

HERALD of HOLINESS

OFFICIAL ORGAN OF THE PENTECOSTAL CHURCH OF THE NAZARENE

VOLUME 2

KANSAS CITY, Mo., MAY 28, 1913

NUMBER 7

EDITORIAL

THE OLD HOME-LIFE

OUR present civilization with its swim and swirl has cost us too much. It is a serious question if we have not made a very bad bargain. Advancement of a material character meets us at every turn. Life fairly jumps with strides and startling velocity everywhere. Things do not simply move now; they rush with staggering rapidity, and everybody is on a dead run to keep up with them. Then there is as much bigness as velocity. Nothing now is on a small scale. Everything now is on a big scale. Plans are colossal and the execution follows however great may be the plans. All this bigness and velocity and rush is considered by many as evidence that this is the greatest age and we are the greatest people the world ever saw.

THIS verdict of greatness must not be taken without great care. Everything depends upon the view point. A question back of this one, and upon a correct answer to which depends the correctness of our solution, is, what are we to consider greatness to consist of? What makes an age or a people great? Does this greatness consist of material things, such as commerce, rapid transit, educational facilities, and great accumulations of money? This is tantamount to asking the question whether a man's life consisteth in the abundance of the things which he possesseth. This question has been answered long ago by the loftiest authority, and under the most solemn and impressive circumstances which could environ a problem. Is it thinkable that God would make man and so wonderfully endow him merely that he might shine as a money-gatherer? Would God make such an investment of divine energy and wisdom merely that man might make the seas to swarm with the monsters bearing the freightage of nations, the earth to groan under the mighty rumbling of the mammoth railways bearing their precious cargoes athwart continents, the world to hold its breath at the unprecedented accumulations of fortunes, and the myriad forms of indulgence of this colossal wealth in means and facilities appealing to every lust of the flesh, every desire of the eye, and every pride of life, and in refinements and modifications unknown and undreamed of by Roman voluptuary or Grecian Epicurean?

THE proper questions to give precedence are these: Are we as a people strong in our home life? Are we strong in our influence and control of our young people? Is the fireside a throne of sweet power and holy influence? Is the home the unit of strength in the church and the state? If these questions can not be answered in the affirmative, we are weak as a people whatever our clearing houses may show, or however mammoth and numerous may be our battle ships, or whatever may be the material forms of excellence and prestige we possess. No nation is strong that is weak in the moral tone of its home life. No nation is strong or has well-grounded hope of perpetuity whose homes are lax or have lost their control over the young people. A nation is strong in exact ratio to the strength of its homes, for these homes are the units of strength in every nation and in every church.

Now we shall not decide these questions for the reader, for the data are open to be known and read of all men. We have our own opinion, and hesitate not to express it. According to our observation there is a sad decline of reverence among young people, and a decline of the influence and control over them

by the homes. As we see it, the family altar is well-nigh a thing of the past in many of our churches. The evening and morning sacrifices no longer ascend regularly from the hearthstones of the churches. A spirit of giddiness and worldliness and a mad rush for pleasure and amusement now absorb the thought and attention of the young too largely, and with the incoming of this tide have gone out of their lives that holy reverence and submission which once characterized the demeanor of the young. Where is the old-fashioned family evening fireside? Where is that sacred retreat so dear to the memory of many where the family gathered after the evening meal and held sweet converse; where the boys talked of their plans and their hopes, and heard the counsel of the older heads about the snares along the way of the careers they had entered or contemplated entering? What a heavenly atmosphere, and how the subtle forces of grace through these holy domestic channels worked upon the young hearts and lives and made them strong and pure and sweet, able to stand and withstand in the evil days to come. The father no longer finds time for such evenings and the young people can not spare the time from athletics and amusements to engage in these holy exercises of the old-time home-life. In the passing of this old home-life we have lost much—yea, we have lost to a degree that is inexpressible. If this is part of the price we have paid for our marvelous twentieth century civilization we have certainly paid too dearly for it.

THERE is many a sad heart that feels the pain of this loss very sorely. An old school friend said once: "Clara, how is your husband getting on?" "Miserably," answered the lady addressed. "Why, how is that? Isn't he making lots of money?" "Oh, yes," answered the wife, "John is making a lot of money. Some people call him rich, but I call him poor. When we began life we read together, we had our church; we had our social hour with friends. Now John has sold himself to work. He has no evenings. He has no Sunday. He puts everything back into his business and puts all of himself into it, and is a perfect slave."

THIS tells the tale. Men today who are succeeding in business too often become merely money machines, veritable automatic machines for the grinding out of dollars; soulless, conscienceless, Christless, materialistic. How sweet, pious wives pine and suffer for the real love and companionship due them from such husbands, but which are denied them for the benefit of dollar getting. Money can not satisfy a true wife, or train up a child, or make a true home. These best things money can not do. Men who allow its pursuit to degrade them to common automatic machines become incapable of discharging the highest and holiest duties of husband and father. Thus home is wrecked, and earth suffers, and heaven weeps, and devils rejoice.

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HOLINESS AND MORAL PERCEPTION

ONE of the myriad excellences and beauties of holiness is its power of clarifying the moral perception and enabling us to make distinctions which otherwise would not occur to us. The line of demarkation between right and wrong was never indistinct in itself, but was made clear by the Father from the first. The trouble has been that the devil has made it his business to blur and render it indistinct. He

has found human nature in its fallen state a useful ally in this bad business. Even regenerate men are not as clear-eyed and discriminating as they need to be because of the confusing work of inbred sin. Regeneration is, of course, a vast help, but it is not a perfect corrective of this trouble for the reason mentioned. It requires holiness to clarify the moral vision and give us the power of moral discrimination necessary to withstand the refinements of the devil's strategy.

THE SINNER goes on doing many things, and never stops to ask whether they are right or wrong. Many of these things are promptly discovered to him to be wrong immediately upon his sound conversion. So with the sanctified, the presence of the Spirit within as the abiding Guest, and the increased refinement of vision gained by this intimacy with Him, will lead to the discarding of things which were not recognized as besetments before. There is an increased sensitiveness of conscience and an increased power of discernment of spiritual proprieties and helps and hindrances in the state of holiness which greatly enlarges the vision and the consequent agencies for productive service of the Christian.

THIS explains much of the misunderstanding of holiness people by sinners and even by some converted people. They often think holiness people are over-particular, and are straining at things. In reality they are only exercising an increased power of discrimination which comes only to those who pay the price for the Spirit's presence and fulness of cleansing power. This possession by the whole church would wonderfully increase her power and free her of many besetments which now impede her work and hinder her march of conquest. This is the crying need of the church, and she can never reach her privileged influence and power until she has adopted this as heaven's only programme for the Bride of Christ.

THE Holy Spirit within as our abiding and welcome Guest it not only a source of inexpressible pleasure and comfort and strength, but is illuminating in His power, enabling us to see more clearly the deeper beauty and meanings of Holy Scripture, and giving us a keener sensitiveness of moral perception and discriminating judgment.

HIS INWARD presence is a mighty help in prayer. No praying is in power and prevailing influence like the prayers of the Spirit-filled who pray in the Spirit, and wrestle until the answer comes. "Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought; but the Spirit itself maketh intercession for us with groanings which can not be uttered." Rom. 8:26.

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TO PREVENT BACKSLIDING

BACKSLIDING is progressive. No man falls all at once. It is always a gradual work. It has its beginning in some one act of disobedience to God's law. A compromise is made somewhere, or in some point, perhaps with no intention of forsaking God utterly, but from this beginning the work progresses. It is much easier to disobey the second and third time than it was the first. Conscience has become more adjusted to the situation, and the sense of sin thus diminished the offenses become easier. Backsliding is never necessary under any circumstances. People do not have to sin, as often and from as influential sources as the opposite view may have been heard. If sin be unavoidable Christ died in vain and our religion is void. There is a way to keep in the narrow road. Scripture is plain and explicit on this point, and gives us simple and definite rules to prevent spiritual declension.

ONE of these laws of Christ's kingdom which will tend to prevent backsliding is: "Hold that thou hast, that no man take thy crown." The crown of faithfulness is required here if we would gain the crown of glory hereafter. "Hold" is a strong term and implies firmness of grip, inflexibility of purpose, one-

ness of aim, and an unyielding endeavor and consecration to that one aim. This is a fine word and has in it potencies we need in the divine life. There must be great concentration in the religious life. No hazy, slipshod, uncertain purpose will answer here. If men employed the same uncertainty of spirit and purpose in their secular business which many Christians practice in the matter of their personal religion, there would be far more bankruptcies than there are. It is no matter of surprise that there are so many failures in the religious life. Men go at it in a half-hearted, indifferent way, willing to be saved if God will do it at no great trouble or expense to them. They show plainly that with them the great business of life is farming, or merchandise, or law, or medicine, and the incidental matter of religion must not interfere with these superior concerns. When men start out on this kind of a schedule you may count only on disaster.

CHRIST demands the right to be first in the heart, or He will not enter at all. He must be firmly and lovingly and persistently "held" there, with no dalliance of flirtation with the world.

ANOTHER law of the kingdom is, "Grow in grace and in the knowledge of our Lord Jesus Christ." This law is vital, essential, fundamental. The law of all life is growth or death. Arrested development is failure of fruit and failure everywhere. No matter what the worldly prosperity may be, or how people may esteem us, or how highly our church or pastor may value us because of our liberal donations to church and benevolent purposes, this arrested development is simply ruin and failure. "Though I give all my goods to feed the poor and have not charity, it profiteth me nothing." The way into the kingdom, or the title to its retention, is not bought with money, or respectability, or activity, but by persistency of consecration and faith and love. Sad is the lot of the Christian who is no larger or deeper or richer in knowledge and experience today than he was the first week of his Christian experience. There must be steady, constant advance. We grow or we die. This is an immutable law, and there is no way around it.

