitably fix its identity. These characteristics are felt and deplored by regenerated people.

ONE of these marks is a spirit which is proud, and tends to seek the pre-eminence. It recognizes no faults in itself, but sees them in abundance in others. It inclines to feel it is not duly appreciated, and is ready with self-pity and complaint. Ingratitude is another of its distinguishing traits. Feeling that so much is due its pre-eminent merit it takes everything which comes its own way as due, and hence fails in that gratitude due for favors and kindnesses.

Its supersensitiveness is conspicuous and brings untold trouble. Its feelings are ever in the front and exposed for insult. It even takes as affronts many things not so intended. It can not brook reproof or counsel, construing all such as offenses and injuries, and such puts it in a great and prolonged pout. It definitely and ceaselessly seeks its own, and not the good of others. It loves the uppermost seats at the feasts, and makes broad pretenses for effect. It is extremely assiduous in making a good impression on strangers, and spares no trouble or expense at it, but is regardless of the demands of the home and private, unseen life. In this realm it can cut and flay and be unkind and cold and unfatherly with no compunctions. It is grossly inconsistent in this and many other respects. It seeks a fine standing without, but is careless as to its character with those the dearest and nearest of all human creatures. This is one of its lowest and meanest traits.

It is a principle of weakness, and the uncleansed is hence ever uneasy and with an unsettled feeling. "For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh."

It is also as wicked a principle as it is weak. "Because the carnal mind is enmity against God." Note that it is *against God* that this principle aims all its blows. The devil's malignancy and enmity is not so much against man as against that being who holds man in such an endearing relation to Himself as to give His only Son to die for him. God is sought to be outraged by Satan through the carnal mind. That enmity is of long standing, is implacable, is relentless and will never end.

This principle is incurably bad, can not repent or reform, or be converted. "For it is not subject to the law of God, neither indeed can be." God has made no provision to bring into subjection to Him the carnal mind, but has provided only for its destruction. His Son was manifested to "destroy the works of the devil." For these and other reasons this carnal mind is hateful to God. "They that are in the flesh can not please God."

IT NEEDS the atonement. Christ's love for the church is declared to have been such that He gave Himself for it "that he might sanctify and cleanse it with the washing of water by the Word, that he might present it to himself a glorious

church, not having spot, or wrinkle, or any such thing, but that it should be holy and without blemish."

It is a principle of disunion. Hence choir wrangles, troubles between church boards and pastors, and trouble in the Ladies' Aid, and young people's societies and all through church life. Wherever it is left undisturbed the church has constant trouble internally. This was the basis of Paul's rebuke of the church at Corinth whom, while designating as "brethren" and "babes in Christ," he addresses as follows: "Ye are yet carnal; for whereas there is among you envying, and strife, and divisions, are ye not carnal and walk as men?"

It is both a principle of corruption and deceit. These truths are brought out in one passage to quote no further: "That ye put away, as concerning your former manner of life, the old man, which *waxeth corrupt* after the lusts of deceit." Converted men feel within their own bosom the very pollution and corruption which would mean their physical, social and moral destruction, but for the restraining influences of grace. There is always a man within a man in the case of every converted man, until the older of the two men is crucified. And this old, or older, man is deceitful above all things. Double-ness, indirection, dissimulation, pretense, insincerity, are prominent among his embellishments.

BUT HE is not supine—a merely passive, inert principle, but warlike, and intense in his warfare. "I see another law in my members warring against the law of my mind." "For the flesh lusteth against the spirit." Ceaselessly this carnal mind seeks our defeat, and there is no safety except in the cleansing blood. It is also an imperious, despotic principle: "bringing me into captivity to the law of sin." For this very purpose provision has been made for the crucifixion of this old man, that we might be delivered from his bondage. "Knowing this that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should *not serve sin*."

WHAT a deliverance! what a victory! what an emancipation—what glories are involved in this blessed work of our adorable Savior!! How our hearts should thrill with joy and gratitude to the Father for His unspeakable love and mercy in such a gift!!!

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THE MEANING OF LIFE

THE interpretation of life varies according to the aims and inspirations of the one living the life. Some men construe life as meaning to get all the pleasure one can out of it. This solution of life's problem is one practiced by very many more than adopt professedly and openly such an epicurian philosophy. A moment's reflection will discover the gross and base view which this takes of the high and holy thing called life. How far does this differ from the pursuit of the swine of the field? The hog practices identically this philosophy without the intelligence to give it a name. This makes the case all the sadder. If man had no intelligence capable of higher conceptions and destinies it would not be so bad. We could then excuse him as we excuse the hog. But God has given him a higher nature, capable of far nobler aims and ends, and it is debasing his nature, it is a prostitution of the loftiest faculties, for man to look downward, to seek the end of his being in the perishable things which appeal to an ephemeral appetite. The work of the great money-makers is on this level precisely.

IT IS LIKEWISE debasing, though not upon quite so low a plane, for a man to set place and power, social or political, as his goal. This misses the true, intended goal as definitely as does the sensual and beastly. It misses the high and divinely-provided possibilities, and sends man downward instead of upward to find his destiny. These elevations which give a temporary lease of increased influence should be received as only enlarged opportunities and responsibilities for service to others and not as opportunities for self-indulgence and personal aggrandisement.

THE debasement of life is appalling. It is such a common evil and so dire in itself. Men seem never to stop to think of the moral tragedy they are enacting in thus depreciating that which God has so highly honored. What does it profit a man if he gain the whole world in pleasure or profit or honor or fame and lose his own soul? What indeed can a man afford to give in exchange for his soul? The rarest rubies are dirt in comparison. The brightest laurels are dross when put alongside the immortal soul. Countless millions are poverty itself in comparison. What do these earthly gains mean or amount to if the soul is lost? What boots it if we reach riches but miss the soul's heritage? Or, as Dr. Jowett asks: "What use is it becoming a king if we have lost our kingliness on the way?" What profits it that a man increase in personalty and shrink in personality? What profits it if he should gain a living and lose a life? There is a well known satirical epitaph which reads, "Born a man, died a grocer!" to which we might add the kindred epitaph, "Born a man, died a millionaire!"

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A GREAT CHALLENGE

THAT was a striking challenge to Christendom made by China in the recent request of the Chinese government for all the Christian churches in China to set aside April 27th as a day of prayer for the Chinese National Assembly, for the new government, for the president of the new republic yet to be elected, for the constitution of the republic, for the maintenance of peace, and for the election of strong and virtuous men to office.

THIS felt need of Christian prayers is significant, and should stir every Christian heart. The points mentioned on which prayers were asked to be centered are significant indeed. They are the very things any people need most for the safety and ongoing of governmental affairs on Christian principles. The entire affair is a pathetic appeal as well as a profound challenge to Christendom.

THE formation of the new republic we regarded as one of the most striking incidents in the world's history for centuries. This request is startling in the compass of its significance. Christendom must heed and answer this challenge, and unite with the missionaries in constant prayer for the objects specified. Christendom must not stop here. She must send forth a thousand more missionaries every year from now on until that field is properly manned for its conquest for Christ. This challenge practically says to us, China is yours if you want and will accept it for your Christ.

SHALL we rise to the majesty and magnitude of this great challenge, and send forth the laborers to claim those hosts for the Lord? Now is our opportunity, and today is the day of our peculiar obligation. This act by China we must accept not only as China's challenge, but also as God's call, and we must respond if we would not add to our turpitude. The genuineness and earnestness of such appeals is evidenced by the utterance of the president of the new republic at a recent annual convention of the Y. M. C. A. at Peking: "You, my friends, who are members and delegates to this Christian Association from every province of the republic, are examples for the men of every class of society. By the help of your guiding light and uplifting influence, millions of young men, well equipped, morally, intellectually and physically, will be raised up in this

nation to render loyal service to the republic in her time of need, and lift her to a position that shall add to the civilized world an undying lustre."

THINK of such attainments in a nation which only thirteen years ago this summer through her Imperial government hunted and slew her Christian subjects like wild beasts, and did all in its power to drive the religion of the "foreign devils" entirely out of the empire.

It is time for prayer, and activity, and liberality for China.

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THE CHURCH AS A CURB ON CRIME

THE restraining influence of the church on crime has been a patent fact in all ages. It goes without saying that the church is civilizing and refining in its influence and in the nature of things must inevitably tend to diminish crime. As well as this fact is known, Judge Fawcett's testimony, as quoted by the *Congregationalist*, affords a concrete illustration that will be almost startling to some people. The Judge said:

Approximately 2,700 cases have been brought before me in my five and a half years of service on the bench. During all this time I have never had to try a man who was at the time of the alleged offense, or ever had been, an active member of the church.

THIS statement seemed so sweeping and really so impossible to the *Congregationalist* that the editor took pains to verify it, and found that the Judge said it deliberately and correctly, and went even further than this, alleging that the Sunday school was equally a restraint on juvenile crime. Judge Fawcett said, concerning youthful offenders:

I have asked each young defendant if he was a member of or an attendant at a Sunday school, and I have never been answered "Yes." I believe in Sunday schools. When, by means of suspended sentences or merciful devices, I have seen fit to give young prisoners opportunity to lead better lives in freedom, I have in every case insisted that the first thing they must do is to join a Sunday school.

THESE are very gratifying facts, and show conclusively that the church as a civilizing, elevating influence is the best and most useful institution in this world, and richly merits, as a civilizing influence, the cordial support of all patriots, both saints and sinners. It must not be forgotten, however, that this is by no means the chief work of the church, but is only its incidental and natural influence. The great work of the church is to save men from their sins. It is to make good men out of bad men. It is to so thoroughly and radically save men from their sins that they become co-workers with God in helping to save others from their sins. "Ye are the light of the world;" "Ye are the salt of the earth"—these statements define the purpose of the church. This is a radically different work from the merely humanizing, civilizing work of saving society from barbarism and debauchery.

POSITIVE, personal, radical, conscious salvation work is the great call and work of the church, and no amount of restraint on crime and social amelioration or economic uplift will atone for failure to meet this, her highest call, and her holiest, all-inclusive mission. No church can justify her existence, or proffer as adequate credentials of her claim to divine authority, any amount of eleemosynary work or civilizing and reformatory achievement. Her mission is to save men. Her work is spiritual. Her affiliation is with a spiritual kingdom. The conquest she is to seek to help accomplish is a spiritual conquest over human hearts and consciences. The reformatory work on conduct will inevitably and invariably follow this spiritual work as effect follows cause.

THIS is a capital distinction, and one that must never be lost sight of. The church is the greatest reformatory and civilizing institution in the world. This is necessarily and naturally true, and yet the church was not founded and commissioned to reform and civilize. The solitary function of the church, by her divine constitution and commission, is the spiritual, radical salvation of individuals. Logic and reason

—not God—will see to it that reformation and civilization, and all lines of social amelioration will inevitably follow this solitary work to which the church is called and commissioned.

This truth is conspicuously illustrated in the case of Romanism. This institution is the most prolific in charitable works of any institution in the world, and doubtless is a tremendous deterrent or curb on crime, and yet it is practically impotent and fruitless in positively spiritual work in saving

men from sin and bringing hope and gladness and joy and peace to hearts dead in trespasses and in sin.

ONLY that church which is unworldly in spirit, absolutely spiritual in aim and in endeavor, seeking the spiritual renovation of the individual, and the extension of the spiritual reign of the Prince of Peace over the hearts and consciences of men, possesses the divine credential of adequate authority, and enjoys the favor and friendship and benedictions of heaven.

THE EDITOR'S SURVEY

REST FROM WORRY

Let us rest ourselves a bit,
Worry? wave your hand to it—
Kiss your finger-tips and smile
It farewell a little while.

Weary of the weary way
We have come since yesterday.
Let us fret us not, in dread
Of the weary way ahead.

While we yet look down—not up—
To seek out the buttercup
And the daisy, where they wave
O'er the green home of the grave,

Let us launch us smoothly on
Listless billows of the lawn,
And drift out across the main
Of our childish dreams again.

Voyage off, beneath the trees,
O'er the field's enchanted seas,
Where the lilies are our sails,
And our seagulls, nightingales.

Where no wilder storm shall beat
Than the wind that waves the wheat
And no tempests burst above
The old laughs we used to love.

Lose all our troubles—gain release,
Languor and exceeding peace,
Cruising idly o'er the vast
Calm mid-ocean of the past.

Let us rest ourselves a bit,
Worry?—wave your hand to it—
Kiss your finger-tips and smile
It farewell a little while.

—James Whitcomb Riley.

LED BY A LITTLE CHILD

Very frequently God uses the artless, simple faith and earnestness of children to send the arrow of conviction to the hearts of grown people. The piety of children is beautiful and whole-hearted, the very kind the Spirit can use effectively in influencing toward religion. One of the most striking instances of such influence was the case of General Clinton B. Fisk, who became a prominent general in the Federal army, and whom we remember to have met once before his death. He was a splendid Christian character, eminent for his piety and benevolence, as well as for valor in the great struggle between the states. The *Christian Advocate* thus relates the incident which led to the general's conversion when he was a young lawyer:

One evening after dinner a young lawyer sat for a few minutes at his cozy fireside just before returning to his office for a few hours' work on a legal proposition: His little daughter came in her nightie, and kneeling by her father offered her sweet, "Now I lay me down to sleep." Then she climbed upon his knees and gave him a good-night kiss and hug, saying as she did so:

"Father, why don't you pray?"

He did not answer, but picked her up lovingly and carried her to her crib.

In a few moments he fondly kissed his wife and was gone to his office. Before a great while his wife heard his familiar step, and hurrying to the door gave him an affectionate greeting, and expressed her delight that he had so soon returned.

Presently as they sat by the fire he said to her:

"Jeannette, did you hear what the baby said to me tonight?"

"Yes, Clinton, I did," she replied.

"Well," said he, "her innocent question has gone to my heart with a stinging rebuke. When I got to the office I could not concentrate my mind on my work, and I have come home to tell you that I am going to change the order of my life; I have made up my mind I will join you and the baby in your Christian faith, and if you will bring me the old family Bible I will commence here just now, and there will be family prayer in this house from this time forth."

And Clinton B. Fisk as a young lawyer was converted at his own fireside, and began an illustrious career which made him one of the most honored Christian laymen and statesmen and soldiers in our republic.

Prayer is Character! Prayer is life!
And prayer is career.

THE INDIAN'S LOGIC

That is a thrilling recital which Rev. John Newton Strain gives in *Herald and Presbyterian* of the experiences of a missionary, Dr. Egbert Young, with an Indian in the far northland. The young Indian chief came to the front in the meeting and said to Dr. Young: "I have lost faith in paganism. I hear God in the thunder, in the tempest and in the storm. I see His power in the lightning that shivers the tree into kindling wood. I see His goodness in giving us food in the moose, the reindeer, the beaver and the bear. Also in sending us the warm south wind which brings us the ducks and the geese. I am sure that such a Good Spirit must love and care for us." Then he added: "Missionary, what you have told us fills my heart with pleasure and satisfies all my longings. Stay as long as you can, and when you have to leave, be sure to come back as soon as you can." Years afterward the missionary meets the chief, now aged and gray, when the old chief addresses the missionary in the following thrilling words:

"Once my hair was as black as a crow's wing; now it is getting white. Gray hairs here and children and grandchildren in the wigwam yonder, tell the story. I am getting old. I am so glad I did not die before I heard from your lips this wonderful story. Stay as long as you can, tell us as much as you can of these things, they satisfy here," said the old Indian, with his hand over the heart. "Come back soon, for I have grandchildren, and I have gray hairs, and may not live many winters. Do come back soon." He turned as if to go to his place and sit down, then faced Dr. Young once again. "May I say more?" "Talk on; I am here to listen." "You just said 'our Father.'" "Yes," said Dr. Young, "I did say 'our Father.'" "That is very sweet," said the old Indian, "and very new to us. We never thought of the Great Spirit as Father; we heard Him in the thunder and saw Him in the lightning,

and tempest and the blizzard, and were afraid of Him. So when you tell us of the Great Spirit as Father that is very beautiful to us." Hesitating a moment, he stood there, a wild, picturesque Indian. Slowly, thoughtfully lifting his eyes, the Indian with the silvery locks said, "May I say more?" "Yes, say on," answered Dr. Young. "You say 'our Father.' He is your Father." "Yes," replied Dr. Young, "He is my Father." Then said the Indian, while his eyes and his voice yearned for the answer: "Does it mean that He is my Father—poor Indian's Father?" Quick as a flash came the answer with the thrill of the heart of the missionary, and of the hearts of all the Indians and all the hearts that have ever read these sweet words as they came from that grand man of God's lips, the missionary: "Yes, oh, yes, He is your Father, too." Can you not see the face of the missionary all lit up with the light of love that Jesus brought into this world, transforming dark places, and lifting clouds from sad faces before him, till they shine with radiance and the splendor of the Man of Galilee, who was the kingliest Man this world has ever looked upon? "Yes, He is my Father," said Dr. Young. "Your Father, missionary's Father, and Indian's Father, too?" "Yes," came the answer. "Then we are brothers," the Indian almost shouted. The excitement of the audience had become something wonderful when the old Indian had reached this point in such an unexpected and yet dramatic manner, had brought out not only the Fatherhood of God and the brotherhood of man, but the oneness of the human family as well. "May I say more?" said the old Indian. "Yes, say on; say all there is in your heart," replied Dr. Young. "Well, I do not want to be rude, but it does seem to me that you, my white brother, have been a long time in coming with this Great Book and its wonderful story, to tell it to your red brother in the woods."

Does my Father, poor Indian's Father, "our Father," think otherwise than the red brother in the woods?

GLADSTONE'S TESTIMONY

Gladstone was one of the world's greatest men, and a devout believer in the Holy Bible. His words were always received with the profoundest respect, and exercised very great influence. He used the following words in reference to the influence of the Bible. In doing so he only corroborated the testimony of readers and thinkers of all ages.

What is producing the ferment in the East? Mr. Gladstone said that Robert College did more to solve the near East question than all the armies and diplomacy of Europe. Put the Bible in countries where tyranny and injustice have long held sway and the inevitable fruitage in God's good time will be liberty, democracy, justice and brotherhood.

THE ALL-IN-ALL CHRISTIAN

Strictly there is no other kind. God makes no compromises. He demands the whole heart and life, and must have them or He will not have any part or parcel.

He will agree to no terms with the devil, granting him a portion of our time and talent and He taking the rest. Whole-heartedness or nothing is God's plan. This He demands, and nothing less. This is but the adoption of the very principles which men of business adopt, and which enables them to secure the largest success. A house divided against itself can not stand. Concentration and consecration are necessary alike in religion and business, and God must not be insulted by a proffer of less than men give even to business for its rewards. The *Continental* says:

When a man has once decided to be religious it is religion or nothing with him after that. The irreligious man may get some credit for outcroppings of good amid his general tendency to evil. The good in him may even have some beneficial influence on his neighbors or companions. But after a man has set out to be a Christian, if he is not altogether a Christian the very fact of his assuming to be religious puts him where all his inconsistencies count against him and his better qualities fail to count in his favor. If religion fails to stand the test, the disastrous tragedy of it is that there is no good force at all left in a man. "If the light that is in thee be darkness, how great is the darkness." There is only one way to be a Christian respectably, and that is to be all Christian and nothing else. The only Christian that can ever induce the world to come close to God is the Christian sincere—the unmixed Christian—the Christian incapable of two motives.

INUNDATING PROOF

It is amusing—and sad—to see denials of inbred sin from distinguished Methodist divines, as well as from other sources. We are persuaded that the cause of this denial is from the superabounding proof of inbred sin which so surrounds and inundates people as to blind them to the fact. It is possible to be surrounded with water and yet unable to get a drink. So it is possible to be so surrounded and overwhelmed and filled by inbred sin as to be unable to see and understand that it is a great and fearful fact in human life and experience. It is thus the means of its own concealment from view. We were reminded of this in reading the book of the noted Methodist divine, Dr. Huntington, who denied the existence of inbred sin. It was like the parable of the "Sea of Doubt," written by J. Edgar Park in *Congregationalist*:

The fishes once met to consider if there was any rational proof for the existence of water. The old professor said that there was no indication of the existence of water. In all his scientific researches he had never come across the slightest trace of water in any form. The young fish said that all his life he had been examining the world with the greatest attention, and he had never seen any water, therefore it was evident that there was no such thing. An odd-looking fish with a curious hook-shaped cut in his mouth told of a strange adventure which he had had connected with a little worm which he had seen one day suspended above him. The result of this adventure was such as to make him believe in the existence of air, for he had almost perished in it and had only fallen out of it with a torn lip. But in all his adventures he had never come across any such thing as water.

This was all that was said at the meeting, except for one old fish who was very kind-hearted but very ignorant, who got up at the end and said: "I think the reason why we can-

not prove the existence of water is because we are in it, and it is all around us everywhere. In fact we live in water and move in water and in water have our being." After a hearty laugh at this idea, the meeting terminated.

COWARDLY SUBSTITUTES

The resorts of the worldly pulpits of the day to drum up a hearing, by all sorts of worldly means, we denominate cowardly substitutes. It is passing strange that such ministers can not see that people of ordinary intelligence will recognize the gross impropriety of such resorts, and that they are really hurting themselves and the cause egregiously by such course. Gospel preachers have the most attractive and drawing thing in the world in the message they have to proclaim, and the promised results. All they have to do is to believe this, and pay the price, for the full results to follow their message. Nothing is so exciting, and so attracts men, as the tragedies in real life which God proposes to enter, and out of which He proposes to bring startling transformations and revolutions. A transformed Jerry McCauley or Sam Hadley or C. H. Dauel is far more thrilling and interesting than any silly vaudeville, or even more elevated tragedies enacted on the stage. These latter are artificial, and stir only the imagination, but leave an unsatisfied want. The others are tremendously real, and in the most important realm of life, and they satisfy the heart and mind on the reality of things and the truth of religion, and nothing draws like a message which produces such results. "And I, if I be lifted up, will draw all men unto me." A daily paper in Los Angeles recently had the following words, which shows how intelligent men of the world regard such miserably cowardly expedients as many modern preachers resort to to fill their pews:

The idea seems to be epidemic among the Protestant preachers of the country that something in addition to religion, and indeed very different from religion, is necessary to induce people to attend church. Leading divines of St. Louis, Denver and Brooklyn have declared that the church, like a merchantile enterprise, requires publicity—advertising—if it is to achieve the greatest good for the greatest number. "Competition is as keen in the churches as in other walks of life," says one of these, "and the church that does the most business is the one that does the most and the best advertising." "All modern Sunday schools," says another, "should have their advertising men and bureaus of publicity, just as the modern mercantile establishments have these adjuncts." All of which, no doubt, has in it a great deal of practical sense. But this method is extremely mild and tame, besides that of the New York pastor who has introduced vaudeville into his Sunday night services. This pastor, whose Baptist church is in the midst of a Sunday night theatre district, has made up his mind that he isn't going to let the shows take his congregations away from him without a fight, and he has introduced into his Sunday night services a whistling girl and "the largest and most complete set of musical glasses ever played before the public." He is getting the crowds all right. But what the crowd gets is the question. Maybe a little religion appetizingly sandwiched in entertainment is better than none at all. Never yet did all people agree on any religious question. Nor will they agree on this. The pity is that the preachers who are worrying over vacant pews

do not realize that religion itself, properly preached, is the most attractive thing that can be put into a pulpit.

TESTIMONIES TO THE BOOK

The silly charge is sometimes made that the Bible has ceased to be an object of faith and reverence except with "weak women and children." This can emanate alone from the most pitifully dense ignorance of the facts in the case. We remember well the love and familiarity with this Book of the late Senator E. W. Carmack, of Tennessee, even before his conversion. Always in his speeches he quoted liberally from it, and the most thrilling effects followed his use of it. To definitely and forever kill the slander upon the Word which is contained in the silly charge we quote above, we give only a very few of the names of the great and the intellectual of this world who have borne testimony favorable of the Bible. We do not confine our references to the clergy:

The wonderful workings of the living God through His Word is the mightiest single apologetic with which we are familiar.—John R. Mott.

The spirit and words of the Bible walk abroad in all modern literature to such an extent that readers can not enjoy in an intelligent fashion our authors of today unless they hear Moses and the Prophets.—Prof. William Lyon Phelps.

That book is the rock on which our republic rests.—Andrew Jackson.

What crisis, what trouble, what perplexity of life has failed, or can fail, to draw from this inexhaustible treasure-house its proper supply? Amid the crowds of the court, or forum or the street, or the market place, where every thought of every soul seems to be set on the excitements of ambition, or of business, or of pleasure, there, too, even there, the still small voice of the Holy Bible will be heard, and the soul, aided by some blessed word, may find its wings like a dove, may flee away and be at rest.—William E. Gladstone.

If we read the Bible aright, we read a book that teaches us to go and do the work of the Lord.—Theodore Roosevelt.

If we abide by the principles taught in the Bible, our country will go on and prosper; but if we and our posterity neglect its instructions and authority, no man can tell how sudden a catastrophe may overwhelm us and bury all our glory in profound obscurity.—Daniel Webster.

Take all of this book upon reason that you can and the balance on faith, and you will live and die a better man.—Abraham Lincoln.

TACTFULNESS

There is much in tact. The same thing may be done in two ways with very different results—sometimes with almost opposite results. The difference is in the tact with which the thing is done. It is a dubious compliment to say of a man that he is kind in his way. The question is what is his way. Let the way be tactful, considerate, self-effacing, and altruistic, and the result will always be gracious and gratifying and blessed. Joseph Parker says:

There is a way of doing kindness which looks as if no kindness had been done; a gentle and delicate way which adds preciousness to the gift. I have known some men to do a kindness as if they were receiving it rather than giving it, so that the poor were not made to feel their poverty. This was Jesus Christ's method, and it will be ours as we approach His likeness.

THE OPEN PARLIAMENT

Has the Gospel Lost Its Grip on Men?

Conclusion of paper read before the New England District Preachers Meeting by

Rev. George E. Noble,

North Scituate, R. I.

Christianity is not a creed simply; it is more than a creed. It is not a philosophy merely; it is more than a philosophy. It is not a theory about the universe; it is Jesus Christ. It is founded on His personality as the incarnation of truth, the message of God to man. This being true, the church that has a right to His name, must be founded on His personality. Jesus himself was of the common people. He was of lowly birth, He was the son of the carpenter, His childhood was passed in a humble home with lowly surroundings. He was born poor, lived poor and died poor. The foxes had holes, the birds of the air had nests, but He had not where to lay His head. He mingled with the masses, taught among them; lived among them, lived for them, died for them. The Pharisees did not darken the home of the poor and the outcast, but the news passed from lip to lip that the great Galilean Teacher had been seen in the humblest homes, and the accusation was brought against Him that He ate with publicans and sinners.

From His lips, gentle with a thousand messages of love, there poured that terrible arraignment of the scribes and Pharisees, as hypocrites and sons of perdition. His words cut to the marrow. They could not forgive Him. They determined to use all their power to destroy Him; and they succeeded in accomplishing His death. But when He died, the last thing that separated the people from the God of the people was destroyed. The veil of the temple was rent in twain, and the Holy of Holies laid bare, so that the great mass who had not dared to look upon the shining altar, save through the person of the high priest, were now invited to come boldly into the presence of their Father, their Friend, and make every want, every wish, every aspiration known. The doctrine of election which He taught was the election of the people to a purpose, and that purpose was the salvation of the world. "Go" was His command. "Go into all the world, preach the gospel to all creation."

The object of Christianity being the salvation of the world, the purpose of the church should be to reach, and seek as an end to reach, the masses, because the history of the masses is the history of the world. They are mankind. The history of a state, of a nation, of an age, is simply the story of the life of the common people. To reach them and to save them is to save the world. To fail to reach them is to lose the world. In this so-called dark, vulgar mass lies the destiny of the race.

There was a time in the history of the Church of England when, if its leaders had possessed the wisdom and foresight

needed for the hour, they could have made that the church of the English-speaking race. But they refused to understand John Wesley. They refused to open their doors to receive this great mass of common people, toward whom his heart went out in undying love and sympathy. They lost the opportunity of the ages. The question now arises, What church will have the wisdom, the foresight, the love to readjust itself in this century, to the needs of the people? The church that does will be the church of Christ, and in His name will conquer.

The gospel treats man as of divine origin; though fallen, we draw our lineage from a divine source. We are the sons of Adam, who was the son of God. The powers with which we are endowed ally us with the supernatural. Our gift of moral nature and of free agency, lifts us into a sphere where obedience to law is voluntary on our part, and we have the awful privilege of resisting the divine will. The whole story of man's nobility, and of his frightful folly, is told in one sentence: God made a creature who could resist His will, and he did resist. The gospel looks upon sin as a fatal thing, a calamity of the most dangerous character. Not merely an error of judgment, not merely a mistake, not a skin disease, but plain disobedience; a distinct severance of communion between God and man; a conscious disease; a setting up in the soul of a rival kingdom—a tremendous loss. Sin is an awful thing; you see it in its wide effects, in drunkenness, gambling, treachery, war, poverty, bestiality. A soul can drop below the level of moral life, and sink into evil and turn to rottenness, and blaspheme its Maker and love corruption, and work with a purpose for the pollution of man. A man once the child of God, but, because of sin, becoming vile, drunken, profane, lying twisting like a snake in the grass—soul leprous and foul, worse than a beast, a vulture living on carrion—that is sin's work.

The gospel has no tolerance for sin in any shape. It has pardon, but no tolerance. God can not look upon sin with any degree of allowance. No drunkard can inherit the kingdom of heaven. No murderer hath eternal life abiding in him. Hypocrites are treasuring for themselves shame, everlasting contempt. Sin is transgression of the law. To fail in one point is to lose the whole. A man, when he sins, is a sinner. A man in whose bosom are pent up the powers of evil, only waiting the opportunity to rush forth and do their hellish work, is a sinner. A wild beast in a cage is a wild beast pent up. We are fools if we listen to the deceiver's voice that calls sin simply the sowing of wild

oats. We are fools to play with edged tools, supposing that they will not cut.