ANOTHER law of vital importance in the divine kingdom is, "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things of earth; for ye are dead, and your life is hid with Christ in God." Seeking heavenly, unseen things, and setting our affections on them, form the staple of this law. This is an indispensable condition of growth in grace. The unworldly, or the other-worldly mind and heart are here meant. No man without such a mind and heart can hope to grow normally in the divine life, and escape loss or declension.

THESE scriptural injunctions believers must take to heart if they would persevere and be fruitful and happy in the divine life. Keep the life hidden with Christ in God. Make religion life's one great business on which time and energy and endeavor are consecrated, and growth will ensue, and declension will be unknown, and fruitfulness will follow.

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NOTHING IMPOSSIBLE WITH GOD

LIFT up the hands that hang down, and believe with all your heart the truth that nothing is impossible with God. "One string and Paganini!" was the exclamation of that celebrated violinist as he stood with all the strings of his instrument broken but one, and then poured forth music from his crippled instrument that entranced everybody. So we may say "one soul and God," however weak and frail naturally that soul may be so it is wholly yielded to God, will prove equal to all things. Let us cease limiting God by our unfaith. Believe, believe, BELIEVE—never doubt Him, or His Word or His power, or His presence, or His love and mercy.

THE EDITOR'S SURVEY

UNASHAMED OF THE SHAMEFUL

The force of a man's declaration depends upon not only the intensity of the meaning of the words employed but often as much upon surrounding circumstances. Paul's noble declaration that he was "not ashamed of the gospel" is a conspicuous illustration of this truth. A gospel whose symbol was the cross—a symbol of shame, contempt and disgrace—the originator of this gospel, a crucified peasant on whom was loaded the odium and hate of the learning and wealth of the world, it would seem that here was enough to make any man ashamed. But facing all that the words meant, and despite all the cost to him of ignominy, abandonment, persecution and suffering, he exults in this gospel, glories in this cross, disavows the least feeling of shame, notwithstanding the oceans of shame poured upon him from so many sources. Ralph W. Kohr, in *Herald and Presbyterian*, says:

There are those who are ashamed of the things of which they should be proud, and proud of the things of which they ought to be ashamed. Some parade their vices and irreligion, while others fear to have it known that they are seeking to serve God. Thus is illustrated the dominion of fear. But there are great numbers of earnest Christians who have overcome this temptation. Conspicuous among them is that noble man who said, "I am not ashamed of the gospel." How thoroughly did he demonstrate in his life the truth of this noble declaration. Though forsaken by his countrymen because of his faith, though regarded with contempt by some and hated by others, he poured out without faltering or stint all the energies of his soul in spreading far and wide the knowledge of the glad news of God's love and man's salvation. With his sword of the Spirit he assaulted even the ancient capital of the world and carried captive for Christ believers out of the very household of Caesar.

ANXIETY GROWING

We do not intimate even a charge of pessimism against those faithful preachers and writers who see the situation and gravely warn and sound the alarm. The number who see the condition of things is growing rapidly, and they are not now confined to the holiness ranks. Thoughtful men in all the churches are seeing the state of things and are anxiously asking questions as to the outcome. Things have come to the point now when dallying with the issue, or denying the facts, or answering with the insane cry of pessimism will no longer avail. Facts stand out too prominently which nobody can fail to see if he be not blind, and they demand candor and courage in meeting them, and nothing else will be accepted by the common intelligence of the age. Men of the world are seeing the situation and bewailing it. They are seeing that the church confronts a crisis, and that the issue must be met. *Herald and Presbyterian* says in a late issue:

The Presbyterian has an article from "one of the strongest, most hopeful and most successful of our ministers," who says: "As it looks to me, the Evangelical Church is fast approaching either a great apostasy or a great

reformation; that is, a great revival. Nothing else can save us from present dangerous tendencies." Many others share this conviction. Infidelity is "coming in like a flood." It is a time to pray the Lord to "lift up a standard." It is a time for the Lord's people to answer their own prayers by lifting the standard for themselves. It is a time to draw the line between faith and infidelity and ask, Who is on the Lord's side? The writer quoted is not pessimistic. He says: "Great victories and conquests have followed periods of backsliding and threatened apostasy. The same Lord is on the throne. The one thing needed is a mighty kindling of divine fire, which will shrivel and burn to ashes all these skepticisms. Meanwhile the church must be true to the testimony of her Lord, and she ought to be faithful in discipline. Sooner or later, we must face the issue, or give up everything, and be condemned as unfaithful servants."

THE UNIVERSAL RELIANCE

It is a joy to contemplate the triumphant power of the blessed Bible any and everywhere, despite the constant and shameful attempts to discredit it these last fifty years. On and on the great Book goes, the world's "best seller" by odds, and a marvelous power and comfort and saving influence in the home of the cultured, in the hovel of the poor, in the villages of India, in the populous provinces of China, and wherever it is proclaimed in the fulness of its provision for humanity's needs. The Book itself is its own best answer to the vile attacks made upon it, whether from the mouth of blatant infidelity, or the guise of professed friendship and faith in it. Steadily and beautifully it marches on in its conquest, and only awaits the return of the church leaders in pulpit and college to sanity and real faith in the Word to do even greater wonders still. Howard A. Bridgman in *Congregationalist* says it is "the one reliance," and adds:

Without his Bible the missionary is as powerless as the soldier without his gun, the explorer without his compass, the scientist without his microscope or sledge hammer. Individual missionaries come and go, but the Bible they carry is a fixed factor of incalculable worth. Multitudes of women whose own lives have been molded by its teachings are this day taking it into zenanas in India, into rude huts in Africa, into tents, wigwams and kraals and interpreting to the inmates its wonderful message of life. If missionary enterprises did not constantly honor the Scriptures and seek to extend their circulation all else accomplished in the way of building hospitals and schoolhouses and providing industries would lack the one most effective element.

LOVE SWEETENS

Love sweetens everything it touches. It brightens in the dark, sweetens the bitter, smooths the crooked, cheers the desponding, lightens the burden, blesses affliction, strengthens weakness, guides in bewilderment, and is always, everywhere, at all times, a blessing, a joy, a benediction, a heaven-sent calm in storm, and softens, soothes, and strengthens, and helps by its touch. A letter from a young lady who recently lost her father, addressed to the writer, spoke of the joyful surprise that

the last illness and death of her father had brought to the family in the fact that they found they had so very many more precious friends than they were aware of. These friends by the loving ministries lavished, had blessed and lightened the darkest hour that ever comes to children and wife in the loss of father and husband. How the strife, and competition, and strain, and reverses, and sorrows of life can be mollified by the touch of tenderness, and drooping hearts made to smile up through their tears responsive to the gladdening ministries of love! The *Australian Christian World* says very truthfully:

Even the bitter things of life will be sweetened by love. A lady in the hospital, who had suffered much, said she was glad she had been ill, and other tokens of sympathy and appreciation she had received made even her sufferings a blessing. She did not know she had so many friends, or that they cared so much for her, or that friendship was so sweet in adversity. The bitterest cup of sorrow and affliction with love is sweeter far than the best wine of Satan's banquet. When love rules the heart, there will be something at the bottom of every cup which is sweeter than honey and the honey comb.

A CURIOUS LITERARY PRODUCTION

(The following is one of the most remarkable compositions ever written. It evinces an ingenuity peculiarly its own. The initial letters spell "My boast is the glorious cross of Christ," the words in capitals, when read on the left-hand side from the top to bottom, and on the right-hand side from bottom to top, form the Lord's Prayer complete.)

Make known the gospel truth. OUR Father King;
Yield up Thy grace, dear FATHER, from above;
Bless us with hearts WHICH feelingly can sing,
"Our life Thou ART for EVER, God of love."
Assuage our grief IN love FOR Christ, we pray,
Since the Prince of HEAVEN and GLORY died,
Took all sins and HALLOWED THE display.
Infinite BEing, first man. And then was crucified.
Stupendous God! THY grace and POWER make known;
In Jesus' NAME let all the world rejoice,
Now labor in THY heavenly KINGDOM own,
That blessed KINGDOM, for Thy saints THE choice
How vile to COME to Thee IS all our cry;
Enemies to THYself and all that's THINE!
Graceless our WILL, we live FOR vanity;
Loathing the very BEing, EVIL in design—
O God, Thy will be DONE FROM earth to heaven;
Reclining ON the gospel let US live.
In EARTH from sin DELIVER and forgiven,
Oh! AS Thyself, BUT, teach us to forgive;
Unless ITS power TEMPTATION doth destroy,
Sure IS our fall INTO the depths of woe.
Carnal in mind, we have NOT a glimpse of joy
Raised against HEAVEN; in US no hope we know,
O GIVE us grace, and LEAD us on the way;
Shine on US with Thy love, and give US peace.
Self, and THIS sin that raises AGAINST us, slay.
Oh, grant each DAY our TRESPASSES may cease;
Forgive OUR evil deeds, THAT oft we do;
Convince us DAILY of THEM, to our shame:
Help us with heavenly BREAD. FORGIVE us, too,
Recurrent lusts; AND WE'll adore Thy name.
In Thy FORGIVENESS we AS saints can die.
Since for US and our TRESPASSES so high,
Thy Son, OUR Savior, died on Calvary.
—Selected by C. E. Sears, in Wesleyan Methodist.