If our Bible revealed to us a God who treated sin as a harmless joke, and dealt with it as an indiscretion, and treated its cancerous growth with simple cerate, and offered to cure it with a rose water philanthropy, there is that in our nature that would turn from Him and our profound sense of justice would invent a Being that carried a sword. The gospel has one word to say to men about sin, that is, Quit it! Not a moment's dallying. Look back even, and you turn to a pillar of salt. Procrastinate, and you are lost. Not to decide against sin is to decide for sin. Postponement is disobedience. Hesitation is disobedience. Quit it, is the only gospel word about sin.

The gospel offers to restore lost sonship. In this matter God deals with men not as a race, but as individuals, and they become the sons of God in the second instance, as Adam became the son of God in the first instance. They are born of God. Born from above. The supernatural comes down again and transforms the man and starts him on the way to manhood in Christ Jesus. What trivial things men allow to come between them and the gospel that would grip them. How ineffectual is the blood because men deny its power. When I set side by side God's mighty effort to save man, and man's terrific resistance to all offered mercy, my heart stands almost appalled. When I set side by side the fact that God has put into man's possession such a marvelous intellect, giving him words that would accurately express his thoughts, in order that man might know how to live and to please Him; when I set side by side the tears and blood of Jesus to secure for a man the privilege of becoming again the Son of God, and man so blessed with this privilege, ignoring the tears, and counting the blood of no more value than the blood of brute beasts, and delighting himself on the Sabbath in the colored cartoons of newspapers, opening the sluices of his nature to the incoming of the gathered filth of the week, and saying that the gospel is played out; when I set side by side again the cross of Jesus and the blood dripping from His side, His head, His feet, and men standing at the foot of the cross and testing the blood drops, and hear one say, "It is the blood of a good man who was self-deceived," and another says, "It is the blood of a man who died for truth;" and another says, "It is a body crushed between the wheels of the inevitable;" while from the lips of the lonely Sufferer issues the cry, "It is finished," and see the sun grow dark at mid-day, the dead come out of their graves, and horror fall upon all nature when Christ the mighty Maker died, for man the creature's sin; and know that men for whom He died are riding rough-shod over His heart strings, refusing His dying re-

quest, and hindering the progress of His kingdom, stopping their ears when we beg them for the sake of the God that made them, and preserves them, for the sake of their own souls, to pity themselves and go no further in the way of ruin and hell, but come to Christ while His arms are extended and enter into life while the door stands open, and take mercy while mercy may be had—and they will not be persuaded, this is good evidence that upon this class at least the gospel has lost its grip.

The glory, the bravery, of the gospel is in its treatment of these very men, foolish though they are. It does not give them up at once; it does not shut the doors upon them; it does not cease effort, though they are unwilling, refractory, rebellious; it waits, it weeps, it argues, it pleads; it exhausts the highest and strongest motives known to man; it pours around darkness its blessed light; it floods man's obstinacy with God's loving kindness; it does not cease its operations and quit him until it can truthfully be said of him: "Ephraim is joined to his idols; let him alone!" and then and there the gospel shuts the door and turns away and weeps, and God's heart is broken over the incorrigible sinner upon whom the gospel has lost its grip.

And this seems to be the condition of the masses. Are those fatal influences at work that were in operation in the days of Noah? If so, they send forth a cry of warning, calling upon us to stand with our loins girded about and our lamps burning, waiting for the summons of the Lord. What does the general church care today as to the statement of doctrine if it is not put into practice. It is only when faith begins to produce works that the faithful follower of Jesus meets with bitter antagonisms.

The masses are again rejecting God's most urgent appeals, and, as a natural consequence, infidelity and superstition are overshadowing the land. We have the bold blasphemer coarsely inveighing against the Word of God, either denying His existence or charging Him with injustice, to the refined and subtle reasoner who would fain make the ineffable light of his Creator pale before the flickering lamp of human intellect. I believe in a personal God, infinitely righteous and omnipotent, therefore I am in a position to believe that some day evil will meet its doom. I believe in the Lord Jesus Christ, whose love is deathless, and whose atonement for sin has been made. I am thereby fortified in the faith that believes that infinite love some day will triumph over evil. I believe in the personality of the Holy Ghost, the executive of the Godhead and the One who regenerates the human heart, therefore I am justified in believing that the day is coming when evil will be finally overthrown. I believe in the Bible as the revelation of God to men, and think that I can discern the rays of light that betoken the dawn of the glorious coming day, when righteousness shall reign and evil shall be banished.

Can a ray of light ever penetrate this

blackness of darkness by which we are surrounded? Can a blazing sun ever drive back this appalling night? Can the kingdom of God shake the foundations of hell? Can God bind Satan in chains and hurl him into the bottomless pit? Can faith cling to the pillars of heaven while evil makes the very earth tremble?

Yes! yes! yes! a thousand times yes. "For the gospel is the power of God unto salvation."

THAT YE SHOULD ABSTAIN

EARL D. HINCHMAN

"For this is the will of God even your sanctification, that ye should abstain from fornication."—1 Thess 4:3.

Sanctification, in its best, most complete sense includes the cleansing of the heart from all inbeing of sin; and this continuation, and in some sense completion, of salvation begun in regeneration, is necessary to any continued victory.

We lay stress upon the great work of justification, and truly it is a great work, for not only are we justified in the sight of God, but we are born again, given a new start, with a new nature, and a will headed Godward. But with all this, a continuous experience of justification without condemnation is not the normal experience of un sanctified men. The reason is that justification is not the completion of salvation. "This is the will of God even your sanctification *that ye should abstain.*" In other words, He would imply that unless they were sanctified they would *not* abstain.

None too soon can we press the thought upon the new convert.

If we hold him to a high standard of living, if we lead him to expect marvelous and continued victory, we must teach him that heart cleansing is the only sure foundation, for our salvation is not complete except through "sanctification of the Spirit" (2 Thess. 2:13). Unfinished work is open to awful onslaughts of the devil. That the 7th chapter of Romans is not properly a Christian or justified experience, we will agree, but that it is in large part the general experience of un sanctified church members we nevertheless contend. It is the wilderness experience previous to Kadesh-Barnea; the in and out experience of nearly or quite every one who is not speedily led into the experience of perfect love.

This is in some sense a country of backsliders—men who in some form or another have made an effort to be a Christian or at least to be moral, but carnality in some form or other has overcome them, for carnality fights against sinners who strive to be moral as well as against un sanctified Christians, and so they are discouraged in themselves many times before they really make a start, especially when they hear so much about cultivating the good, "the inherent good," as it is called, there is in them. Many of them finding that inherent good a minus quantity, give up to a kind of good-natured, cynical despair and take chances on the world to come.

What we need is not the teaching of inherent goodness but of inherent deprav-

ity; our utter helplessness to fight any part of the battle without the sustaining grace of God, and the speedy deliverance from every iota of sin in our natures.

A Japanese told us that in Japan they had to teach first principles: "sin, its nature, results and the like," in order to make a place for the gospel, and while it may not be so apparent, it is also true here. The Holy Spirit is in the world striving with men's hearts, convincing them of sin, of righteousness and of judgment, but the devil and the world would have us believe the desires thus created by the direct action of the Spirit of God are the strivings of inherent good within us, and so being misled as to the source of this impulse toward good within, are tempted to lean on the arm of flesh rather than the power of God, and so fall.

The sooner we realize that in our natural state we are totally depraved, utterly helpless, and that whatever of impulse toward good there is in us is in response to the direct action of the Spirit of God, the more quickly we will yield ourselves to the complete control of that Spirit, that *we might abstain.*

PASADENA, CAL.

BE YE HOLY

J. B. MC BRIDE

The caption of this article is the command of God; therefore it is imperative, and should engage the mind of every eternity-bound soul. When we begin to delve down into the meaning of this command, tracing it back to its root word, we find that it comprehends more than the thoughtless reader grasps. In its last analysis it simply means, "Be ye holy in all manner of life," covering the field of one's operation on this terrestrial ball.

So we note first that it means cleanness—to be holy in one's thought life.

Sin is not only charged up to us in action, but "he that looketh on a woman to lust after her hath committed adultery with her already in his heart," is the statement of the Master; hence he is guilty of sin before God. "As a man thinketh in his heart, so is he," is the Word for it; so we must answer to God for crime committed in our thought-life. God has provided a realm of thought for His children, and if one will keep himself within that realm he will be clean and rich in his thought-life. "This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for there shalt thou make thy way prosperous, and thou shalt have good success" (Josh. 1:8).

David, speaking of the happy man, said, "In his law doth he meditate day and night." Paul says, "Finally, brethren, whatsoever things are true, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, if there be any praise, think on these things" (Phil. 4:8). One of the greatest sins we are guilty of is reading poisonous literature, such as novels, sporting papers, and Sunday newspapers. What a wonderful field of thought God has prepared

for us; so broad, so deep, so pure, so entrancing. Why should one let his mind run on things low, degrading, and sinful? One who does it is not clean or holy in his thoughts, and should not profess so high a grace as holiness.

Secondly, it means to be holy in our act-life. The divine injunction is, to walk worthy of the vocation wherewith we are called, and to walk uprightly, to live soberly, righteously and godly in this present world, to shun all appearance of evil, etc. Beloved, we need more livens of religion, as well as professors. To be clean in our act-life means to be strictly honest on all lines, and do unto others as we would have them do unto us; to keep ourselves unspotted from the world; to live above suspicion, and be able to say to the unsaved, "Follow me as I follow Jesus." If this should be done, holiness will be in better repute. It would cause men and women to be more careful in their conduct, and stop evangelists and preachers from traveling from town to town and state to state with one of the opposite sex, unless closely related by nature's tie. Our holy cause has suffered much in the past by such unwise conduct, and therefore men and women should stop it. May the Lord help us to be holy in action as becometh one professing holiness.

Thirdly, it means for us to be holy in conversation; to let our "conversation be seasoned with grace that it may edify the hearer. But fornication and all uncleanness, or covetousness, let it not be once named among you, as becometh saints; neither filthiness, nor foolish talking, nor jesting, which are not convenient: but rather giving of thanks. For this ye know, that no whoremonger, nor unclean (unholy) person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God" (Eph. 5: 3-6). And the next verse begins by saying: "Let no man deceive you." Sometimes we are made to blush at the conversation of some professed Christians and sometimes are made to rebuke them. Oh that God will help us to be holy in all manner of life and adorn the doctrine of God our Savior in all things. The times demand a sober, solid, firm stand on holiness lines. Compromise, tone-down and the spirit of ease-up seems to be in the air. Gloved-hand, velvet-slipped star-dust-dealing preachers are in demand, but will the doctrines and experiences that they advocate stand the test before Jehovah in the day of final accounts?

THE HEART

D. C. TAYLOR

God does not measure or estimate men and women by their titles, their social standing, their literary ability, their possessions, nor their great name according to the estimates of the world.

God measures men and women by what they are at heart—where they really live. Out of the heart are the issues of the eternal life, which Jesus came to impart. "The pure in heart shall see God." What

makes the heart impure? S-I-N. What is sin? Any want of obedience to, or transgression of, the law of God. All human misery, sickness, deceit, murders, thefts, adulteries, and troubles of every kind, are due to sin in the heart. How did it come there? Introduced by Satan, called the old serpent and the devil, in the garden of Eden through our first parents. If the heart, the source of life, is evil, how can the life be good? It is impossible. Whence come wars and fightings among you? Come they not hence even of your lusts that war in your members? Ye lust and have not, ye kill and covet and can not obtain; ye fight and war; ye have not because ye ask not; ye ask and receive not because ye ask amiss that ye may consume it upon your own pleasures. Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? Sin has queered the heart with God and demoralized the whole life, so that ye can not do the things ye would. Notwithstanding the scoffers, sin in the sight of a holy God is a tremendous fact, and as a thick cloud separates between man and his Maker; not some men, but all men; "There is not a man upon earth that doeth good and sinneth not." "All have sinned, and come short of the glory of God."

If my body is sick, there are many physicians I can call, but in heaven and earth there is only one Physician that can cure a sin-sick heart, that is Jesus Christ the righteous. He has performed miraculous cures on the worst cases ever known; no case has been found that could defy His skill and power. Unlike earthly physicians, His skill and power is at the service of the poorest and the weakest, without money and without price, on one condition, and one only, and that is that you confess them. You must both confess and forsake every known sin of thought, deed and word. The cancer of sin must be cut out of the heart, root and branch, if you want life and salvation. There is no salvation in sin. There is salvation full and free by the grace of God from sin. The religion that will not save a man from sin will not save him from hell. Beware of quacks and blind guides who prescribe penance and good works, who look to Mary instead of Christ. Mary is a creature and Christ a Creator. Might as well look to Buddha as to Mary. The only effective antidote ever found that would actually and positively take sin out of the heart is the blood of Jesus Christ. The inspired Word says the "blood of Jesus Christ his Son cleanseth us from *all sin*." Satan, your enemy, is most anxious to mislead you as he has thousands of others, so he tries to substitute Mary for Christ. No man ever received pardon and the anointing power of the Holy Spirit through Mary; multitudes have received it through Jesus Christ. He is the Way, and there is no other. He is the *one door* to heaven. The claim of priest, bishop or pope that he is the vicar of Christ, that he and he only can forgive sin against God, comes from Satan and has no foundation in the Holy Scriptures. Beware

as you love life, how you substitute the lies of Satan and his dupes for the inspired Word of God. Protestants do not build on their preachers, or even the church, but on Jesus Christ and His Word. In answer to your cry for mercy you receive pardon, or for cleansing in full salvation you receive the anointing of the Holy Spirit. "For the promise is unto you and to your children and to all that are afar off, even as many as the Lord our God shall call unto him" (Acts 2: 39). Why not go straight to God in the name of Christ and receive the Holy Spirit as your teacher? You will then know beyond a doubt that your heart has been changed, that your sins have been forgiven, not covered up, that you are born of the Spirit, and have become a new creature in Christ Jesus. Make a full surrender of yourself to God, and cry "Lord, what wilt thou have me to do?" Then you begin to realize the force of the truth, "As in Adam all die, so in Christ shall all be made alive." Life takes on a new and higher meaning. Walking in the comfort and fellowship of the Holy Spirit is the privilege of the poor washerwoman and hobo quite as much as it is of minister, bishop, priest, or pope. God the Holy Ghost is no respecter of titles or dignitaries. No church or social order is large enough to monopolize His work. Money and good works can not bribe Him. Good works He alone can inspire in the heart that humbles itself and receives Him by faith through grace, as God's free gift. The natural man who comes trusting in his morality or good works and self righteousness, will get nothing. The prodigal says, "I am not worthy to be called your son; make me as your hired servant." The Syrophenician mother was willing with the dogs under the table to take of the children's crumbs, and the publican would not so much as lift up his eyes to heaven. Humble yourself before God; plead the merits of Jesus, and entreat Him to reveal Himself to you.

BURS AND BURS OPENED

C. A. MC CONNELL

No soul ever drifted into heaven.

I notice that when I preach at myself I generally hit somebody.

It is possible to get so far over into Canaan that the devil can't hit you with a dollar.

The devil don't know what to make of the man who sings when there is no joy in sight.

Your anger is a strong cord with which another may bind you, and so become your master.

The time will come when it won't be a question with you how wide are your possessions, but how high.

It is not what men give us, but what they exact from us, that reveals the estimate they place upon us.

When the Father allows Satan to hedge us in, it is never so close but that there is left room also for "one like the Son of God."

Mother and Little Ones

WHEN MOTHER COMES

Some day when I've been a bad, bad boy,
Tried to see how many things I could de-
stroy,

Done the very baddest things I ever dared,
Wouldn't go to school, and tore my clothes,
and swore,

Then it gets night.

And, pa, he calls me up, and punishes so
bad,

But way inside, where he can't see, I'm
mad,

And say, all to myself—there, I don't care.
Then ma, she comes up and stands beside
me there,

And there is no light.

She picks up all my things, and fixes up my
bed,

Puts up my pillow good, and softly pats my
head;

She puts the curtains back, and the shade so
I can see;

And gets down by my bed and talks to God
about me,

I don't feel right.

At first I don't want to listen, and I think
I won't care,

But when ma talks to God like that I know
He is there.

Then all at once I see how awfully bad I've
been,

And I cry, and ma forgives me, and then
She says to me,

That God is sorry when I'm bad and loves
A fellow just as his mother does.
And I feel so happy, and say right out loud,
"I'm going to be so good tomorrow that
you'll be proud.

Now you just see!"

—H. G. Horsford, in Nashville Advocate.

HER TROUBLESOME CONSCIENCE

Mrs. Roberts was placing the roast in the oven as Esther burst into the kitchen exclaiming, "Mother, I have some news! You know Emily Waters, the third grade teacher at our school. Well, last year she invested a little money that she had saved, in some stock in a Canadian mine called the 'The Tariganda' and she just learned that it has increased so much in value that she has cleared \$537 out of the deal. Now, she and her mother are able to take their long anticipated trip to Yellowstone Park this summer. Isn't that just splendid?"

"Yes—" hesitated Mrs. Roberts with a far-away look in her eyes and a peculiar expression on her care-worn face.

"Oh," went on Esther, removing her hat and coat, "you should have seen how happy all of us teachers were when Emily told us the news this morning. Mr. Burns, our principal, declared he hasn't seen so much excitement in the building since Mae Lester announced her engagement."

"Mother," continued Esther, abruptly turning around and looking keenly at her mother, "you don't seem—well—quite responsive tonight as you usually do when you hear any good news about one of our girls."

"Don't think me unsympathetic, my dear," replied Mrs. Roberts. "I rejoice, indeed, if this unexpected money will bring happiness to your friend. But I have experienced so much sorrow through speculations that I have the strongest scruples against them. While Emily has been fortunate this time, what guarantee have we that she will be so in the next venture?"

"But she doesn't have to invest again." answered Esther, tying on her kitchen apron.

"How many lucky investors have the wisdom or the courage to refrain from further speculation? A small gain always cries for

more. I know whereof I speak," emphatically responded the little woman.

Nothing more was said on the subject until later in the evening, as the mother darned the stockings in her low rocking-chair by the grate fire and the daughter sat on a cushion by her feet trying to make a last year's hat look "just like new." Esther then broached the topic uppermost in her mind.

"I've been doing some serious thinking today. And while I'm not addicted to self-pity, I couldn't help feeling blue and discouraged to think that, after six years of teaching school, I have such a pathetically small bank account. Two of the teachers are going to invest some money in the Tariganda. I want to join them. I never wanted to do anything more in my life. There is so much we really need and only think what a few extra dollars would mean. It's nothing now but save, scrimp and economize, and I'm tired of it. Yes, very tired. Mother, please say you approve." And Esther could not hide the tears that would come.

"Daughter," said Mrs. Roberts after a few minutes' consideration, "your savings are your own. You are no longer a child to whom I may say, 'You shall' and 'You shall not.' If you feel so deeply on the subject then follow your own inclinations. But remember I most heartily and strenuously disapprove of risking the few dollars that have been so hard to earn and save."

"You don't say right out, 'Don't do it,'" pouted Esther, "because you know that I have so much confidence in your judgment and that you exert such an influence over me that it would make me miserable to go directly against your wishes. But I do think that you are a little narrow on this subject."

"A burnt child dreads the fire," stated Mrs. Roberts.

"If I didn't possess such a troublesome conscience, I would invest my money without your sanction and then wouldn't you be glad when the profits began to arrive?"

"Remember the fable about the girl and her pail of milk," laughed Mrs. Roberts.

"Good night, dear old-fashioned lady," said Esther, fondly kissing her mother. "I'm going to bed to dream that I dwell in marble halls."

The next morning as Esther was looking through her desk for a list of pupils' names to take to school her hand touched her bank book. She stared at it for a moment lost in thought. Then she said to herself, "I might as well put it in my hand-bag, anyway. She bade her mother a hurried good-bye and walked briskly to school. Although it was fifteen minutes before the time for the first bell, several of the teachers had already congregated in the hall. As Esther joined the group she heard Miss Coyle say, "Nothing venture, nothing have." If anybody owns a few spare dollars it is his duty to try to make more with it. My cousin's sister-in-law lives in a house that she bought through fortunate investments."

"Mother doesn't believe in speculations," put in Esther.

"That's because she belongs to the old school," quickly interrupted Miss Burns.

After much heated discussion Emily Waters stated, "Brother is going to buy some more Tariganda stock tomorrow morning. Which of you people want to go in the deal with us?"

Without intending to, almost against her will, as if moved by some hidden force, Esther heard herself say, "I do. I'm going to the bank at noon to draw my money and I'll give it to you on my return."

The hours in the school room that morning seemed endless, and although Frank spelt success with one "c", and George forgot every one of his quotation marks, and Annie insisted that Chicago is the capital of Illinois, it did not seem to distress Esther in the least. There were so many more vital things to worry about today. She could afford to be patient with these little folks.

At noon she pinned on her hat, grabbed

her coat and gloves and was on her way to the neighboring bank before the last hungry child had left the building.

When Esther had drawn her money out of the bank and had returned to school she handed the amount to Miss Waters, who gave her a receipt, saying, "You and I are going to wish wonderful things for each other, aren't we, dear?"

Then Esther sat down to her belated lunch.

The clock in the large empty room seemed to say, "Although you are twenty-five years old, this is the first time you have ever disobeyed your mother."

"But won't she be glad some day!" answered Esther's troublesome conscience.

"Maybe she will and maybe she won't," responded the implacable time piece.

One by one the children straggled into the school room. Frequently Esther found her mind wandering from her lessons to the Tariganda. Teachers' meeting broke the nervous strain of the afternoon.

On reaching home after school Mrs. Roberts was waiting at the door for Esther. The moment she saw her she exclaimed, "You don't feel well, child. You look pale."

"Just a headache, mother, that's all," answered Esther, evading her mother's eyes and saying to herself, "It's absolutely ridiculous for me to feel as sneaky as a pick-pocket just because I invest some of my very own money. It's sheer nonsense to have any qualms on the matter at all—utterly absurd."

That night just as she was falling asleep her mother came and sat beside her bedside.

"Dear heart," she said, stroking her daughter's hair, "it was a beautiful thing for you to refrain from investing your savings just because I didn't approve. I want to thank you for I realize that it was a sacrifice on your part. The knowledge of your devotion makes me a happy woman."

"Oh, mother, don't say anything more about it," pleaded Esther, throwing her arms around her mother's neck.

As soon as Esther was assured that her mother was asleep she tiptoed to the telephone and called up Emily Waters. "Don't invest my money," she said, "I've changed my mind."

Creeping back to bed she slept soundly.

Nothing more was said about the Tariganda until a few weeks later when Esther returned from school very much excited. "The Tariganda has been declared insolvent and the girls at school who invested have lost their money," she exclaimed.

"Oh, that is indeed sad," replied Mrs. Roberts. "How thankful I am that you did not join them."

"You don't know what a narrow escape I had, mother, but maybe some day I'll tell you."—Rosalie G. Mendel, in The Standard.

THE GOLDEN PRESCRIPTION

Justine looked sober all the way up the front walk and all the way up the steps. Usually, when she came home from school sober she grew a little less and less so all the way home till at the front gate she was "Laughing Justine" again. It must be an especially serious "sober" today, the little grandmother who was waiting on the porch decided.

"Well, dear?"

Justine's little scowl deepened between her eyes. "Tisn't 'well,' grandma; I should say not! They've gone and put that new girl at the desk with me."

"Dreadful! Is this new girl a thief or a liar or a—smuggler?"

"Grandma, you're making fun of me. No, I don't suppose she smuggles, but I don't want her to snuggle, either!" In spite of herself, Justine smiled at her own little joke. "We can't help 'snuggling' at a little mite o' narrow desk like that, and I'd prefer to snuggle up to somebody I like! I don't like that new girl."

"Poor new girl!" murmured grandmother's kind voice. Grandmother was acquainted with the likes and dislikes of this small person on her doorstep. It was nicer to be liked than disliked by Justine.

"I can't help it, can I, grandma? I just don't like her; and if she sits beside me,

I'm afraid I'll dispise her by'm'by. That's all." As if that were not enough!

For a little minute grandmother only rocked back and forth and looked away, beyond Justine's frowning face, at the everlasting hills. Justine sat down suddenly on the uppermost step and drummed with an impatient little foot. If grandmother were going to preach—

"I believe I know a prescription for liking folks you don't like, dear," was the queer thing grandmother finally said. Had her friends, the everlasting hills, sent her the rule by some gentle wireless?

"I had forgotten all about Emily Simmons—how I did dislike that girl! We sat together too. She wore a dress with huge blue spots, and I hated every spot! I couldn't bear her finger nails because they were long and pointy, and mine wanted to be. I couldn't bear anything about Emily Simmons."

"Why, Grandmother Hitchcock, you mean Aunt Em'ly Simmons, at the Old Ladies' Home, I do believe! And I thought you loved"—

"I do love," smiled grandmother. "We've been the dearest friends for sixty years, and I'm going to have Aunt Emily over for her birthday tea next week. We've 'birthdayed' together a great many times."

"But, grandma"—

"But Justine, you see I took that 'perscription' sixty years ago, and it's cured me ever since. I'm glad I thought of it. I could write it out for you to get filled—you fill it yourself, really"—

Grandmother's dear voice waited patiently. Grandmother's gentle gaze rested on the small person on the upper step.

"I suppose it's the Golden Rule, prob'ly," drummed the small person.

"Not exactly, dearie, though it is a blood relation, and it is a golden prescription. I could write it out"—

Justine got to her feet, laughing in spite of herself. "I suppose you want a paper 'n' pencil, then," she said.

"Yes," nodded grandmother happily. "On my little table by the window, dearie."

The prescription for "liking people that you didn't like" did not take very long to write on the slip of paper in the neat, old-fashioned script. Grandmother folded the slip and handed it to Justine. "In case of need," she said smilingly. "You may not need it at all, but you can keep it by you to use if you do. Don't look at it until you are ready to take the medicine it prescribes."

Justine laughed enjoyingly. Grandmother's little mysteries were fun. With that little folded paper "prescription" in her half of the desk at school if would almost be worth while sitting with that new girl. Any minute she could open the paper and see what it was grandmother had "taken" sixty years ago to make her like "Aunt Em'ly" Simmons, and what would make her, Justine Hitchcock, like her new seat mate.

"Dearie! dearie!" called her grandmother's voice. This was next day as Justine was starting to school. She had gotten as far as the gate.

"Yes, grandmother."

"If you open it, you must 'take' what it prescribes, remember. Don't open it unless you're willing to!"

"No'm."

"Bless her!" Grandmother turned to her sewing again. "She'll make up a face at first, perhaps, at the taste, but it will work. It's a good prescription. It cured me!"

Back across sixty years grandmother saw another eleven-year-old trudging to school to sit beside Emily Simmons. Poor Emily Simmons! Grandmother could see the huge blue polka dots and the lesser brown ones on Emily's cheeks and nose: she could remember just how it felt to "dis-spise" Emily Simmons sixty years ago.

"And we came home with our arms around each other, skippety-hop!" laughed little grandmother tenderly.

That new girl was already in her seat when Justine reached the schoolroom. She was hunched rather dejectedly over her spelling book, whispering the words over and over to herself. That new girl was such a poor speller! Anyway, she had been yesterday—couldn't spell America! Funny kind of American, she was!

Justine edged into her share of the seat in a gingerly, inhospitable sort of way. How she did hate straight red hair with pink ribbons—pink! How she did "dis-spise" folks that twittered their lessons that way to 'emselves! And folks that couldn't learn to spell, anyhow, twitter or not twitter, and that sighed long sighs as if maybe they were going to cry, and that wore funny dresses, and that sat in folks' seats that didn't want 'em to!

Grandmother went out on the porch in plenty of time to watch for Justine that afternoon. A queer little anxious look was in grandmother's soft old eyes. Supposing the prescription didn't work at all! Supposing it had lost strength in all these years! But grandmother waited hopefully.

"There are two little girls coming down by Jeffrey Morris's store, but I don't see anything of Justine. Wait! That's Justine!" The taller of the two little girls wore Justine's plaid dress, anyway. Down the street, skippety-hop—grandmother sat up straighter in the chair and smiled a relieved smile. Then the two skippety-hoppers turned down a side street and were lost to her sight.

Justine was alone when, a half hour afterwards, grandmother saw her again. She came hopping and skipping up the street and up the front walk. This was "Laughing Justine."

"Laugh if you want to, grandma; I'm laughing!" she cried. "I'd been here sooner to tell you what makes me do it, but I went home with that new girl first. Her name is Johnita because her father's is John. Don't you think Johnita's a real nice name? O yes, grandma, I took that prescription you gave me!" Justine sank down on the top-most step in a little fit of reminiscent mirth. "I opened it right there in my desk. I did so dislike that new girl 'side of me! I thought if anything ever could make me over into liking her—grandma, I like her! I do this minute! We're going to play together all Saturday."

Grandmother was sewing again busily. The smile stayed on in her eyes and glimmered sunnily behind the windows of her spectacles.

"But it was the queerest prescription! 'Do something for her once every day'—honest, grandma, I thought it was silly! But I'd looked, so I had to do's it said to. First I couldn't think of a living thing to do for her, and then I thought of spelling. She's an awful speller. When teacher gave us fifteen minutes study-together time, I helped her as fast as I could, hearing her words and—and kind of introducing her to 'em, you know. You can remember how to spell words you've been introduced to a whole lot better. We looked 'em up in my dictionary. Grandma, she never missed a word in class! You don't know how it pleased her and how she thanked me. She's the thankfullest girl! But, pooh! I didn't do hardly a thing." Justine broke into a soft little laugh. "Just took one little teeny dose of that gold medicine, grandma, that's all. It tasted queer at first, but now I like it. I'm going to take another dose tomorrow. I'm going to give her a blue hair ribbon if mother's willing. She wants one dreadfully, because she knows pink discords her hair, and she says it's bad enough, anyway, to have her hair. She says the aunt she lives with is color blind, she guesses."