GERMANY ALARMED

Germany has become alarmed, and sends forth a most pathetic cry. It was in Germany that the infidel rationalism had its birth, which has been transplanted to so many climes with its blight and curse. In all countries whither the evil rationalistic skepticism was borne there were preachers and theological teachers who quickly were allured by the high-sounding names of these rationalists, and proceeded to adopt and spread the poison everywhere. Meanwhile the vile poison was doing its deadly and natural work in the land of its birth, until thoughtful people in the land of Luther awakened to the alarming fruitage of this rationalism, and now they send forth an appeal, numerous-ly signed, reciting the appalling situation, and calling all to the rescue. We wish to add that while things may be worse in Germany than in this country, we have the identical causes at work here, and we may look for the same results. Indeed they are already beginning to be seen. Rationalism is in full swing today in some of the universities in New England, New York, and Chicago and other places. It is now considered a mark of high scholarship to throw discredit upon the Word of God, and to proclaim rationalistic views, in too many quarters. This appeal from Germany is as follows:

"Many scientists, artists, journalists, bankers and industrials are today, in Germany, supporting opinions which have nothing in common with Christianity. Freethinkers, monists, ethical culturists, supporters of a secularized school, Giordano Bruno Leagues, Goethe Leagues, Culture Leagues, unions of liberal teachers, and numerous other groups, are working for the destruction of the church, since it is as indissolubly bound up with Christianity as a screw rusted into the nut." So wrote, recently, "Das Freie Wort," the mouth-piece of the modern heathenism which directs its whole hate against the cross of Golgotha. And this hate runs through the whole movement of modern life, as any one with eyes to see and ears to hear may easily convince himself. It is publicly proclaimed in assembly and workshops, and borne by a godless press in open or disguised form into homes everywhere. All moral values are revised by this so-called modern spirit, and, under its terrorism, the inner strength of our people drains away. Even in the church itself, in the form of radical liberalism, the foundations of Christian belief are attacked, the Bible-believing, evangelical Christianity is pressed into a fight for life without parallel in world history since the days of early Christianity. In view of this decisive conflict between positive Christianity and modern paganism in our national and church life, what is the crying need? There can be but one answer: Christians to the front! Not as if we were anxious about Christianity, or the religion of the cross or the church of Christ. What we are troubled for are the souls of our people. They need a new moral and spiritual birth. This must be given of God; but it is our part to work and to will. And so they go on, crying earnestly upon German evangelical Christians, in whom are latent divine forces, to rise and unite in a league for Christ and the gospel! for Church and Fatherland.

A QUESTION ANSWERED

There are captious questions raised by cavilers and objecters to holiness which no one will ever satisfactorily answer, for the simple reason that those who raise

them do not want an answer. If one objection were answered, and the objector should admit defeat, he would have another forthcoming. He would never admit the answer if he did not think he was armed with some other unanswerable quibble. There are, however, honest troubles with many which demand our serious and careful consideration. With the utmost patience and kindness we should ever be ready to deal with such troubles of doubters in the hope of winning them to the truth. Honest doubters are amenable to conviction when the truth is shown them, and their doubts are removed. There are a number of questions which present themselves to many people as very difficult, and whose solution they can not reach. One of these questions is sometimes put about as follows: if God, in the act of sanctification, really crucifies the "old man," and he is actually dead, how can he revive and come to life again, which he must do in the case of backsliders. This of course rests upon a total misconception of Paul's metaphor. But we will let *Wesleyan Methodist* answer:

There are many points of explanation from among which we select four which seem to be a sufficient answer. The old man is not an entity or a personality, although St. Paul seems to use the term old man in that sense in referring to the depravity of the human heart, but this depravity is a quality of our nature. If we have a glass filled with perfectly clear, pure water and drop into it some strong chemical that would discolor the water like the aniline dyes used in coloring cloth we would not be thus introducing a different kind of water into the glass, but would be adding to it the coloring matter. If we were to put the discolored water through some chemical process by which we extracted all of the dye stuff and replaced the perfectly clear, pure water and then dropped into it the coloring matter we would again have the same discolored water. The coloring matter becomes a quality of the water just as depravity is a quality of our nature, and even though we have depravity cleansed away by being sanctified wholly we become depraved again when this corruption is returned to our nature. The depravity of our nature is derived from a union of our nature with Satan; that union is caused by our yielding to temptation and committing sin; the character of the old man is determined much by the kind of a person we are and it follows from these considerations that even though the union of our nature with Satan may be broken, if we yield to temptation and disobey God the union will be made up again and we become the same kind of a person we were before.

A WARNING TO GIRLS

In these days it is exceedingly risky for young girls to travel alone, especially when they have to pass through large cities. The danger to them is very great indeed. The fiends in human shape who make a business of luring such girls to a fate worse than death are polished, shrewd, and so skilled that they succeed in deceiving the strongest and most intelligent. The chief procurers of recruits for houses of shame are women, skilled, keen and adepts in the art of deception, who hang around depots and in street cars, on the lookout for victims, ready and willing for the money involved to sell their own sex into an abject life of slavery and vice of the most debasing kind. Those

officially connected with plans for the prevention of this diabolical work are posting in railroad stations and public places the following warnings which we advise all girls compelled to travel alone to observe carefully:

Girls should never speak to strangers, either men or women, in the street, in shops, in stations, in trains, in lonely country roads, or in places of amusement.

Girls should never ask the way of any but officials on duty, such as policemen, railway officials or postmen.

Girls should never stay to help a woman who apparently faints at their feet in the street; but should immediately call a policeman to her aid.

Girls should never accept an invitation to join a Sunday-school or Bible class given to them by strangers, even if the strangers are wearing the dress of sisters or nuns or are in clerical attire.

Girls should never go to an address given to them by a stranger.

Girls should never go with a stranger, even if the stranger is dressed as a hospital nurse, or believe stories of their relatives having suffered accident or having been taken ill suddenly, as this is a common device to kidnap girls.

Girls should never accept candy, food, a glass of water or smell flowers offered to them by strangers. Neither should they buy scents or food or candy at their doors. Any of these things may contain drugs.

Girls should never take situations without first making inquiries through a society active or affiliated in travelers' aid work.

Girls should never go to any large town, even for one night, without knowing of a safe lodging.

PREACHING DOUBT

The devil's cleverest trick is played upon some of the intellectually brightest men occupying our pulpits. When he has gotten men called and commissioned to the ministry to preach doubts and quibbles and all sorts of rationalistic nonsense, instead of the unsearchable riches of Christ, we think the devil is more amused and pleased than at any other of his diabolical achievements. It is sad in the extreme to see such performances, and yet it is common today. How men with an ordinary conscience can get their consent to preach doubts instead of resigning positions they are disgracing, and whose sacred obligations they are violating, we can not see. We agree with the *Texas Christian Advocate* in the following words:

God gave the truth in His Book. He calls men to preach that truth. The truth of the Scriptures is spiritually discerned. Why should a man accept a call to preach the gospel which can not be apprehended by the unaided natural mind, and then upon a purely human basis of reasoning, ignoring the supernatural in the religion of Christ, go forth to proclaim doubts? There is a dreadful reckoning coming to that man when he answers to Him who called him to preach the unsearchable riches of Christ. Let the doubting preacher take the Bible and study it by the enlightening help of the Holy Spirit. Let the preacher of doubts cease to preach at all, go to the mourner's bench and get a genuine case of religion, and then, if the Holy Spirit calls him to preach, he will have something better than doubts to proclaim.

The walls of Jericho fell with a shout, but seven days of unwavering faith went before. God always answers faith, but sometimes He calls for the number seven—the complete number, the perfect limit of our obedience. Then, when our faith has received its supreme test, and our trust remaining unshaken, God pours in such a flood tide of assurance that the shouts roll out—and the walls fall.—C. A. McC.

THE OPEN PARLIAMENT

Why I Believe in Entire Sanctification!

Ten Reasons Given by B. T. Flanery

Superintendent of the Iowa District

(1) God swore with an oath that we could obtain the experience and live the life. Luke 1:73-75: "The oath which he sware to our father Abraham, That he would grant unto us, that we being delivered out of the hand of our enemies, might serve him without fear, in holiness and righteousness all the days of our life." You see in this Scripture that we are to serve Him without fear. In 1 John 4:18 we read that "perfect love casteth out fear," and in Hebrews 10:14, "For by one offering he hath perfected them that are sanctified." So if we are to serve Him without fear, then we are perfect in love; and if we are perfect in love we are sanctified. Amen!

(2) God has called us unto holiness. 1 Thess. 4:7: "For God hath not called us unto uncleanness, but unto holiness." Now I want to say that God does not call us to an experience or a life just to tease us, and He does not call us to that which we can not obtain, but He calls us to that which He arranged for us to obtain. So when He called us to the experience and life of holiness He meant for us to obtain the experience and live the life.

(3) God has commanded us to be holy. 1 Peter 1:16: "Because it is written, Be ye holy; for I am holy." Now God does not command us to be what we can not be, but that which we can be, and there goes with every command the enabling grace of God to help us obey that command, so when He commanded us to be holy, there was and is with that command that grace which we need to help us to be holy.

(4) God has willed our sanctification. 1 Thess. 4:3: "For this is the will of God, your sanctification." Heb. 10:9, 10: "Lo, I come to do thy will, O God. He taketh away the first that he may establish the second. By the which will we are sanctified by the offering of the body of Jesus Christ once for all." You see clearly from these Scriptures that it is God's will that you and I be sanctified, and when I know that God has willed a thing to me I will have it if I have to sue every devil in hell or out of hell. If there is one place above all others where I love to see a good lawyer take his place, that place is where children are being wronged out of that which is theirs by their father's will and theirs by inheritance. In Acts 20:32 you will see that sanctification is our inheritance, so when the old devil tried to cheat me out of the experience, I brought suit in the court of heaven and employed the best attorney in God's universe, the Lord Jesus Christ, and He won the case and put me in possession of that which was mine by my Father's will and by inheritance.