Grandmother's glance had lifted from her lap and wandered now over Justine's fair head to the everlasting hills. It was as if grandmother dispatched by her gentle "wireless" the news of the success of the golden prescription.

"It's queer, though—honest it is, grandma—how doing something for folks makes you like 'em!" Justine ran on happily. Suddenly she sprang to her feet and hugged dear grandmother in a fierce little gust of love. "Nobody'd ever think of such things but you, grandma, because you're golden!"—Annie Hamilton Donnell, in the Congregationalist.

DARE TO BE ALONE WITH GOD

If you take my advice you will try to get a certain amount of time alone with yourself. I think when we are alone we sometimes see things a little bit more simply, more as they are. Sometimes when we are

with others, especially when we are talking to others on religious subjects, we persuade ourselves that we believe more than we do. We talk a great deal, we get enthusiastic, we speak of religious emotions and experiences. That is, perhaps, sometimes good. But when we are alone we just see how much we really believe, how much is mere enthusiasm excited at the moment. We get face to face with Him and our heat and passion go, and what is really permanent remains. We begin to recognize how very little love we have, how very little real pleasure in that which is alone of lasting importance. Then we see how poor and hollow and unloving we are; I think, we also begin to see that this poverty, this hollowness, this unloving void can only be filled by Him who fills all in all. To get alone—to dare to be alone—with God, this, I am persuaded, is one of the best ways of doing anything in the world. It is possible to be constantly speaking of Him, to glow with enthusiasm as we talk about Him to others, and yet to be half-conscious that we dare not quietly face Him alone. This is my own experience, and I do not doubt that, though you are better than I am, it is yours as well. If we are ever to be or to do anything; if we are ever to be full of deep, permanent, rational enthusiasm, we must know God. If we are ever to know each other, we must know Him first.—Forbes Robinson.

A WISE GOOSE

The average goose is thought to be a very stupid creature, but perhaps this is so because geese never had a chance of going to school! Just think how very stupid you boys and girls would be if you were never taught how to do your lessons! There are some geese which have been taught to do things, however, and they do these things in a very clever way, so that makes me think that if every goose had the chance of going to school, no one would ever call them stupid any more.

Just to show you how clever a goose can be if it is taught in the right way, I will tell you a story about a goose that went to school. It was not exactly the kind of a school that you boys and girls attend, but it was school for all that, for it was the way in which the goose pupils had been taught to do something useful. This particular goose lived in France and every Sabbath, when an old blind woman wanted to go to church, the goose had been taught to take hold of her dress in his beak and pull her gently along the road to the door of the church. Then, when the old woman was inside, the goose pupil spent his time strolling about the churchyard. But when the church service was over, he was always waiting at the door until the blind woman came to be taken back to her home.

Once a gentleman said to the old woman's daughter, "Aren't you afraid to let your mother come alone?" "Oh, no, sir," said the daughter; "we are not afraid, as this sensible goose always goes with her."—Christian Work.

THE GOSPEL OF HAPPINESS

A woman who had many sorrows and heavy burdens to bear, but who was noted for her cheerful spirit, once said in explanation: "You know I have no money. I had nothing to give but myself; and so I made the resolution that I would never sadden any one else with my troubles. I have laughed and told jokes when I could have wept. I have always smiled in the face of every misfortune. I have tried never to let anyone go from my presence without a happy word or a bright thought to carry with him. And making happiness engenders happiness. I myself am happier than I would have been had I sat down and bemoaned my fate."

The gospel of happiness is one which every one should lay to heart. Set out with the invincible determination that you will bear burdens and not impose them. Whether the sun shines or the rain falls, show a glad face to your neighbor. If you must fall in life's battle, you can at least fall with a smile on your face.—Wellspring.



PENIEL UNIVERSITY

It has been my privilege to teach during the present school year in Peniel University. During a teaching career begun twenty-four years ago, I have not spent a more pleasant or profitable year. I came neither committed against nor in favor of the institution. I write this as one who has been won to complete friendship for the institution and its work. It is one thing to establish a school, it is quite another thing to establish a correct standard of education.

To develop harmoniously the powers of the mind and body is an ideal long sought, but seldom attained in the field of education. The public schools, by reason of the state, emphasize the intellectual to the neglect of the moral and spiritual. The great state universities, and state normals as state institutions, are committed to the policy of separation of church and state. Moral and religious instruction is in no sense systematic, but incidental to the personal life of individual instructors. During these years of contact with all classes of public and private institutions, I have found an uncertain and variable standard—not of scholarship so much as of the true ends of culture. I have found the commercial school commercialized to meanness; the great university intellectualized to madness.

At the present time there is a strong reaction against the materialism and commercialism of public education. Also the lax discipline and doubtful theological teaching of the denominational schools are being strongly rebuked by anxious Christian men and women who are turning to places more safe in discipline, and more sound in doctrine. The scoffer and the critic will find it hard work to explain away on the grounds of mere religious enthusiasm the great number of holiness schools springing up over the land. Religious enthusiasm in its doubtful and questionable form does not seek the school-room. This turning of great numbers of people, not from the light of education, but to the stronger, purer light of an education that includes the highest Christian culture, is truly significant. The religious and the educational world will have to reckon with these facts.

There are dangers before such schools. The very zeal that founded them may become a menace to them. In my contact with them during the last four years I have encountered this danger.

The school at Peniel is a pioneer among this new class of schools. From such contact as I have had with its activities and standards, I am impressed with the sense that it has passed the hazardous point in its career and is well established. It has a personality of its own that can only come to an institution well established. More than this, it seems to impress the thought that it is greater than the combined strength of them who constitute its faculty and its supporters.

Its standards, educational, ethical and religious seem established. At the opening of the school year an influx of many students who were not Christians seemed to bring spiritual heaviness and new problems, but such a wave of revival came upon the school during the winter term that the cloud was lifted. I now got a nearer and clearer view of the standards of the school. I have never been in a place that makes a saner, stronger appeal for young men and women to enter upon the Christian life, at the same time preserving that poise and balance of intellectual culture necessary to a right discharge of the ordinary duties of life. I have already encountered the danger in these schools of swinging to the other end of the arc, but here I have found a wholesome conservatism. In the discipline of the school, where some might expect to find the austere and radical I found abundant liberty com-

bined with restraints that were wholesome. There were some summary dismissals from the school during the first term, but these would have been warranted under any discipline. The looseness bred by unrestraint is avoided here, and the friction caused by unnatural restraint, on the other hand, is not present. That troublesome question in all co-educational institutions, how to establish right social relations between the sexes seems to be settled here. The students do not chafe under restraint nor do they establish those troublesome alliances that every educator knows are so detrimental to the work of the student. Two or three times a term students are allowed what is termed social privileges at some function or holiday. This seems radical at first to those who have had unrestraint almost to license, but they soon take a sensible view of it, find the benefits outweigh a selfish pleasure. I found the young ladies in their home under the kindly hand of Christian culture. No breath of mutiny or complaint has come from their quarters.

A young men's dormitory well equipped and well officered, provides a refined and comfortable home for the young men. System and orderliness prevail and most valuable lessons in the care of person and room are learned. I spent the first month of my residence here in the dormitory, eating with the students at the dining hall. Here I found a neat, refined service with most wholesome and abundant food. Whatever may be said about this and other dining-hall service in other schools, it can never be said that the service here this year in this department was not of the highest order.

The physical equipment of the school I found adequate to the present need. There are four commodious buildings situated about a beautiful campus, with concrete walks joining each to other and with the adjacent streets. The school village has access to a considerable city, Greenville, by street car, which gives excellent half-hour service. A public school, well manned by Christian teachers also a primary department in the University provides primary education for the children of residents.

Lastly, it must be said that the dominant spirit of the place is that emphasis that is put upon Christian experience and its effect upon character. "God must be first" is the motto of the school, and so thoroughly is this imbued in every phase of the school life that it can not fail to impress upon the student the great, serious purpose of life, and inculcate in him the importance of "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you."

In teaching, covering a period of twenty-four years in public schools, normal schools and colleges, I have found no other place where the ends of true culture have been so nearly realized as in this school.

I owe this expression of my confidence and esteem to the promoters, and especially to Him who hath made these things possible.

PROFESSOR J. W. STOKE.

KANSAS HOLINESS INSTITUTE AND BIBLE SCHOOL

The commencement exercises of the Kansas Holiness Institute and Bible school will be held May 18th-21st. Dr. B. F. Haynes will preach the baccalaureate sermon, Sunday morning, May 18th. Afternoon and evening of the same day services will be held in the interest of missions and rescue work.

There will be one evangelistic service each day, Monday, Tuesday and Wednesday, and on these days also will be the class days and graduation exercises.

We aim to provide entertainment for all visitors, for which no charge will be made, but one freewill offering will be taken to apply on expenses. Accommodations will be ample, and we extend a most cordial invitation to our pastors and the members of their congregations, as well as others, to attend.

There will be twenty-two graduates from the various courses, the Academic, Greek and English Theological, Deaconess and Missionary, Bible School and the grades.

The school is closing a blessed and successful year's work; and the outlook is better than ever. The church work is flourishing. Five were received last Sunday into membership. We have erected a fine little 20x30 mission building in the extreme southwest part of town. God is blessing there also in a precious way. We have begun revival services at the mission. The students and others are helping. One has already been saved and others are requesting prayer. The glory holds.

H. M. CHAMBERS, Pastor.

ILLINOIS HOLINESS UNIVERSITY

It has been suggested that the name of the Illinois Holiness University be changed to Olivet University. This would be very nice and very appropriate, for Olivet was the place of prayer for Jesus, and the place where He ascended from the earth, and the place where His feet shall again meet the earth. We would like such a beautiful and expressive name. But deeply engraved in rock on our administration building is the name, "The Illinois Holiness University," and it would be a great deal of trouble not only to change the name as there engraven, but also expense and trouble to make change in the charter of the institution; but we are perfectly willing that this institution at Olivet, Illinois, be popularly known as the Olivet University.

Rev. E. P. Ellyson, D. D., formerly general superintendent and president of Peniel University, now president of the Nazarene University in Pasadena, Cal., has accepted the call of the trustees to the vice-presidency of this school. And his wife, Rev. Mrs. M. Emily Ellyson, who is dean of Deets Bible College of the Nazarene University at Pasadena, Cal., has accepted our call to be a professor here. Dr. Ellyson will occupy the chair of Philosophy and Mrs. Ellyson the chair of History. We are very sorry for the Nazarene University; but we are glad for ourselves. What is Pasadena's loss is Olivet's gain.

Rev. H. S. Hester, acting president of a holiness college at Clarence, Mo., has accepted a call of our trustees to occupy the chair of Ancient Languages. We are negotiating with other new teachers to be added to our faculty.

The Chicago District campmeeting will be held at Olivet, Ill., from May 30th to June 9th, which time will include the commencement of our University. Board and lodging will be "without money and without price." Everybody is invited, and all will be welcome if they come seeking truth and serving God. Rev. L. Milton Williams will be one of the regular workers from outside of the district and a number of other workers on the district will be leaders in this camp. We are expecting a very gracious time. Come one, come all, and see the salvation of God, and the working of this school of God.

Rev. U. E. Harding has resigned as pastor of the church in Olivet, and the president of the University will have pastoral charge until other arrangements can be made. Brother Harding is temporarily supplying our church in Indianapolis, during the absence of Rev. C. W. Ruth on an evangelistic tour.

There is some building going on in this "holiness town," and considerable enquiry concerning real estate. A good, clean, healthy place to live and educate children in the ways of truth and God.

EDWARD F. WALKER, President.

PENIEL UNIVERSITY

The spring term of the session of 1912-13 is rapidly drawing to a close. It is with great satisfaction that we look back upon this year's work, for it has truly been one of the greatest if not the greatest year in the history of the school. In a spiritual way, it has certainly been unsurpassed. The tide of spirituality has run high and remained constant especially during the later part of the year. Many boys and girls who were unsaved in the beginning of the session will return home within a few weeks beautifully saved and sanctified and will un-

doubtedly prove to be great powers in their communities during the coming vacation. How rejoiced will be the hearts of fathers and mothers who have sacrificed so heroically in order to send their children to college where they could learn spiritual lessons, when these young people return absolutely transformed in their moral natures and in their lives.

The intellectual progress during the year has been satisfactory in all departments. The interest among both the students and faculty has been unabated.

The health during the year has been almost phenomenal. It seems all but miraculous that so many have remained in the school throughout the session in such remarkable health as we have all enjoyed.

The school is now busy in all departments preparing for commencement. Review work will begin next week. The following week will be devoted to examinations and the one

following will be our regular commencement week, May 25-28.

We urge the friends and patrons of the Peniel University, at least all who can possibly do so, to be with us during commencement. At this time you will have an opportunity to form a correct estimate of the work being done by the institution.

Two or three bands of our young preachers are planning to do special evangelistic work through the summer months. There will be two or three preachers and as many singers in each band who will do their utmost under God to bring many souls to the Master during these revival efforts. This work is going to prove a blessing in several ways. First, it will be a great experience to the young men themselves who are preparing for ministerial work. In the second place, it will certainly be a great blessing to the communities which they shall visit, and in the third place, we believe that it will result in influencing a great many young

people to attend school here another year who might not otherwise do so.

Quite a number of our evangelists report full slates for the summer and are planning to begin their work immediately after commencement.

We wish to call the attention of the readers of the Herald of Holiness, especially those who might be interested in securing the services of a strong, intelligent Holy-Ghost preacher for revival work during the summer, to Prof. J. W. Stoke, who has spent this session teaching here. Brother Stoke is a blessed man of God, thoroughly equipped educationally, with a broad experience as a preacher and pastor, having spent a number of years doing pastoral work in the north, a forceful preacher, absolutely uncompromising and best of all a man who knows the deep things of God. He will be open for calls during the summer, and those who secure him for revival work will not regret having done so.

Missionary News and Announcements



AFRICA IN NEED

The Missionary Review of the World publishes a stirring appeal from Thomas Moody from the Baptist Mission on the Congo, in which the following appealing facts are presented with great force.

He says that "in the Belgium Congo there are sixty fields of ten thousand square miles each without a single missionary. In the Soudan there are two hundred fields of ten thousand square miles each without a single missionary. In the whole of Africa there are 500 such fields without a single missionary."

He adds: "Look at what God has done! Stanley came out of the Congo thirty-four years ago. Today equatorial Africa is open. Twenty years ago there was not a church from Stanley Pool to the Falls, a thousand miles. Today there are ten mission stations with strong Christian churches. The country is going ahead by leaps and bounds. A single steamer carries more tonnage now than the whole Congo fleet twenty years ago. You will soon be able to go from the Congo capital to the Dominion of South Africa by railroad and steamboat. The Cape to Cairo Railroad has already reached two thousand miles from Cape Colony. Africa is wide open waiting for the men to enter.—Selected.

NEWS FROM AFRICA

It has been some time since you have heard from our missionaries in Africa. This has not been from lack of material, but owing to pressure of work at Missionary Headquarters.