Every Scripture in the Bible was given

that we might be perfect or sanctified. 2 Tim. 3:16, 17: "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, throughly furnished unto all good works." You see at once that all Scripture is inspired, and it is profitable, etc. But what is it for? This text answers the question, "That the man of God may be perfect." Now who is perfect? Turn again to Heb. 10:14 and read, "For by one offering he hath perfected them that are sanctified," and you see at once that every Scripture in the Bible was given that we might be sanctified.

But some will ask what the Scriptures which bear on repentance, etc., mean then? They mean what they say. To make this plain let me ask you a question: Did you ever go through a factory? or if not, you have seen men farming, have you not? Now in that factory you saw different kinds of work going on, but there was the finished product. On that farm you saw that the farmer had different kinds of work to do, but there was the coming harvest. Sanctification is the finished product of God's husbandry, and all these other things are preparations for this glorious experience.

(6) Every preacher God ever gave. He gave him for the express purpose of leading the saints into the experience of Christian perfection or entire sanctification. Eph 4:11-14: "And he [God] gave some apostles, and some prophets, and some evangelists, and some pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ [the church], till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the slight of men, and cunning craftiness, whereby they lie in wait to deceive." Here we see that God gave the different orders of the ministry, but what were they all given for? In this Scripture you find the answer: "For the perfecting of the saints." Now from the way most of the preachers of this country act you would be made to believe that they were given that they might get the people to "jine the meetin'house and be baptised." But the Lord tells us that they were all given "for the perfecting of the saints."

(7) Every commission given by the Lord Jesus Christ to His disciples was so plainly worded, that he who fails to preach Christian perfection or entire sanctification is a traitor to his calling. The only way to sustain this proposition

is to turn to the commissions given by the Master and see if this is contained in them, and if it is, and any preacher fails to preach it, he is a traitor to his calling. So turn if you please to the great commission, Matt. 28:19: "Go ye therefore, and teach all nations, baptising them in the name of the Father, and the Son, and the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and lo, I am with you always, even unto the end of the world. Amen." I have only space to notice the statement "teaching them to observe all things whatsoever I have commanded you." Now in Matt. 5:48 you will see that Jesus Christ said to His disciples, "Be ye therefore perfect even as your Father which is in heaven is perfect," so if they taught what He commanded they taught holiness; if they failed, they were traitors to their calling. Also see Acts 26:18 on Paul's commission, and you will see at once that my position is sustained.

(8) Jesus Christ prayed for our sanctification. John 17:17: "Sanctify them through thy truth: thy word is truth." This prayer was for the disciples, but in verse 20 we read, "Neither pray I for these alone, but for them also which shall believe on me through their word." You and I believed on Him through the word as given by the inspired disciples, so the prayer was for us.

(9) Jesus died that we might be sanctified. Heb. 13:12, 13: "Wherefore Jesus also that he might sanctify the people with his own blood, suffered without the gate. Let us go forth therefore unto him without the camp, bearing his reproach." Eph. 5:25-27: "Husbands, love your wives, even as Christ also loved the church and 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." In both of these Scriptures you see at once that Christ died to sanctify the people, or the church.

(10) Without holiness no man shall see the Lord. Heb. 12:14: "Follow peace with all men, and holiness, without which no man shall see the Lord." 2 Peter 2:21: "For it had been better for them not to have known the way of righteousness, than after they have known it, to turn from the holy commandment delivered unto them." From these texts you see that if we turn from holiness that we are in a worse condition than if we had never known the way of righteousness, and that we can not see God without holiness. For my part I must see God, so I must be holy to do so. This being true, I am in for all the grace which God has provided for me: I am made holy through the cleansing blood of Jesus Christ, which was shed on the cross for me.

THE ESSENTIALS OF SPIRITUAL PROGRESS

REV. E. B. FISH

It has been recognized and stated over and over again that all forms of created life move on toward perfection or retrograde toward death and decay.

This truth which has been so frequently observed in various forms of life holds with equal force and more vital effect in the life of the soul. With what interest God and angels watch the spiritual development of the human spirit, none but they can know. As for the importance of spiritual progress, too much can not be said. While the Bible teaches and we recognize that God has been pleased to work out in some degree, His part of our salvation by well-defined epochs, the more important being justification, sanctification and final glorification, yet it should ever be borne in mind that these are but mile-posts, so to speak, passed in spiritual progress, as we faithfully and steadily scale the mount of God, and in no spiritual state this side of heaven is more careful attention needed regarding our Christian development than in the life of the cleansed, sanctified follower of Jesus.

Surely, no place this side of the stars can a redeemed spirit settle down and say in self-satisfaction: "I have reached the goal." Even on the plains of eternal light the shining hosts of God's redeemed will plunge deeper and deeper into the infinitudes of divine love and glory.

The call of God to the purified soul is "Onward, ever onward." With King Jesus in the lead we must not, we can not, we dare not, fail to keep pace with the onward march of God's chosen; ascending, the steps of light until at last we stand lost in the full vision of enthroned Deity.

But is the development of spiritual character a duty, an obligation we owe to God, ourselves, and the circle of our influence, or is it a result merely? While seeking to avoid the extreme of some in making Christian progress a work of mere fleshly activities, on the other hand the opposite extreme of lethargic and lazy indifference to the essentials of spiritual growth is equally dangerous, and should be as surely avoided.

Soul growth is both a duty and a result. A duty in that careful attention must be given to the laws governing sound and symmetrical development. A result in that growth must ever follow the obtaining of soul health which is received in Christian holiness.

But here the point of duty appears. Soul health is the condition of growth, therefore soul health must be maintained, but the maintenance of spiritual health is conditioned on certain essential things. The knowing and doing these essential things is discharging our obligation to the law of spiritual progress.

We are exhorted to "grow in grace." We are told to "work out our own salvation with fear and trembling." Then in order to keep undue tension and anxiety away, the thought of divine partnership is introduced, and we are told that "God work-

eth in us both to will and to do his good pleasure."

But what are the essentials of spiritual progress? The soul of man is constituted in many ways like the human body. It thrives and prospers or degenerates and decays according as well known rules of health and growth are obeyed or disobeyed. The same is true of the body. Feed the body properly, clothe it judiciously, exercise it sufficiently and cleanse and wash it frequently, and under ordinary conditions it will perform its functions well.

This is most surely true of the soul. Have it cleansed in the blood of Jesus, keep it cleansed by walking in the light of God's will; exercise your spiritual nature in doing deeds of kindness and running on errands for the King; keep clad in the garments of righteousness and a meek and quiet spirit; and feed it regularly and properly, and you will surely and successfully and beautifully grow.

Ah! what a privilege this, to become a stalwart among the children of God. To be a spiritual giant for God, to be a terror to the devil and a protector of the weak—a pleasant duty indeed.

The first essential to spiritual progress is a cleansed soul; yes, a spirit made whole and pure; one that is free from the disease of sin. Spiritual blood pure, spiritual heart clean and strong. The whole soul refined and cleansed. This is the very first essential to growth. Anger, pride, jealousy and unbelief cramp the spirit and weaken the vital organs of the soul. Spiritual growth demands the removal of these troublesome and dangerous affections.

Proper feeding is the second necessity to Christian progress. Here we have a vital consideration. The Spirit of man has an appetite; it must be fed. It not only demands food, but it must be of a select and special kind. Not only so, but it must be fed in a careful and certain way. There are physical gluttons and gormandizers, but such feeding will ruin the spirit.

The food must be of a selected kind, we have said. You can not feed your soul on newspapers and magazines, fiction and such like. Newspapers and magazines are right in their place, and no doubt every well-bred person must read the masterpieces of literature; but when it comes to soul feeding, something else must be used.

The spiritual nature demands the bread of life—the Word of God. It must have manna fresh from heaven every day. Then, much could be said as to the method and plan of feeding. Suffice it to say we should be regular and systematic in our study of God's Book, and in the reading of wholesome, holiness literature. It is better to read a little well than much carelessly and thoughtlessly.

A few verses of Scripture, for instance, at regular intervals, carefully selected will prove a greater value to the spirit than a whole chapter or two without thought and prayer.

Exercise is ever a requisite to soul

health and development. The exercise of prayer—holy, importunate, intercessory prayer. What a lack of this there is all about us. If you would grow, pray. Pray publicly, and above all privately. Pray regularly, pray earnestly, pray believing, and pray frequently. You will not grow to any extent unless you adopt the further exercise of engaging in the work of saving others, and leading souls into the life of holiness. At home, in the shop and office, anywhere the providence of God places you, this holy exercise can be carried on. Add to this the exercise of giving of your means to God's cause, and you will be pressing forward in the divine life.

In closing we must say a further word about keeping the spirit clean. We are surrounded by an environment of moral filth. Soul diseases are in the air. The germs of sin are lurking in our thoughts of things and places. In addition to this the devil is ever seeking to poison us with fiery darts of temptation. We need not, but if we should get poisoned, wounded or soiled by these things, let us fly to the health-giving and soul-cleansing blood.

Do not listen to the subtle, tempting suggestions of the devil. If you have been touched in any way by sin, wash instantly! Nothing but yourself can keep you from the crimson bath.

Glory to God! it is graciously possible to keep clean, even in the midst of this crooked and perverse generation.

THE VALUE OF OUR PAPER

A. O. DUNCAN

For twelve years I have been connected with our papers, and have done all I knew to help them along. I have felt that we had to have good literature for our converts, as they would be able to do twice as much with it as they could without. I believe it would have been very hard for me to have done much unless I had had access to good literature. I know that some excuse themselves by saying that they read their Bible and pray, and I am sure that is good, but if one will become interested in reading after good men, it will be a great help to an interest in and study of your Bible.

In my pastoral work I notice that the people, even those who have had the experience of holiness for some time, and yet who do not read our literature—and that means our papers, together with good books—they, as a rule, have not grown in grace, and are not doing the work they should.

I feel there is a duty here, resting upon us as pastors, to see that every member of our church, as well as those who attend our services, read our papers. Our paper is a factor for unity in our work. I have felt the need, that we must have, the *HERALD OF HOLINESS*, for through it we have companionship with our ablest thinkers. Not only that, but through it we learn what is going on all around the world in the battle for holiness. We are kept in touch with our brethren—a help to us all. Often I wonder what has become of this brother or that sister in our great conflict against wrong; then, as I

pick up my paper, I see a letter from this very dear friend, in California, in Illinois, or Texas, or Oklahoma, and I am made to rejoice. I take courage, and say to myself that by God's grace I mean to do all that I can; to press forward until Jesus says it is enough, and I am called to the meeting in the skies, where the conflicts of life will be over.

I know we have pastors who have not given this matter much thought, at least have not carried it into action, for we have numbers in our church who do not take the church paper. Brethren, let us do our best in helping our folks; and one of the best ways is to see that they read our literature.

I am sure that the devil will see to it that they get plenty of his literature to spread over this country, and I am just as sure that I am going to do all in my power to get our folks to read godly literature. I pray God to bless us all in this great work.

MILL CREEK, OKLA.

BURS AND BURS OPENED

C. A. MC CONNELL

The back of the path maker is the back of a fool, but his face is that of a prophet.

Some passing stranger will remember you by that one look, one word, one act. Did it point heavenward?

We say "Every good and perfect gift cometh from God," and then hunt up some man to tell our needs to.

Not called to preach? Let your face show the joy of the redeemed, and you shall preach a sermon all day long.

We are willing to "rebuke with all longsuffering," but we usually take care that the other fellow gets the longsuffering.

Sometimes we fail to lead out when God says, Go, and call it modesty and humility, when it is nothing but fear of what people may say.

There are yet defenders of the faith who find it easier to cut off a man's ear in the road, than be true to Jesus before a small maid in the house.

Some of us sit up on the platform and testify, "I am just willing to do the little things," when God is calling us to do the big, hard things—perhaps at our own woodpile.

Oh, it was sad that the bride should have exchanged fidelity for finery and fun. All through the Old and New Testaments God likens His love for His people to the devotion of a husband for the wife; the church as the bride of the Lamb. And so through the Book is unfaithfulness to God called by the name of that heinous sin, adultery. See the picture! The maiden despoiled of virtue and delivered to the will of a cruel master, calls forth the pity of a mighty Prince. To purchase her redemption He gives His own life; she, in His blood, is washed whiter than snow. Oh, it were a wonderful thing to be redeemed by our Lord Jesus! But this is not all: alive again for all eternity, and exalted to be King of kings, He calls this rescued one to be His bride, to sit with Him upon His throne. Oh, wonderful love! Will she not bow herself in the dust before Him, and live but to prove

her fidelity? But our Lord "goes on a journey," bidding His bride to watch for His return. Surely she will busy herself with His affairs; will occupy until He comes. Surely her eyes, straining upward prove the longing of her heart for His presence. But no. Oh, the sadness of the story! The Lord delayed His coming. Her gaze no longer searches the heavens for a sign of His glory. The spotless robe is laid aside, and again is donned the finery of her former shame. The wealth and power her Lord placed in her keeping that a starving world should be fed with the Bread of Life, is squandered upon her own desires, and millions march down into outer darkness, while her feet trip merrily to the sound of the tabret and harp. Is the picture untrue? No, God help us! But, glory to His matchless name! out of the multitude is found a faithful few whose garments have not been stained by the world, whose eyes are turned with an unutterable longing to the promise of His return, and who shall, in some glad day, walk with Him in white, to reign with Him; to "follow the Lamb whithersoever he goeth."

OURS

S. B. RHOADS

Much lies in store for God's people unpossessed. Joshua said, at the close of his marvellous career, of lands, cities, spoils, etc., taken, "There is much land yet to be possessed." When Jonathan with his armor bearer went to battle against the Philistines, the sign being favorable, said, "The Lord hath delivered them into our hands." Elisha, seeing the invisible army (invisible to the servant), said, "Fear not; for they that be with us are more than they that be with them." Paul, seeing the invisible resources (invisible to unbelief), through Christ our Lord, said, "All things are yours, and ye are Christ's."

The Psalmist, looking through the ages, said, "The earth is the Lord's, the cattle on a thousand hills, the gold and silver his," i. e., the Lord's. Being made "joint heirs with Christ," the earth, the cattle, the gold and silver is ours, to be utilized to the glory of God in perpetuating and advancing His kingdom in the earth.

You see our "calling," brethren, is to possess our inheritance. Talk about the multi-millionaires—or thieves, rather—of this world. Our heritage can not be measured by multi-millions; it is immeasurable, for is not His ours?

Paul also said, that the children of Israel in the wilderness were our examples. If in the wilderness, are they any the less so in Canaan? Nay, verily! Much more, so it seems to us, for Canaan is heaven's battle ground—"spiritual wickedness in high places," i. e., the place belongs to our Christ, earth, cattle, gold and silver—and Canaan's reserves were much greater than those of the wilderness.

Faith has its conditions. In order to possess the land, they were to be obedient. First, obedience; second, the Lord would fight their battles for them. Joshua start-

ed out with pride of heart and ambition as the successor to Moses, and well he might, for had the Lord not said, "As I was with Moses, so I will be with you, only be thou strong and very courageous"? The first battle he engaged in he went down, before he went up. Some one has said the way up is down. He met a man with a drawn sword, who, upon inquiry, he found was the Captain of battles, and not Joshua himself.

The writer, of late, has made an investment by taking stock in an old campground, among the old worthies in the 11th chapter of Hebrews. We find the investment paying dividends from the start. The dividends are so great that we are lost in wonder, love and praise: so completely lost, that we are unable to find our way out, for there seems to be no way, and no one to show us. Our wonder is the littleness of faith we have exercised these years when we read of the things wrought by and through faith. We can but look into this catalogue of Old Testament faith as a foundation for our faith, for here the "some better things for us" is found in its cloud of witnesses, but we have an additional "cloud," i. e., the New Testament "cloud." And then the martyred hosts, on down, until the "some better things for us," as a foundation for our faith becomes *clouds* of witnesses to the things wrought by our God, by and through faith.

Jesus is now—whoever was before—Captain of our salvation; as Dr. Steele says, the "file leader," of whom he said "all power was given him, in heaven and in earth; outside of that there is no more power to be had." Jesus said, "I am with you alway."

Mark says, "The Lord working with them, and confirming the word." In the Acts we find the apostles and disciples, at different times witnessing to the things God had wrought—not what they did, but what God did.

Certainly all power of heaven and earth is not alone for making holy, purifying the church; it is the blood that cleanseth and the Holy Ghost that purifies. This power thus given must be for conquest and victory on the battlefield. Just this day has the writer read of the old cannibal who came to the missionary that he might see the men that stood guard around his mission house at night, for, said he, "We saw them two deep with flaming swords." Oh, brethren, the Pentecostal Church of the Nazarene must put God on the defensive in order to make history for Christ.

The writer avers that this new order of organized holiness alone ought to capture every false temple erected in this goodly land; that we ought to capture the whole concern for God; challenge the enemy to meet us in prayer over the matter, and pray heaven down as did Elijah, until the people fall—prophets and priests—crying, "The Lord he is God." There is much land yet to be possessed. We must get back to Canaan and Pentecost, for all it means. With a courageous tread, let us push ahead.

Mother and Little Ones

THE MOTHER HEART

I heard a baby cry in the dark.

It was not mine,
Oh, no, not mine!

But my heart uprose to pity its woes,
And I could not choose but hark:
And I could not sleep till I heard the tone
Of a mother who ministered to her own.

But once a baby cried in the dark,
And it was mine,
Oh! mine and mine!

And I could not choose by hark:
And quickly I rose to quiet its woes,
For a baby's need is a thing to heed,
And I could not sleep till it smiled again
In dreams forgetting its transient pain.

My baby cries no more in the dark.
No grief has mine,
No fear has mine.

But yet I leap from the deepest sleep
If I hear a little insistent cry,
And I softly whisper a hush-a-by,
And, listening, wait for the mother's tone
That gently comforts and soothes her own:
And because of a baby that used to be,
All babies lie close to the heart of me.

—Emma A. Lente.

WHAT TOBACCO DOES FOR THE BOY

It is generally admitted that in the immature the moderate use of tobacco stunts the normal growth of the body and mind, and causes various nervous disturbances, especially of the heart—disturbances which it causes in later life only when smoking has become excessive. That is to say, though a boy's stomach grows tolerant of nicotine to the extent of taking it without protest, the rest of the body keeps on protesting.

Furthermore, all business men will tell you that tobacco damages a boy's usefulness in his work. For this reason the boy who smokes excessively not only is unable to work vigorously, but he does not wish to work at all. This result, apparent during growth, is only less apparent after growth when other causes step in to neutralize it.

Tobacco, in bringing about a depreciation of the nerve cells, brings, together with physical results like insomnia, lowered vitality, and restlessness, their moral counterparts, like irritability, lack of concentration, desire to avoid responsibility and to travel the road of least resistance.

If there were some instrument to determine it, in my opinion there would be seen a difference of fifteen per cent in the general efficiency of smokers and non-smokers. The time is already at hand when smokers will be barred out of positions which demand quick thought and action.—Chas. B. Town, in Century.

MILLY'S LESSON

I can see the girl run fast.
I can see the girl run fast.
I can see the girl run fast.

When Milly had written it three times on her paper, she put her hand into her pocket to feel for her lemon drop. It was big and hard and square. Then she wrote twice more:

I can see the girl run fast.
I can see the girl run fast.