We are glad to report that the work in Africa is being greatly blessed of the Lord in that some are finding rest and peace through Jesus Christ, their Savior, and not a few are inquiring the way of salvation.

Our missionaries in South Africa are laboring among what is known as raw heathens, that is, those who have not yet heard of the Christ that can save them from their superstition, idolatry, witchcraft and above all, their sins. Frequently in the visiting of the kraals, as our missionaries tell them the story of Jesus and how He died to save them, they will exclaim, "Why, I never heard that before."

One of the encouraging features is the work among the young. While it is very difficult, owing to opposition of the parents in many cases, yet it is wonderful that as the children lay hold upon the truth and are really converted, how immediately they will want to return to their homes to inform

their parents of what Jesus has done for them.

Miss Etta Innis, our faithful and indefatigable missionary in Swaziland, South Africa, writes in a recent letter as follows: "The children are advancing not only in the knowledge of books, but they are grasping the truths of God. Never do I hear them swear any more, never a thing is stolen; a quarrel among them is hardly known.

ADDRESSES OF OUR MISSIONARIES IN ACTIVE SERVICE

AFRICA.—Piggs Peak, Swaziland, South Africa, via Barberton.

Rev. H. F. Schmelzenbach
Mrs. Lula Schmelzenbach
Miss Etta Innis

BRAVA.—Brava, Cape Verde Islands.

Rev. John J. Dias

INDIA.—Eastern.—17-2 Garia Hat Rd., Calcutta, India.

Rev. V. J. Jacques
Rev. E. G. Eaton
Mrs. E. G. Eaton
Miss Myrtle Mangum
Miss Lela Hargrove
Mrs. S. Banarjee
Rev. N. B. Biswas
Mrs. N. B. Biswas
Rev. P. B. Biswas
Mrs. P. B. Biswas

INDIA.—Western.—Buldana, Berar, India.

Rev. L. S. Tracy
Mrs. L. S. Tracy
Rev. L. A. Campbell
Mrs. L. A. Campbell
Rev. A. D. Fritzman
Miss Olive Nelson
Mrs. Ella Perry
Miss Daisy Skinner

JAPAN.—150 Kiyomizu Shicome, Kyoto, Japan

Miss Cora G. Sneider
Rev. John W. Thompson
Mrs. John W. Thompson
Nagamatsu San's

MEXICO.—Tonala, Chiapas, Mexico

Rev. C. H. Miller
Mrs. C. H. Miller

MEXICO.—7a. Calle de la Luna No. 194, Mexico, D. F.

Rev. V. G. Santin

MEXICO.—815 El Paso St., El Paso, Texas

Rev. S. D. Athans
Mrs. S. D. Athans
Mrs. Santos Elezondo

"Now when you consider what they were and from whence they came you will know that nothing but the grace of God could bring these things to pass, for it is as natural for a heathen to steal as to sleep, and to lie as to eat, but it is as true here as everywhere, that the grace of God is sufficient, and as they are taught to recognize the presence of God, and also to watch and pray, unswervingly to believe in God through Jesus Christ, it is wonderful to behold the marvelous change in their whole lives.

"The mother of one of my boys of perhaps thirteen years, who has spent about two months in school and comes from a heathen

kraal said the other day, 'O, my boy troubles me now. He is constantly talking to me concerning heaven and hell and pleading with me to believe in Jesus.' In visiting a heathen kraal this week where five of my boys came from, one of the mothers told me that her boys are constantly talking to her concerning the things of the Bible. It takes them some time to grasp the facts of Christianity. They sit as one stunned by some awful news and their first expression is almost like one of horror as they cry out, 'We have never heard this before.'

"One of the most remarkable things in regard to the heathen is, they seem to have no thought of denying the things of God."

In closing, Miss Innis says, "I never felt more encouraged to press forward than at this moment. God is keeping me, soul and body."

H. F. REYNOLDS, Gen. Miss. Sec.

MISSIONARY ITEMS

In a letter just received at Missionary Headquarters from Brother V. J. Jacques, dated Calcutta, India, April 2nd, 1913, he says:

"Sister Eaton and myself have just returned from the Garo work amongst the villages, and we had the joy of baptizing twenty-nine. We had splendid meetings with them. At one service nineteen were seeking the Lord and since we returned, we have received a letter saying that they also want to be baptized.

"Sisters Mangum and Hargrove are doing splendid with the language and Brother and Sister Eaton are a great blessing and inspiration to the work.

"Many thanks for your prayers and interest in this work."

ABILENE DISTRICT

District Missionary Treasurer's Report for Months of March and April

Deming	\$ 7 00
Plainview	14 00
Murray	5 00
Wellington	6 85
Parker	5 00
Artesia	2 00
San Antonio	12 89
Red Rock	5 00
Dodsonville	8 40
Claude	3 00
Gordon	5 00
Indian Creek	2 50
Nazarene Chapel	1 75
Hamlin	26 75

Collected by General Superintendent Reynolds.

Hillsboro	12 25
Waco	3 00
San Antonio	3 75
Red Rock	1 40
Lytton Springs	4 25
Pounds Chapel	2 00
Creedmore	9 00
Parker	2 00
Mountain Church	24 90
Yates	13 50
Artesia	35 00
Total	\$216 49

Home Missions:	
Claude	35
Indian Creek	2 50
Deming	2 00
Total	\$ 4 85

MRS. W. F. RUTHERFORD, Dist. Mis. Treas.

The Work and the Workers

ANNOUNCEMENTS

IMPORTANT NOTICE

We would call special attention to correspondents with our foreign missionaries, that they put on envelopes the full amount of the postage, as it is much more when collected as delinquent and sometimes becomes a burden to our missionaries. It is usually five cents when paid in advance. They tell us that so many forget and only put on the two-cent stamp and they have to pay double. One letter would not be much, but when there are many of this kind every week with their small pay it is a burden to them. P. F. BRESEE.

ANNOUNCEMENT

Rev. J. J. Rye having resigned the office of district superintendent of the Clarksville District, Rev. J. A. Chenault has been appointed to that office. His address is Chestnut Mound, Tenn.

H. F. REYNOLDS, General Superintendent.

NOTICE

The annual campmeeting of the Washington-Philadelphia District will be held at Twin Oaks, Pa., July 31 to August 10, 1913. The workers will be District Superintendent H. G. Trumbauer and the pastors and evangelists of the district. The Pentecostal Praising Band, of Brooklyn, N. Y., will be present on Sunday, August 3rd. Other special workers announced later. Board for the season, \$7.00; per week \$4.50; per day, 80 cents. Tents 12x12 with board floor, \$3.75. Twin Oaks is located on the B. & O. R. R., sixteen miles south of Philadelphia. The grove is a short distance from the railway station. For further information write Rev. H. G. Trumbauer, 145 D St., S. E., Washington, D. C., or Rev. J. T. Maybury, 1917 W. Allegheny Ave., Philadelphia, Pa.

DISTRICT ASSEMBLY NOTICE

The Northwest District Assembly will be held at First Church, Portland, Ore., corner E. 7th and E. Couch Sts, June 17th-22d. Let all church boards elect their delegates and notify D. L. Rice, district secretary, 11 E 9th street, in good season, so that provision can be made for entertainment. This will be the largest gathering we have had, and it will tax our folks at Portland to take care of us at this season, on account of the many other occasions there, and we can not be sure of your entertainment without advance notice. We hope each church will have a full representation, and all preachers, deaconesses and Sunday school superintendents should also be present. All persons expecting evangelistic commission must be recommended by their church board.

DeL. WALLACE, Dist. Supt.

DISTRICT NEWS AND ANNOUNCEMENTS

PIONEERING IN KENTUCKY

We left Louisville on the 14th of April, by rail to Glasgow, one hundred miles distant, where we spent the night in the hospitable home of Brother and Sister Watton. From there we took stage for Burksville, a thrifty little county seat, forty miles away, where we were met by Brother Ferguson, a good Nazarene, who drove us to his spacious country home just on the edge of town, where we were much refreshed. Early the next morning we were off on a fifteen mile drive through the hills for Whetstone charge, arriving on the 16th. Pastor Wells and his people gave us a gracious welcome. We remained over Sunday, preaching twice daily, and three times on Sun-

day. On Monday morning we drove fifteen miles further to Lacy's Chapel, remaining until Wednesday morning. Here we found a red-hot band of Nazarenes ready to undertake anything for God. Brother Wells is also pastor of this church, and he is training them in the way they should go. While there we got a new church enterprise under way. Brother George Lacy gave us the land, others gave timber, enough to complete the building, excepting the doors and windows, for which thirty some dollars had already been subscribed. We expect to dedicate this building before the district assembly in November. We left the saints shouting happy. Returning to Whetstone we tarried all night. Thursday morning after prayer with the pastor's family, we set out afoot for the Cumberland river, a mile distant, across which we were taken in a little boat where Dr. Gibson, of Highway, was in waiting to drive us ten miles up the mountain to the Highway charge. Here we were announced to make an address on the need of Christian education in the evening at the commencement exercises of our school conducted there by Pastor Stovall. Brother Stovall is doing heroic work up there. Souls are being converted, sanctified and added to the church. All the remaining indebtedness has been cancelled, and after a few improvements and a new coat of paint the building will be dedicated some time before the assembly. We were entertained in the home of Brother Willingham, a man who has done more for the spread of holiness, defeated the devil and his allies often, and gives more money than any other one man in Clinton county. May the Lord prolong his days, and increase his tribe. After three services on Sunday, the 27th, we retired at 10 o'clock for a little sleep. At 2:30 in the morning we were up again for another drive down the mountain seven miles to Albany, where we took the stage for Burnside, forty-seven miles distant. We arrived there in time for supper, and learning that the pastor, Brother Taylor, had been away in meetings instead of visiting the two points on his charge which would mean another twenty-five mile drive, we changed our course and came home, arriving on the 29th, four days ahead of scheduled time. On my way round souls were at the altar, people got blessed, and some were added to the church. HOWARD ECKEL, Dist. Supt.

NORTHWEST DISTRICT

Mrs. Wallace has just visited at Seattle, North Yakima and Prosser, for the district superintendent.

The Northwest District is being well evangelized. Rev. Fred St. Clair has been in Prosser, W. E. Shepard in Diamond and Lincoln Heights, Brothers Fish and Wisler in Monroe and Everett, Harry Elliott is in McMinville,

HERALD OF HOLINESS

Official Organ of the Pentecostal Church of the Nazarene

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

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C. J. Kinne, Agent

LOWELL, MASS.

One of our recent Tuesday evening prayer meetings was devoted to the publishing interests of the Pentecostal Church of the Nazarene. Realizing the value of our church organ—**HERALD OF HOLINESS**—the pastors felt that it would be profitable to have the church bear public testimony to the helpfulness of the paper. If any had anticipated a dry, uninteresting service, they must have been pleasantly surprised, for the meeting was full of life and enthusiasm. More than seventy-five people were present and nearly all testified. There seemed to be three general lines of testimony—first, the paper is bringing truth to new converts in such clear, definite teaching that it is helping them to become intelligently established in holiness. Second, the Spirit-filled message which it brings is stirring the hearts of those long in the way to greater zeal and courage and usefulness. Third, it is binding our church throughout the world more closely together, keeping us in touch with each other and helping us to be neighbors rather than strangers. Others told of limited time for reading, but because of the condensed way in which the paper is written they are able to get help from five minute snatches of reading now and then. The whole spirit of the service was praise and thanksgiving for such a paper as our **HERALD OF HOLINESS**.

J. B. McBride in Condon, and all of these brethren have arranged for meetings on this district until the district assembly, June 17th-22d. We also have other evangelists booked for the same time.

The first annual campmeeting of the southeastern Washington Nazarene churches will be held at Walla Walla May 22d to June 1st in Mountain View Grove, the park where the district assembly was held in 1910. Evangelist W. E. Shepard will be in charge, assisted by Brothers Lewis and Matthews, the well-known musicians, the district superintendent, and others. Already the indications are that it will be the greatest meeting ever held in the community. Tents can be secured by addressing W. S. Barnett, 531 Newell St., Walla Walla. Meals can be had at dining tent at reasonable prices.

DeLANCE WALLACE, Dist. Supt.

IOWA DISTRICT

The work on this district is moving along nicely. Old time revivals at a number of the churches, and souls getting salvation at the regular services at some of them. We have been kept very busy visiting the churches, assisting in revivals, and going into new places to plant our banner. At most of the churches we have visited, if for only a few services, we have seen salvation work done, and in almost every revival in which we have assisted, we have seen the people blessed. At Ottumwa, Iowa, where dear Brother and Sister Overholser have been located since last fall, we stopped off with them last Monday night, April 21st, and organized a nice little church with Brother Overholser as pastor. They have a nice Sunday school going and the people are

seeing that we need work like the Pentecostal Church of the Nazarene to take care of the work of holiness. From Ottumwa I ran down by Eldon, Iowa, and preached two nights with Brother Behner and the little church which has been organized of late, and saw two souls at the altar who professed to get victory. From Eldon I went to Cedar Rapids, Iowa, where I found an open door for a Nazarene church. Brother Morris was in the battle in the Light House Mission, but was confined to his bed the day I landed, and I took up the work and preached five times. I saw the tide of salvation rise higher till souls were getting victory at almost every service. On Sunday, April 27th, we organized a nice class into the First Pentecostal Church of the Nazarene, of Cedar Rapids, Iowa, and they called Brother F. F. Horne as supply till they arrange for a pastor. He is a sanctified groceryman, and comes from our Marshalltown church. Our tent meetings will soon start, so let every one be ready for the battle, and by the grace of God we will make it hot for the devil in some places for the coming months. I close by giving my testimony. I am justified freely, sanctified wholly, happified really, satisfied truly and expect to be glorified shortly, praise the Lord!

B. T. FLANERY, Dist. Supt.

GENERAL CHURCH NEWS

BAKERFIELD, CAL.

We are able to report victory in Bakersfield. Yesterday was a good day in our church. We had a good attendance at the Sunday school. The members of the church were mostly present at the morning service with quite a number of visitors. The young people had an excellent meeting, and the church was well filled in the evening. Two backsliders came to the altar and prayed through. We thank God and take courage. We have served this church as pastor for two years and have just received a call to a church nearer our University where our daughter is teaching. While we regret to leave these pilgrims who have been so kind to us, we feel the Lord would be pleased to have us make the change.

C. W. WELTS, Pastor.

STAMFORD, CONN.

Our district superintendent was with us in an all-day meeting, Wednesday, April 23rd. The morning meeting was good, the afternoon meeting better, the evening meeting best. There was a precious altar service in which several claimed the blessing of heart purity. One, a bright young lady, said she was going to be one of us, come what may. She plays the piano and is a good singer, and will be a good help to us. Another lady asked to come in, and laughed, and seemed to be so happy in her experience. Good times are in store for our church; quite a few are looking our way.

S. C. INGERSOLL.

MANCHESTER, N. H.