Then Miss Preston came up behind her and looked at her paper, and said, right out loud, so that all the school could hear:

"Milly Lane is writing very nicely this morning."

That made Milly so happy that she wanted to celebrate. She wanted to taste of her lemon drop. The teacher was going up toward her own desk. Milly took the lemon drop out of her pocket, held it up to her mouth, and nibbled off one little bite. The teacher turned round quickly and saw her.

"Millicent Lane, are you eating candy in school?"

Now, as soon as the teacher turned round, Milly slipped the lemon drop into her mouth. It was there now, so she could not say, "Yes, Miss Preston." She could only nod her head.

"Have you any more?"

Milly shook her head.

"You may go into the dressing room, and stay there until I call you."

Now this was the very first time that Milly had been spoken to for doing anything naughty since she began to come to school, and the term was almost over. She felt so sorry and ashamed, that as soon as she reached the dressing-room, she gave a great sob. The big, square lemon drop slipped right down into her throat. Another big sob, coming up, met it. The sob and the lemon drop could not get past each other, and they made Milly cough and choke. The lemon drop was stuck fast. Milly put one hand up to her throat, and she could feel one sharp corner pricking against the outside. It seemed as if it would make a hole right through. Oh, how she screamed!

Miss Preston sent Annie Bailey, the oldest girl in school, out to see what the matter was. Annie patted Milly on the back hard, and got her a drink of water, but it did no good. Poor Milly was so frightened that she screamed again.

Miss Preston came running out, and as soon as she saw what the trouble was, she picked Milly right up in her arms, as if she were a little baby, and ran with her across the street and into a drug store.

The druggist poured some milk into a cup, and put in some hot water. "Drink this, quick!" he said.

Milly thought she could not, but Miss Preston said, "You must, quick!"

As soon as the hot drink touched the lemon drop it began to melt.

Before the drink was all down the lemon drop was down, too, and Milly's throat was all right, except that it felt queer for the rest of the day.

"Please 'scuse me for eating candy in school," she said.

Miss Preston kissed her. "I don't think you will ever forget this lesson," she said.

"The lesson?" said Milly. "Why, I remember just how it looks now!"

"I can see the girl run fast."

—Fannie Wilder Brown, in Youth's Companion.

ROBERT MOFFATT

One day a Scotch lad, not yet sixteen, started from his home to take charge of a gentleman's garden in Cheshire. He bade farewell to father, brothers and sisters, but his mother accompanied him to the boat on which he was to cross the Firth of Forth.

"Now, my Robert," she said, as they came in sight of the ferry, "let us stand here for a few minutes. I wish to ask one favour of you before you go."

"What is it, mother," asked the son.

"Promise that you will do what I am going to ask you."

"I can not, mother," replied the cautious boy, "till you tell me what your wish is."

"Oh, Robert!" she exclaimed, and the tears rolled down her cheeks, "would I ask you to do anything that is not right?"

"Ask what you will mother, and I will do it," said the son, overcome by his mother's agitation.

"I want you to promise me that you will read a chapter in the Bible every morning, and evening."

"Mother, you know I read my Bible."

"I know you do, but you do not read it regularly. I shall return home now with a happy heart, seeing you have promised me to read the Scriptures daily."

The lad went his way. He kept his promise, and every day read the Bible. He read, however, because he loved his mother, not from any pleasure he found in the sacred

Book. At length, inattentive though he was, the truths he came in daily contact with aroused his conscience. He became uneasy and then unhappy. He would have ceased reading but for his promise. Living alone in a lodge in the garden, his leisure was his own. He had but few books, and those were works on gardening and botany, which his profession obliged him to consult. He was shut up to one book—the Bible. He did not pray until his unhappiness sent him to his knees. One evening, while poring over the Epistle to the Romans, light broke into his soul. The apostle's words appeared different, though familiar to him.

Can it be possible," he said to himself, "that I have never understood what I have read again and again?"

Peace came to his mind, and he found himself earnestly desiring to know and to do the will of God. That will was made known to him in a simple way. One night, as he entered a neighboring town, he read a placard announcing that a missionary meeting was to be held. The time appointed for the meeting had long passed, but the lad stood and read the placard over and over. Stories of missionaries, told him by his mother, came up vividly as if they had just been related. Then and there was the purpose begotten which made Robert Moffatt missionary to the Hottentots of South Africa.—Selected.

BILLIE FAIRFIELD'S PROMISE

When Billie took the milk to Mrs. Selden one morning, and she asked him if he would bring another quart that night, he said "Yes'm" promptly, and then never thought of it again until he was in bed.

"Well, I can't take it now," said Billie. But he could not go to sleep, though he turned and tossed and twisted until he was tired. At last he went to the head of the stairs and shouted: "Mother!"

Mrs. Fairfield had just threaded her needle and stretched a stocking with a big hole in it over her hand. She said: "Oh, dear!" But she went to see what Billie wanted.

"You'll have to go now," she said, quietly, when he had told her.

"Oh, mother! I can't go away up there alone."

Mrs. Fairfield knew that, for Billie was never out alone at night. His father had gone to bed downstairs with the baby; and if they waked him, the baby would wake, too. So Mrs. Fairfield thought a minute. Then she said: "We'll see. I'll have the milk ready when you come down."

When Billie got into the kitchen, his mother stood at the door with her hat and shawl on. Billie began to feel ashamed. He wished he dared to go alone; but he did not, for it was a lonesome road. He took the milk, and they tramped over the snow up the long hill without a word. The wind blew in their faces, and Billie's ears were cold; but he had the milk can in one hand and pulled his sled with the other, so there was no way to warm them. He was ashamed to ask his mother to take the milk.

Mrs. Selden exclaimed when she opened the door: "Why, what made you come away up here to light? And you, too, Mrs. Fairfield? It's too bad. I could have got along somehow without the milk."

"Billie promised you," Mrs. Fairfield answered. And Billie wished that nobody would look at him.

"It wasn't any matter, she said, mother," he urged when they had started for home again.

The wind was to their backs now, and Billie's ears were warm.

"The matter was your promise, Billie," said his mother. "Would you break a promise just to get rid of walking up to Mrs. Selden's?"

Billie made no answer. He was ashamed again. Presently he asked his mother if she would slide down the hill. Mrs. Fairfield laughed. But she tucked herself up on the front of the sled, while Billie stuck on behind, and they slid down the long hill to their own yard, where Billie skillfully steered in. His mother praised the way he managed his sled; but Billie was still uncomfortable.

"Why don't you say something to me, mother?" he said, while they were warming themselves at the big coal stove.

His mother smiled at him. "I'll tell you how you will be punished, Billie," she said. "It's too late to finish mending these stockings tonight, so I shall mend them tomorrow when I was going to make a cottage pudding, and there'll be no pudding for dinner."

He and his father would say "cottage pudding" to each other for a long time afterwards, if anything was in danger of being neglected or forgotten. When Billie had grown to be a man and people said, "Just give me Billie Fairfield's word. That's all I want," Billie would smile and say: "Yes, mother taught me to keep a promise."—Sunday School Times.

HOW TO HAVE YOUR OWN WAY

This is a secret which we would like to whisper to the boys and girls, if they will put their ears down close enough.

You have long wanted your way. You have become tired of hearing mother say, "Come right home after school," "Don't be late," "Be sure to tell the teacher." It is "Do this," and "Don't do that," all the time. You are sick of it, and would like to have your own way.

Well, put your ear down while we whisper the word, "Obey."

Oh, you think I am making fun! No, I am not. I know a boy who decided to do just what his father said. He never offered excuses, never tried to get out of work, until finally, his father came to trust him perfectly. His father said: "I know that Harry will do what is right." When he went out at night, or to school, or to play, his father never said a word, for he had come to have perfect confidence in his boy.

Honestly, obedience is the road to freedom. If you want to have your way, just begin to obey, and you will find that you are having the happiest time of your life.—Apples of Gold.

JIMMIE'S TEXT

"Faith is the substance of things hoped for," repeated Jimmie slowly, as he endeavored to fix the words of his text in his mind; but his eyes would travel toward the window, and he wondered what the dog was doing, and he just could not remember what the rest of the verse was.

"There goes Robbie!" he suddenly exclaimed. "Can't I call to him to wait?"

"No, dear, you haven't learned your text yet," said mother, patiently. "Miss Aiken would be so disappointed if you didn't learn it, and I know you would be sorry to be the only one in the class who could not say it."

With a long sigh Jimmie began again, but Fritz would bark and he must look out of the door to see where the dog was; the cat had to be petted and his chair placed in another position. So learning the text was very slow work, even with mother to prompt him.

"I do not believe I can ever learn it," he declared as he squirmed in his chair, "I don't know anything about 'faith' anyway, and it won't do me any good to learn it," he whined.

"Indeed, you do know a great deal about it," declared mother, positively. "Your life is largely made up of faith."

"Why, how, mother?" And the little boy sat up very straight and looked at her in astonishment.

"Will you please telephone Mrs. Walter that I will bring her book home this evening?" she asked, seeming not to have heard the question. Away Jimmie hurried for he very much enjoyed using the phone, especially if he could talk to Mrs. Walter.

"What did you expect when you took the receiver down?" asked mother, when he came back into the room.

That Central would ask what number I wanted, and that Mrs. Walter would answer her ring, was the somewhat puzzled reply.

"Could you see Central or Mrs. Walter?" she asked.

"Of course not," he replied.

"That was faith, 'the evidence of things not seen.' You could not see either of them, yet you believed they were at the other end of the line, and would answer. Because we have faith our prayers are answered, for

prayer is like a telephone line reaching from our hearts to that that of the heavenly Father.