Manchester church can report victory. Our annual business meeting was held Saturday night. We were highly gratified with the reports given, showing a gain in the week-night services, which have doubled, also the Sunday evening services, an attendance of from 100 to 110 people, with 65 unsaved people in our midst. Praise the Lord for His goodness in victories. We raised \$800 more than last year, \$300 having been paid on the mortgage this year. We are young, but are on the upgrade. A unanimous call to our pastor, Miss Effie Jodrey, and her assistant, Miss Cora Knight, was given. Perfect peace and harmony prevails and great things are ahead for this church.

FLORA PHINNEY.

PHILADELPHIA, PA.

The sixth annual district assembly of the Washington-Philadelphia District was held at the above named place, April 22d-27th. It was a time of victory and blessing from beginning

to ending. The spiritual tide rose steadily throughout the assembly, and reached high water mark in the closing service on Sunday night when billows of glory and holy joy swept over the people who shouted, sang, wept, marched, waved their handkerchiefs and yet utterly failed to express what they felt and enjoyed of the power and blessing of God. Our church here had been much in prayer for weeks preceding the opening day and the answer from God during the assembly was openly manifested to all who attended.

The various congregations of the district were well represented hence the assembly was unusually large, yet free entertainment was provided for all the regular delegates as well as a number of visitors, while the financial outlay was cheerfully met without any embarrassing "begging."

The business sessions were presided over by Dr. Waker, who deserves great credit for managing successfully a peculiarly difficult and trying meeting rendered so by problems hard to solve and disentangle. Yet our whole assembly rallied to support and uphold our beloved general superintendent in his administration. Rev. H. G. Trumbauer was chosen district superintendent and steps were taken to provide for his support while he shall devote his entire time to work on the district. Among the prominent visitors from the other districts we had with us Rev. H. F. Reynolds, Rev. C. W. Ruth, C. J. Kinne, Will O. Jones, Evangelists J. F. Roberts and J. F. Gibson. We expect to hear of revivals and a general increase of interest among our churches of the district as a result of the inspiration and blessing received by the preachers and delegates of the Assembly. To God be all the praise.

J. T. MAYBURY, Pastor.

PROVIDENCE, R. I.

At our last all-day meeting two students from the Pentecostal Collegiate Institute, Jonas Salston and Edward Williams, were the preachers. Their messages were right from hearts that God had cleansed and filled, and seekers were at the altar. Sunday, April 20th, Rev. E. E. Angell preached two very instructive sermons on "the baptism with the Holy Ghost." A blessed altar service followed the sermon at the evening service. A. K. BRYANT, Pastor.

DE RIDDER, LA.

Meeting continues here this week. Great crowds; fine interest. A number of souls have been blessed. We are expecting great victory this week. Some folks want a Nazarene Church.

T. C. LECKIE.

ST. JOSEPH, MO.

God is blessing the Pentecostal Church of the Nazarene at this place. Since we succeeded in getting a church building, and the coming of Rev. F. E. Putney to take charge, through the united efforts and prayers of pastor and people, the work has been steadily moving on. Five have recently united with the church. Several have been reclaimed. Two have been saved. Some have pressed on, plunged into the fountain, and were sanctified. We feel greatly encouraged and are believing for greater things in the near future.

FLORENCE HUSTON, Deaconess.

SAYRE, PA.

From the Port Washington, N. Y., meeting we went to the Bedford Pentecostal Tabernacle in Brooklyn, where Brother F. E. Miller is pastor. We were there three Sundays; had some precious seasons of grace. Some were saved, some sanctified. We had a week's meeting in "The Star of Hope Mission" with Mrs. J. F. Rogers; had a good meeting. From there were slated for a meeting at Sayre, Pa. I was promised to attend our home camp at Pilot Point, Texas. So wife and her brother, John D. Seal, who is traveling with us, went to Sayre, and I went to Texas. I met my brother, C. Edward, and wife and her sister in New York City, and we all went home together. The Lord certainly blessed us at Pilot Point.

The fire fell and many found God. I met my five preacher brothers, also father and mother and hosts of other preachers and workers. Wife started the meeting at Sayre, and the revival came. I had to leave Pilot Point before the meeting closed in order to be in the last of the meeting at Sayre. We are in the First M. E. Church, where there are some truly sanctified saints. We are expecting a great time this week. We go next to Grace Pentecostal Church, Saratoga Springs, N. Y. The Herald of Holiness is a most excellent paper.

JOHN F. ROBERTS and WIFE.

Home address, Pilot Point, Texas.

OXFORD, NOVA SCOTIA

We came here to the Pentecostal Church of the Nazarene the 12th of last October to assist Sister Hattie Adams in special services. God wonderfully blessed our efforts for a month, after which the church called me to supply as pastor until the assembly that meets in Haverhill, Mass., the 7th of May. This has been my first pastorate. The dear Lord has stood by me and so have the people. I shall never forget the little church and the people in Oxford. I do praise the Lord for this privilege of laboring in His vineyard to win souls for His glory.

S. M. SHEDD.

WHETSTONE AND LACY'S CHAPEL, KY.

God is blessing our efforts at these places. We are making preparations to build a new church at Lacy's Chapel. Rev. Howard Eckel, district superintendent, has just left us. His presence and preaching was edifying to Christians and convicting to sinners. We are determined to march under the banner of the Pentecostal Church of the Nazarene until we sweep this country for holiness.

L. T. WELLS, Pastor.

PORTLAND, ORE.

The meeting in our First Nazarene Church has come and gone. Every evening service was one of power, life and salvation. The work was clear, thorough and definite; to our living, conquering Christ be all the glory. The day services were not so large as to number, but sweet, unctuous and full of the presence of God. We shall never forget the displays of divine power, and the blessedness of the services. Many souls will no doubt find an entrance into the city of the skies because of this meeting. There were some marvelous cases of salvation. One will go a long way and have to live a long time to find a better, deeper, sweeter spirit than that of the pastor, Rev. C. Howard Davis. May God richly bless him. Our First Church in Portland possesses some of the cream of the earth; it is an inspiration to get to look into their shining faces. They prayed, sang, shouted and worked hard, and God gave the increase. All the evangelists who have been entertained in the Luse home know that we had the best to be had. May our heavenly Father bless Brother and Sister Luse. We had Evangelists Harry J. Elliott and Aug. N. Nilson with us part of the time. Both are men of God and know how to lift in a meeting. Rev. DeLance Wallace and his wife were with us one night. They attended the funeral of our beloved Brother Fillmore Tanner, at Sellwood Church, and stopped in our night service. They went right to work in the altar to help us get souls through. God is blessing the work and workers in the northwest. The needs are great and open doors many for our workers. We began with Brother Smith at Condon last night, and we hope to see a revival here. We begin at Brentwood with our pastor, Rev. Aaron Wells, May 8th, then to Madras with Rev. Isaac Putnam, of the M. E. Church.

J. B. McBRIDE, Evangelist.

SHREVEPORT, LA.

The Lord has been giving victory in the Pentecostal Church of the Nazarene work here since last we made a report. There is nothing like waiting on the Lord if folks desire to "mount up on wings as eagles." Yesterday,

the 27th, penitents were at the altar for pardon or sanctification. While we intend doing all in our power to encourage souls to believe God, yet, by His help, we propose to let seekers pray through in the old time way for themselves until the flood-tide of God's love and glory floods their souls, causing them to come forth with a shining face and ready testimony or shouts of joy. In heaven it is "quality rather than quantity" that counts, and so it shall be with us here in Shreveport. Our Sunday school is getting better every Sunday, and we are encouraged to push this part of our religious activity with all the power there is at our command. Yours for a clean life and fire-baptized efforts.

W. EVANS BURNETT, Pastor.

CUCAMONGA, CAL.

The good Lord is blessing us with a mighty spirit of prevailing prayer. Sabbath morning, April 20th, the spirit of prayer came so mightily upon the church that we did not get to preach. Wednesday night at prayer meeting the Holy Spirit prevailed in prayer so that one season of prayer lasted forty-five minutes. We had a glorious all-day meeting last Thursday. People came in from Pomona, Ontario and Upland. Brother Jeff Rogers preached in the morning, Sister Bertha Lillenas in the afternoon, and Brother O. F. Goettel at night. There were three bright professions at the night service. Our congregations are increasing; the attendance at the Sunday school has increased thirty per cent within the last few months. Brother Bud Robinson will be with us about the 15th of May for special meetings. Please help us pray for a great revival. Thank God for the way our Publishing House fund is growing. May God keep us all clean, humble and on fire, with His glory resting upon us.

U. E. RAMSEY.

PEARSON, GA.

My last meeting closed at Malden, Mo., April 15th, in the Nazarene church. Malden is one of the oldest holiness works of the state. The work was established eleven years ago by Brother Hall; a church organized and house built. It was one of the Independent Holiness churches, until the union of the churches. They have been blessed with pastors such as Brothers Hammonds, Speakes, Williams, Ridling and now they have Brother J. L. Cox, a young man deeply consecrated, and with a prospect of a fine future before him. He has the hearts of his people, and the church is moving nicely under his wise administration. There are a number of nice people at Malden who have held on to God and know how to pray down the power. Our meeting resulted in the salvation or sanctification of about twenty souls, some of whom joined the Nazarene Church, and others will join later. I am now in the opening days of a meeting in the M. E. Church, South, in Pearson, Ga. The crowds are very large, conviction deep and we look for a great spiritual awakening.

J. E. BATES.

SALLISAW, OKLA.

The meeting here under a large gospel tent in the heart of the city, starts off well. This is the second day of the meeting. The saints are praying. Sinners are seeking God; the Lord is with us.

JOHN D. EDGIN.

MALDEN, MO.

Just closed a great meeting here with Brother J. E. Bates as evangelist. Brother Bates did some great preaching and many souls found God either for pardon or purity. The church was built up spiritually, and the cause of holiness took a leap forward. We are looking up at Malden.

J. L. COX, Pastor.

WALLA WALLA, WASH.

These are the greatest days the Walla Walla church has ever known. The revival spirit continues. Altars are filled with seekers every Sunday, and many new people are coming to the church, and finding the Lord. Our weekly

prayer meetings are times of getting hold of God, and taking root in the things of God. Our Sunday evening attendance is steadily increasing. We are planning for one of the greatest

times yet at our campmeeting the last of May, with Brother Shepard as evangelist and Brothers Matthews and Lewis singers.

ADA IRVIN, Deaconess.

Sixth Annual Assembly of the New York District

The sixth annual assembly of the New York District, met in the Bedford Church, Brooklyn, N. Y., April 29th to May 4th. Under most auspicious weather, and the blessing and presence of God, the meeting was held, and from time to time during business sessions, as well as in the regular devotional meetings, waves of glory and power swept the audience, attuning the heart strings of the saints to manifestations of prayer and praise to Almighty God. To the hardworking pastor, to the new members of the assembly, to the lay members, it was a time of sweet communion and fellowship long to be remembered.

Under the providence of God it was our privilege to have as our presiding officer, General Superintendent H. F. Reynolds, whose wise administration and helpful suggestions and sweet spirit were greatly blessed to the good of all. John Caldwell was chosen secretary, with L. C. Kirby as assistant. O. F. Christensen was elected treasurer.

C. J. Kinne from our Publishing House in Kansas City, was present and led the opening service of the assembly. His presence throughout the whole assembly was a benediction to the work, as he from time to time spoke of our publishing interests, and from his wide experience in the field gave suggestions on new lines of work. We shall be pleased to see Brother Kinne at a future assembly.

When the roll was called it was found that some of the brethren, on account of illness, could not be present, and to whom the secretary was requested to write letters of sympathy.

The routine of business of the assembly brought out the following items of general interest: Report of J. C. Bearse showed a very bright outlook for John Wesley Church, Brooklyn. Deaconesses who reported were as follows: Bedford, Mrs. F. E. Miller; Hazel Swain, Mrs. Jennie Beatty; Hopewell Junction, Mrs. Wilbur Miller; John Wesley Church, Mrs. A. Loeffler, Mrs. E. Skinner, I. B. Peffers, Mrs. S. E. Tyler; Mt. Vernon, Bertie Higgins; Stamford, Mrs. S. C. Ingersoll; Utica Avenue, Mrs. Dora Young, Mrs. Benjamin Rowe, Mrs. Sarah Williams. The reports of the Sunday schools of the district were then given, showing not only an encouraging increase in attendance and interest, but the addition of a new school during the year. The outlook for the work along Sunday school lines is bright for the coming year. Surely God is putting His seal upon this branch of the Pentecostal Church of the Nazarene on New York District.

At the evening service, Wednesday, General Superintendent Reynolds gave a most timely, inspiring and unctonized sermon on the subject, "Laboring together with God." The inspiration that came during the delivery, as he unfolded our true position of being laborers together with God, and the waves of heavenly glory that rolled, manifesting themselves in shouts of hallelujah, will not soon be forgotten.

Thursday morning Rev. C. W. Ruth, of Indianapolis, gave one of his characteristic and spiritual messages to the assembly on the need of sanctification as a second blessing, in its relation to service for others. God blessed the message and the bearer of the message. Thursday evening a soul-stirring sermon was delivered by Rev. C. P. Lanpher, Fitchburg, Mass., on the judgment.

Among the visitors present representing the different interests of our work at large was Rev. E. E. Angell, president of the Collegiate Institute, at North Scituate, R. I., who spoke at the anniversary of education on the work and needs of the school. In response, the educational committee recommended that the

assembly adopt plans by which the yearly deficit might be obviated, and the indebtedness on the institution liquidated, and also requested that the contiguous assembly districts be asked to co-operate with this district in this effort to strengthen P. I. C. financially. This report was accepted by the assembly and steps taken to carry out the recommendations.

The special order of Thursday morning was the report of our district superintendent, Rev. J. A. Ward, which showed how indefatigably he had labored on the district during the past year, also the encouraging outlook for an extension of the work by the formation of new churches during the coming year. Communications were also read containing words of greeting from Louis A. Reed, in the University of Peniel, Texas, and F. A. Gray, Harrisburg, Pa. The secretary of the assembly was ordered to express to these brethren our appreciation.

Brother Kraph was transferred to the Washington-Philadelphia District. Brother and Sister Kidd, of New Mexico, who have come to work among us, were introduced and addressed the assembly. Greetings were sent to W. H. Hoople, who was absent from the assembly.

Rev. J. A. Ward was unanimously re-elected district superintendent for the ensuing year. After the election Brother and Sister Ward were called to the platform, and after addressing the assembly, a hearty welcome and greeting was given them by the members of the assembly, as they filed past them and shook their hands and expressed to them words of approval, and co-operation during the year of service upon which they were now entering. It proved to be one of the sweetest fellowship services in which it was our privilege to participate in years. Surely God was there pouring back upon us sweet incense from the skies.

The following elders had their orders recognized by the assembly: Rev. E. T. French, Rev. C. E. Bloom and Rev. D. Grant Christman.