When we get on the train to ride to the city, we have faith in the man on the engine, in the train, and in the road, that we will reach the city which we can not yet see.

"When father promises you a new suit of clothes, you believe him, even before you see the clothes. So, you see, there is a great deal of 'faith' in our lives, and I hope my little boy will long remember this text, for it will often prove very comforting."

"Thank you, mother, for 'splaining it,'" said Jimmie soberly. "I think I can learn the verse now." And in only a few minutes he had it firmly fixed in his mind, and could go out and play. And next day he was not only able to repeat it for Miss Aiken, but also gave an intelligent, if original, explanation of its meaning.—D. W. Rubens, in Herald and Presbyterian.

SOME LITTLE BURGLARS

The law says that burglars are people who break in where they have no right in order to steal. Many children are in great fear of them, and at night often listen for them, but do not realize that they themselves may be little burglars.

While two persons are talking, a boy rushes in and breaks right into their conversation with an interruption to ask some question or to tell some news. He wishes to steal their attention—the little burglar.

Occasionally, late at night, a company of boys make a great noise, and break in on people's sleep and steal their rest. Sometimes, in a church service, a group of girls begins whispering and giggling, breaking in on the solemnity of the service and stealing away others' enjoyment of it—the little burglars!

When a company of children are having a merry time, some one breaks in on the happiness with a disagreeable remark and robs them of their smiles—the mean, little burglar!

But there is one class of burglars that boys and girls should fear, for they come often, breaking into the mind and stealing the attention. When you are in school or at church, and thoughts of play come into your mind, say to yourself, "The burglars are coming." When some one is talking to you, and something happens to draw your attention away to that you no longer are listening, know that a burglar has come. Frighten him away.

Come, boys and girls, let us cease being burglars, breaking in with our interruptions, and stealing from others their attention, their quiet, and their happiness.—The Congregationalist.

THE HAPPY LITTLE BOY

"Jay Dunbar is the happiest boy in the whole world," said Tom Canby, pausing in his work of getting kindlings for Mary in the kitchen. "He doesn't have a single chore to do."

"And he doesn't have to say please and thank you," added little George Canby. "He never has to member them at all."

"And he can gobble when he eats if he wants to hurry out to play. Susan never makes him wait till grown folks get through," added Nellie, who always found waiting at the table a hard task. "Of course he's the happiest boy in the world."

"And he has that nice, big yard to play in, and never has to go to school," put in Fred Blake, who was helping with the kindlings. "My! it must be nice never to have lessons."

All the children in the neighborhood envied Jay Dunbar, and it did seem, with no lessons and no rules and no chores, as the other children had, he ought to be very happy. I am sorry to say that, instead of having good times playing, often the little boys and girls sat down to feel sorry for themselves, and wish they could have good times like Jay. They missed a great many happy hours doing this very thing, but one day something happened that astonished them all very much.

"Mamma, are you going to invite Jay to

my party?" asked Tom as they talked over the wonderful party Tom was to have on his seventh birthday.

"No, dear," said his mother.

"Why not?" asked Tom.

"Mother can't explain," said Mrs. Canby.

But when Mrs. Canby was busy in the kitchen Fred said quickly, "I know why your mamma won't ask him. I heard my mamma say that Jay gobbles at the table and is rude and impolite. She didn't think I heard what she said, but I couldn't help it. I was right under the window when she was talking to Mrs. Pine. Jay's mamma has been in the hospital a long time and nobody looks after him now."

"Is that the reason, mother," asked Tom, with wide-open eyes.

"Yes, dear. Jay is a very naughty boy, but it isn't his fault. He would spoil the party if he came, so we can't ask him. When his mother comes home she will help him to be good again."

"I'm sorry I wished I could live like Jay," said Tom. "Forgive me, mother. I'm glad I have to mind, for I like to go to parties."

"So do I," said Nellie. "I think happy little boys are the ones whose mothers make them mind and send them to school."

"And happy little girls have to mind and go to school," said Tom. "When Jay's mother gets home may we ask him to our parties, mother?"

"Yes, then we can ask him, for then he will be a happy, obedient little boy instead of a naughty one."—Hilda Richmond.

A CURIOUS NEST

Of all strange nests the strangest is that of the Indian paradise fish, kept in an ordinary aquarium. This fish is novel, not only on account of its brilliant markings, but because it breathes air, and does not, like other fish, depend for its oxygen on that set free in the water by aquatic plants. But the most remarkable thing about it is its method of building a nest. These amazing nests not only float, but are formed of air bubbles. With its mouth the fish blows the little bubbles and coats them with an adhesive or mucilaginous substance, so that they adhere and form a floating, fairy-like mass, in which the eggs are laid and in which the young are hatched. Occasionally a young fish will slip out, or apparently tumble out, of his home of bubbles, and circle away, finally falling to the bottom of the aquarium. Then one of the parents, in serious alarm at what has happened to the youngster, swims quickly to the bottom, draws the little one into its mouth, swims back to the delicate bubble mass and literally "blows him up" because he was so careless as to fall out of bed.—St. Nicholas.

WHY GO TO COLLEGE?

Why chop all day with a dull ax? Take an hour off and grind your ax. You will accomplish more by nightfall. Why work all your life with an untrained mind? Why not take time to educate, discipline, and train yourself for the work before you?

The college trains for leadership. What is your purpose? To be a third-rate or second-rate man or woman in your life-work? Why not be first-rate? Recent statistics show that the college graduate, in the work of life, has by 200 times the advantage over the person whose education stops with the common school, while the college graduate again has a tenfold better chance of eminent success than the high-school graduate in the same profession or business.

You are entitled to the best preparation that the land affords. The cost is slight when compared with the results achieved. But the question of cost is not one of first importance. You can earn money all your life, but the time for college training is in your teens and early twenties. Can you plant corn in August and expect a crop?

The college course will develop your latent powers, enlarge your vision, strengthen your personality, and inspire your life with a new meaning and a larger purpose. When you quietly survey the possibilities that lie within you and the opportunities that lie before you, can you honestly afford not to go to college?—Exchange.

An Interesting News-Letter Concerning Our Foreign Work

We left San Francisco on Thursday, February 6, 1913, for a cruise around the world, on the steamship Cleveland, as many of our people know. One of the main features of our trip was to see what we could, in a very short space of time, of our missionary work in India and Japan, as well as to get some idea of the conditions of the several heathen nations which we would visit.

After a few days of sight-seeing in Japan, we reached Kyoto, and were met at the station by Brother Nagamatsu, who had recently returned to Japan, after having spent several years in preparation at our Nazarene university at Pasadena, Cal.

At our request, Brother Nagamatsu accompanied us to the Kyoto hotel, where we had dinner together, enabling us to have a nice visit. At the same time we arranged to visit Miss Snider at her room on the following day, for overexertion and a severe cold had completely prostrated her nearly a month before. The fact is, that she had been living too nearly as the Japanese live, both as to food and environment. This should not be. Every missionary going to a foreign field, as well as every one in foreign lands, should live as nearly like they have been accustomed to do at home as possible, or sickness and suffering, possibly death, will be the inevitable result.

We found that the great need of our work in this great city was a properly located church. Sister Snider explained to us how it was necessary to have a church, both to foster, and to perpetuate, the good work of the mission.

We remember how our wise district superintendent, W. C. Wilson, puts a high value upon the organized church, as the real Gibraltar of the church militant. Without reflecting in the least upon missions as an institution, but rather heartily encouraging them, he thinks the regularly organized church must follow up and accentuate, and conserve the work of the mission. So think also our workers in Kyoto. They were planning to investigate the site question, as well as the probable cost of a building, and to report, as soon as possible, to the proper committee of the church.

Passing on to China, and to Manila; thence across the equator to Java for a short visit; then recrossing the equator to Singapore, and touching for a day at Rangoon, Burma, we got our first view of Indian life, for Burma is a province of India.

From the time the traveler touches the first port of Japan, until he leaves Egypt, he is in lands and among people who know nothing but idolatry as a religion.

The entire civilized world know the fruits of idolatry, among which we scarcely need mention woman degradation, superstition, poverty, cruelty, suffering, sorrow, immorality and hopelessness. Any one who will not purposely blind his eyes, and harden his heart, can see all this, and more, by simply looking the case squarely in the face.

I pray that our Nazarene people may see this condition and its need, and not assume, like the bulk of the people today, as well as

H. M. Kirk

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many professed Christians, that the heathen world is better off the way it is; and that so long as they are satisfied (which they are not), there is no need to enlighten them with regard to their condition or to awaken in their hearts the desire for anything better.

Our visit to Hallelujah Village, at Calcutta, was one of the most delightful days of our lives: Knowing when we were to reach Calcutta, they had arranged for us a beautiful little reception, and had deferred a baptismal service until our coming. The gateway was decorated, and it seemed that every heart in the compound was overflowing with welcome. How good it seemed to meet again our dear friends, Brother and Sister Eaton, Brother Jacques, and Brother Biswas—Sister Banarjee being in England on a furlough at present.

After luncheon we were accompanied by Brothers Eaton and Jacques on a short tour of inspection outside the compound. Returning, the beautiful sight of the white-clad Bible women, and the entire student body, drawn up in procession, burst upon our view. At once they broke into song, "March on, we will win the day," at the same time marching in a circle around their little tree-canopied pavilion. Leading the procession were the Bible women and older girls marching two by two, all the others following in order of their size, though all forming a complete circle a few moments later.

We were the guests of honor that day, but we can not quite understand yet why they did us so much honor.