At the afternoon session the committee on publication reported strongly recommending the church to stand by our church paper, and patronize our book concern. At this session occurred the anniversary of our publication interests. This work was represented by C. J. Kinne, agent from our publishing house. He gave an account of the establishing of the house and of the work done during the year, and set forth the great opportunities before this department of church work, also the needs of the work at this time. He especially emphasized the advantages to pastors and churches in circulating the Herald of Holiness. The address was listened to with much interest, as Brother Kinne spoke from experience, being so vitally connected with the work of church publications, and no doubt will do much toward placing a proper, clean, sane, and safe literature before our people by an enlarged circulation of the Herald of Holiness, and an increased patronage of the book concern.

At night a very blessed testimony meeting was held after which Rev. E. J. Marvin preached. The missionary anniversary was held Saturday afternoon, Miss Julia Gibson, of Philadelphia, being one of the speakers. The Pentecostal band, of Utica Avenue Church, led the street march and had charge of the night meeting. The Sabbath morning service was richly blessed of God. After a communion service General Superintendent Reynolds preached a strong sermon on "Giving and Receiving." In the afternoon P. S. Hill, G. E. Miller, S. A. Livingston, F. H. Neil and L. D. Keeler were ordained elders. In the evening, after a devotional service led by the young people of Utica Avenue Church, General Superintendent Reynolds preached from Isaiah 20:14. The assembly closed with the blessing of God upon its members.

D. GRANT CHRISTMAN.

PROVIDENCE, R. I.

This has been a good week for the Church of Emmanuel. God has been with us in power in all our services! There were seekers and finders at the morning and night services of the Sabbath. It was a high day with us. Brother Fred Bailey, better known as "Shang Bailey," who passed away last week, was buried last Sunday afternoon. His funeral was held in our church at 3 o'clock. For some reason Brother Bailey had been under a cloud for some months past, but a few days before he died, the Lord let the glory fall on him. He shouted and laughed and praised God that he was ready to go. He lingered a few days on his sick-bed and then went home to be with Jesus. His funeral was largely attended. The lower part of the church auditorium was crowded to see the last remains of the man whom God saved from sin and shame to a life of righteousness, and true holiness. It was a great funeral in many ways. On Monday night, holiness meeting, the God of battles was again with us. Men and women were at the altar till nearly eleven o'clock. Oh, what a time! How the seekers went down crying before God, until they got through! There were nearly a dozen seekers. When they got through the saints shouted and laughed and sang, and marched around praising God. Oh, what a night! But we are thanking God that the end is not yet. Keep on believing!

JOHN NORBERRY.

THE PILOT POINT CONVENTION

The second annual holiness convention closed at this little city, the past Sabbath. We have attended many conventions, assemblies and associations in the years gone by, but for power, unity, progress and displays of divine grace we have seldom, if ever, witnessed such manifestations and visitations of God as were realized here. The attendance was large, and from various distances of the lands. Many pastors and leading evangelists of our church and country were here to shout the battle on. The associate blessings and effects were beautiful and profitable. The devotional features were inspiring, refreshing and developing to soul and spirit, while the evangelistic services were glorious and decisive. Souls were saved and sanctified and the saints lifted to more exalted planes in divine things. One remarked while in our town that we should not look to or lean upon the holiness folks, but should reach out after the other folks to carry on a certain line of work. Not so with us. The holiness folks are ours, their life, labors, doctrine and interests and conflicts and victories are ours; their God is ours. Where they are buried we wish to be; where they spend eternity we want to; their God is ours and ever shall. Rest Cottage's tenth anniversary was celebrated on Thursday, April 24, 1913, amid great grace, glory and power. Rev. J. M. Ellis, our able district superintendent of Abilene District, brought the anniversary message and it was a masterly one. The writer raised, in a few minutes, in cash and pledges, for this great institution, about \$1,900. God has given Rest Cottage a history well-nigh unequalled in the annals of rescue homes of our day. The Pentecostal Messenger, the local and district holiness paper, was made the official organ of Rest Cottage Association and all present were united in this step. The last Sunday of the convention more than \$500 was raised to erect a large wooden tabernacle on the historic grounds where the great general assembly of 1908 convened, for conventions, campmeetings and assemblies. The work and workers of Pilot Point were never in a better condition to promote holiness and make advancements on every line than now. Great plans are being laid and made for the third annual convention in April, 1914, in Pilot Point, Texas, if our Lord tarries.

ALLIE IRICK.

FIRST CHURCH, LOS ANGELES

First Church is marching steadily forward. There is much to encourage, and very little if anything to discourage. The whole church

seems to be aggressive. The Sabbath school is flourishing, 444 scholars being present last Sabbath. The young people are especially prosperous. Their meetings are full of fire and liberty. We are getting a very fine body of young men and young women. The choir is great. About sixty voices and all enthusiastic, and very regular in attendance. E. F. Wilde is the competent leader. We now have a Sunday school orchestra that promises to furnish excellent music.

Each Sabbath witnesses a good degree of salvation. Last Sabbath, April 27th, we observed our quarterly communion. It was marked for deep heart-searching and spiritual fervor. With the individual communion cups we served fully 450 in little less than an hour. Amidst shouts and hallelujahs the spiritual tide kept rising; a call was made for mourners, as the people filled the last table, and two persons immediately responded. It was a happy scene, and not soon to be forgotten. At night the pastor, Brother Cornell, preached on the "Devil," to a large audience, and two men responded to the altar call. Brother Hinchman led the afternoon meeting, and one man was converted. Three persons were seekers at the Tuesday holiness meeting. So, that at almost every service persons seek and find salvation.

Sunday, May 4th, is "Victory Day," the anniversary of a marvelous outpouring of the Holy Spirit many years ago. Rev. C. H. Babcock will preach the Victory Day sermon, providing his strength is sufficient. May 5th to 12th is "Nazarene Visiting Week." It is hoped that our people will make 10,000 calls that week and leave our literature. May 12th is another special day commemorating "The Pentecost," or fifty days after Easter. Beginning May 11th, Brother Cornell will preach four special Sabbath morning sermons as follows: May 11th, "The Christian's Passion for a Lost World;" May 18th, "Advance in righteousness;" May 25th, "The Supreme Dignity of Sonship;" June 1st, "The Great Central Doctrine of the New Testament." The evening services will be evangelistic with a great song service led by the choir and orchestra. We are surely anticipating a wonderful time.

GEORGETOWN, ILL.

The church here is making steady progress, and the blessing of the Lord is upon us. There is a gradual increase in all departments of the work. We may not boast of great things, but we are moving forward. "little by little." The foundation is being laid here sure and strong, and the Lord is giving us a church that we feel sure the gates of hell shall not prevail against. By the help of the Lord we expect to have a church that will hold high the banner of holiness, and stand until Jesus comes.

J. F. HARVEY.

LUBBOCK, TEXAS

We are moving on nicely with our work at Lubbock and Plainview. Our crowds are good and attentive. Our people are true and faithful. I have never served a better people. They love God and are true to His cause and as a natural result they love and appreciate their pastor and do not fail to look after his financial interests. We have a good, live Sunday school at both places. Our prayer meetings are well attended. We are praying and expecting the good Lord to do great things for us during the rest of the year. Pray for us.

T. C. EASON.

CORCORAN, CAL.

The meeting which opened in Corcoran, Cal., March 9th, and closed March 23d under Evangelist Fred St. Clair, was reported some time ago by Brother St. Clair. A tremendous impression was made upon some hearts during this meeting. The anointing was upon the evangelist and the truth did holy execution. The conviction was deep and the seeking intense. Some precious results were reached. The importunate praying, Holy Ghost preaching and Spirit of self-denial so conspicuous in the ministry of Fred St. Clair surely adorn the gospel of our precious Lord. May much grace and glory continue with this holy messenger.

RICHARD B. COONS.

CONCORD, N. H.

We are praising God for answering prayer in the salvation of souls in our mission at Concord. Several precious souls have prayed through within the past month, and we are believing for a gracious outpouring of the Holy Ghost to convict and convert many needy souls. Our leaders, Miss Jodrey and Miss Knight, pastors of the Manchester church, have decided to keep the Concord Mission for another year. God is blessing in a wonderful way and we are looking for glorious victory the coming year.

E. M. S.

Southern California

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We send greetings and congratulations to the Publishing House of the Pentecostal Church of the Nazarene. The statement in the first annual number of the Herald of Holiness, of work done, and results obtained, greatly surprised and gratified us. I might almost say that it amazed us. We know that much had been done, but that so much had been accomplished in the face of all the obstacles which have had to be contended with, was more than we could scarce have hoped for. It is evident that even that is no adequate criterion of what

COLLECTION ENVELOPES

PENTECOSTAL CHURCH OF THE NAZARENE
WEEKLY OFFERING

NAME.....

DATE..... AMOUNT.....

Upon the first day of the week let every one of you lay by him in store, as God hath prospered him.

1 Corinthians 16:2

We have in stock, printed envelopes for use in taking the weekly offering. We give herewith a fac-simile of the same.

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PUBLISHING HOUSE of the PENTECOSTAL CHURCH OF THE NAZARENE

2109 Troost Avenue

C. J. KINNE, Agent

Kansas City, Missouri

may be accomplished, when the Publishing House is fully equipped and supplied with sufficient capital. All of which must soon be done; as this is the divinely appointed agency, for which the faith and devotion of God's people must make the fullest provision. We are glad to be able to assure you that this west coast thrills with the greatest loyalty to the church as a whole, and to her connectional institutions, and especially rejoices in our able and efficient paper and Sunday school literature. Our thanksgiving knows no discordant note.

In this field—the Southern California District—from Bakersfield to San Diego, and from the ocean to the Colorado river, from almost everywhere there comes the sound of triumph. There have been good revivals of religion, or more properly speaking, special campaigns for larger conquests; which have been crowned with success. We have had the help of excellent evangelists who have wrought mightily among us. We do not depend on special seasons, but work for, expect and obtain constant tides of salvation. The causes which work among us to this end, under the all essential anointing of the Spirit are many, prominently among which are

Leadership

Perhaps the first and most important among the human agencies and instrumentalities which work out success is effective leadership. When Joseph had interpreted to Pharaoh his twice-repeated dream, that told of the years of plenty to be succeeded by the terrible years of famine, he added this word of advice: "Now therefore let Pharaoh look out a man." A great work was to be done and the first thing was to find "a man." That is always first. Ideal men are not always at hand. It has seemingly been necessary for the Lord to use agencies far

from ideal, and sometimes to take instruments instead of agencies and use them for the time. At times the way has had to be prepared and men specially raised up and prepared. This is especially evident in the case of such men as Moses, Isaiah, Paul, Luther and John Wesley. The Lord has been very gracious to us in the leaders He has given us in these parts. When two years ago it became evident that Rev. J. W. Goodwin, who was serving as district superintendent with such great success, must, for a time, go into the service of the Nazarene University, it was a question who could take his place. Rev. W. C. Wilson was elected. He was a man who among us had sought nothing and refused nothing. At the call of the district he stepped forward and took up the work. He has shown himself peculiarly qualified for the difficult work of this position. Full of self-sacrificing zeal and of the evangelistic spirit, he has shown fine ability as an adjuster and molder of the work. A man worthy of confidence, he inspires it in others, and people readily yield to his counsel and guidance, and being a good judge of men and quick to discern the needs of a church or community, he has the work well in hand, and the impulse to lead it on. The arrangements for the coming year are mostly and satisfactorily made, with an outlook of great expectancy.

We are more and more impressed with the importance of this office, and the necessity of "the man," in "the place." With the right man for district superintendent, the work is bound to succeed. An inefficient superintendent, one lacking in judgment, or ability, or zeal, or devotion, or loyalty to the church, and the work—at least in places and ways—will decline and be impoverished. With right leadership at the head of our districts, success is assured. He will secure men, God will prepare the way, the heavens will open, and things will come to pass.

The pastors on this district are usually of the right metal. They can not be satisfied without victory. We have a heroic body of laymen, who give of their time and thought and money to bring things to pass. Spirituality is, I believe, on the increase. The tides seem to be running deeper; more and more of prevailing prayer, and the testimonies to full salvation never rang more clear and loud. There is little of the jingoism of "live your religion." Our people generally have come to realize that any man lives all he has—often with great difficulty much more—and it is their longing to possess the glory of divine manifestation in their souls and burn their bigness through to the great white throne.

P. F. BRESEE.

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

Haverhill, Mass., Care Mr. A. A. Reynolds May 5-12
New York City, N. Y., Corner 23rd St. and 8th Ave. May 17-19
Saratoga Springs, N. Y., 118 Woodlawn Ave. May 20
New Berlin, N. Y., Care E. T. French May 21
Canastota, N. Y., Care Rev. D. G. Christman May 22
Syracuse, N. Y., Care Rev. J. G. Nickerson, 518 Nostrand Ave. May 23
Warren, Pa., Care Rev. Will H. Nerry, May 24-25
Pittsburg, Pa., 1600 Baltimore Ave May 26
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.

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
Galnes, 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.



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

ARKANSAS

G. E. Waddle Box 245, Beebe, Ark.

ALBERTA (Canada) MISSION

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

ALABAMA

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

CHICAGO CENTRAL

J. M. Wines, Greenfield, Ind., R. F. D. No. 9
Seymour, Ind., 205 Indianapolis Ave. May 10-11

CLARKSVILLE

J. A. Chenault, Chestnut Mound, Tenn.

COLORADO

C. B. Widmeyer . . . 212 N. Walnut St., Colorado Springs, Colo.
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.
Virginia, Ill. May 5-18

KANSAS

A. S. Cochran, 3446 Wayne Ave., Kansas City, Mo.
Silvia, Kas. May 6-8
Ensign, Kas. May 9-18
Garden City, Kas. May 18-21
Hutchinson, Kas. May 22

KENTUCKY

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

LOUISIANA

T. C. Leckle 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,

NORTHWEST

DeLance Wallace, Box 304, Walla Walla, Wash.
Pullman, Wash. May 11
Diamonds, Wash. May 11
Walla Walla, Wash. May 12
Osborn (Dry Creek), Wash. May 16
Pleasant Prairie, Wash. May 18
Hillyard, Wash. May 18
S. E. Wash. camp, Walla Walla, May 22-June 1
Portland, Ore, District Assembly June 15-22

OKLAHOMA

S. H. Owens, Altus, Okla.
Wister, Hill and Bethlehem (P. O. Wister Okla.) May 1-8
Sallsaw, Flavia and Prices, (P. O., Sallsaw, Okla.) May 9-18

PITTSBURG

N. B. Herrell Olivet, Ill.
Pittsburg District Assembly, East Palestine, Ohio May 28-June 1
Munhall Terrace, Pa. April 28-30
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.

SOUTHEASTERN

W. H. Hanson Glenville, Ga.

SOUTHEAST TENNESSEE

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

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Dakota—Rev. W. M. Irwin, Surrey, N. D.

Dallas—Rev. E. C. DeJernett, Peniel, Texas

Idaho—

Iowa—Rev. O. A. Overholzer, 902 N. Jefferson St., Ottumwa, Iowa.

Kansas—Thos. Keddle, Jr., Garden City, Kas.

Kentucky—Rev. C. J. Quinn, 210 W. Seventh St., Newport, Ky.

Missouri—Fred Geltz, Ellington, Mo.

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Pittsburgh—O. D. Stone, 18 Central Ave., Warren, Pa.

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