Having finished the entire song in English, Brother Biswas led in an earnest prayer in Bengali. Arising to their feet, they began to sing us a song of welcome, telling us how glad they were to have us in their midst. The words they composed for the occasion, the music being adapted from a native song. We have the translation, and shall always value them highly. We were not able to understand the words with our heads, until handed the translation, but our hearts caught the sweet sentiment of every word sung. Looking into their shining, happy faces, every black eye seemed riveted upon us, and every little heart knit to ours. It was a real welcome indeed, such as only Nazarenes, and people like them, know anything about and accompanied as if by an angelic choir. Then it was that I felt like exclaiming with Jeremiah, "Oh that my head were waters, and mine eyes a fountain of tears."

The welcome song ended, two little girls, each bearing long garlands of fragrant white flowers, tripped forward, and placed them lovingly about our neck; the meaning of which was, that while they had nothing of material value to give us, they gave us willingly the best they had to give. The next moment, the little five-year-old son of Brother Biswas, a dear little fellow, marched manfully forward, and, placing himself right

in front of us, in a clear, unfaltering voice, sang in English:

"Oh, there's power, power, wonder-working power,

In the blood of the Lamb,"

and sang the song clear through.

Does it pay? Could you see what we have seen in Burmah, Calcutta and Benares, of the suffering, degradation and hopelessness of the people of India, the redemption of that one child, with his father and mother, would have repaid the entire effort which we have made. But these are not all. In the compound today, not counting those who in the past have come and gone, there are about one hundred and fifteen souls, who have been saved; many of them rescued from lives worse than death, and all from indescribable sorrow and suffering.

The people of India are naturally sad, morose, unresponsive; not so with those in our village. They are all happy, songful and affectionate, because they have become new creatures in Christ Jesus. The few words we were able to speak to the assembled village was interpreted to them by Brother Biswas, in Bengali. This part of the program finished, we all adjourned to the water pool, which is a necessary adjunct to every villa and institution; for the natives must have it for bathing and laundry purposes. Here I had the privilege of presenting to Brother Eaton, the officiating elder, ten of the oldest girls as candidates for baptism by immersion, which ceremonies had been deferred until our arrival, as I mentioned before.

How glorious was this service, as these dear Indian girls, with sweetly solemn faces, and tear-filled eyes, marched boldly down the steps by my side, and into the water, for baptism in the name of the Father, and the Son, and the Holy Ghost. There was no halting, no indecision, no holding back, on their part; and Sister Eaton declared that they had a full knowledge of what they were doing, and regarded it a time of great solemnity (2 Pet. 1: 4). The girls who were being baptized were not the only ones who were weeping tears of joy; many others of the older pupils were, to say nothing of what we American Nazarenes were doing, which we respectfully leave our friends to surmise.

We can not describe how the glory was upon the Village that day. To us, it was worth the cost, and the effort of coming to India, and its fragrant memory will never cease to abide with us. Surely God is with Hallelujah Village! There is no limit to the amount of good which may be done, and scarcely a limit to the number of children who may be rescued, save the lack of means. Quite a lot of improving must be done, and should be done quickly, both for the health and comfort of the entire school. We, in the homeland, MUST, in the light of these known facts, be better missionary helpers than ever before. We must pray more, pay more, and help more, in every way we can, remembering that this is our work, and if we do not do it, who will? It will simply remain undone.

Marathi Missionary District, Buldana, Berar, India

EXTRACTS FROM REV. L. S. TRACY'S REPORT

SPIRITUAL CONDITION

Some time has elapsed since we reached Buldana, but I have felt unwilling to report on the condition of the work until I had personally visited and had time to get in touch with every phase and part, feeling that it is inexpedient for even one acquainted with general missionary work to judge from surface indications. Though this report may seem tardy, I feel assured that you will have greater confidence than though I had reported hastily from first sight and impressions. I have visited every part of our work except Igatpuri, talked and prayed with all our missionaries and native workers, also have visited about all our native Christian homes and visited and prayed with most of the Hindus that are favorable to the truth.

We thank you for the frequent inspiration to spirituality contained in your letters. In a heathen country it is one of the hardest fights the missionaries have to keep up their spiritual tone. From information in conversation with missionaries of other countries, I conclude they have the same fight, and no doubt many fall right at this point. I would urge you to definitely pray for your missionaries and occasionally write them a kind brotherly letter, for the missionary recognizes the fight more than you, indicating that you recognize the trial the missionary is in and that you are praying for him. This will be a great inspiration to the missionary.

I am of the opinion that the mission is in a better spiritual condition than it has been for a long time. Those natives who were sanctified before we returned to America have borne and are still bearing evidence in the most severe trials that they have the experience. It is true, they are comparatively few in number, but not one of them has backslidden or given up the experience. Thank the Lord! Some new workers that were on trial from another mission lost out and left. One new worker has recently obtained the blessing of entire sanctification in his own home, away from the influence and help of the missionaries. At least this is his testimony and there could be no object in making such a profession if it were not

true. He seems to bring forth the fruit of such an experience. Another indication of spiritual health in the mission.

Our missionaries seem to be in good spiritual condition. They possess burden for the lost, power in prayer and inspiration in preaching. They are not afraid of the hard places, and have grown in grace and their ability to grapple with the problems of a mission field. In a word, there is much to encourage, not only in prospect but in past accomplishment and present spiritual condition.

In our previous experience with the heathen, our greatest trial has been their extreme indifference. They were satisfied with their idols. A change has recently come over all India including the section in which we work. I have under my desk now a Bible that I ordered specially at his request for a man in one of the hardest towns in which we have worked. Some of our missionaries on tour have sold out their entire stock of Scripture portions in the bazaars and the people have begged for more. We have received invitations to speak in Hindu homes. Several are tender who once were indifferent. It has never been on this wise before, but we recognize it as the Holy Ghost preparing the way for the Lord to visit many of these poor souls. Unite with us in prayer that it might not be said of us, "The children are come to the birth, and there is not strength to bring forth." Isa. 37: 3.

JAMNER RECEIVING THE TRUTH

Jamner has been opened; two preachers and a Bible woman are stationed there and good work has been done this year in touring the villages and towns in the country by our missionaries in which they lived and worked in the town of Jamner—which has a population of about 10,000 when the climate and other conditions would permit. Miss Pearl Simmons, who was supported by

Brother Upchurch of Arlington, Texas, gave her life in Jamner after a most loathsome illness of two weeks from a very bad type of smallpox. Her body is buried under a Nim tree outside the town in a nice spot. We have applied for a plot from the government 100 feet square around her grave for a cemetery. This to American methods may seem a small thing toward getting a hold in a town, but in India it means to the people that the Christians consider they have come to stay and they (the heathen) will not so strenuously oppose our getting further hold. Miss Simmons' death has in many other ways turned the hearts of the people toward us.

MEHKAR THE SITE FOR OUR HOSPITAL

Mehkar town and county has been opened about a year. Much like Jamner, our missionaries have lived in a rented native house when the weather would permit and worked in that and the surrounding villages. Besides the missionaries, a native preacher, Bible woman and a colporteur are stationed there. Special mention should be made of the heroism of some of our missionaries in daily walking distances to preach to the people because we have not even a yoke of oxen to haul them. Brother Campbell has succeeded in purchasing a plot of land in Mehkar on which to erect the bungalow originally intended for Chikhli. We hope to get a piece of government land adjoining our plot on which to erect a hospital when Miss Julia R. Gibson comes.

HATADI IS COMING

In Hatadi the work has been passing through the usual second stage and the people have been left to themselves awhile. By way of explanation, the stages generally are: 1. Popularity. 2. Opposition, when the people come to learn our real object. 3. Steady growth. I have been there, and the people seem about merging into the third

stage, so we expect to reinforce there shortly.

ENCOURAGEMENT AT BULDANA

In Buldana the work is encouraging. Regular Sunday school and preaching services are conducted which are growing in interest and attendance. Other branches of missionary work are carried on. Many are coming to have their aches, hideous sores and half blind eyes cured, and already, the Lord is wonderfully helping Mrs. Perry to treat them with the limited means at hand.

Our new missionary, Miss Skinner, will, D. V., be ready to pass her first year language examination some months before her first year is completed.

Our missionaries are pushing the work. Two new sections of country are opening finely, the people generally are more receptive to the blessed gospel than I have ever known them to be. Last evening we were invited to hold a service in a Hindu home. It was a most blessed service. God helped us to preach the gospel of repentance which was well received and went deep into their hearts causing conviction to which they had hitherto been strangers. Some of the seed sown in past years is springing up, blossoming and showing good indications of coming fruit. Several individuals in each station are deeply interested in salvation.

Conservatively summing up the whole situation, I feel that while there is room for improvement and we are all always candidates for prayer, there is much cause for encouragement and thanks to God.

"Finally, brethren, pray for us, that the word of the Lord may have free course, and be glorified, even as it is with you; and that we may be delivered from unreasonable and wicked men; for all men have not faith." 2 Thess. 3: 1, 2.

Your brother in love and co-operation for salvation of the heathen, L. S. TRACY.

Missions and the World's Life

Who would not like to have some share in shaping the world's history in his own time and beyond? But that is precisely the opportunity missionary work offers. The statesmanship of the secular life is a matter for heads of states, their foreign ministers and ambassadors. The common man seldom comes so near, by contribution or by service, to the areas of international action as to feel that he is taking any effective part in determining the drift of events. But the missionary and the supporter of missions have abundantly and often vindicated their claim to be statesman and molders of the life of the world. The meeting of the American Board last week in Portland, for example, brought together representatives of those who have in astonishing measure affected the life of our own time.

This is true whether we accept as desirable or refuse the ideal thought and behavior which the missionary offers. To consider the missionary a mischiefmaker is intellectually explainable, but to consider him a nonentity and negligible is to overlook the plainest lessons of international experience. The money that supports him may, in the opinion of some, be misspent, but no one who has looked at the facts can claim that it has been ineffectively spent. The very anger of men who dislike his testimony for righteousness in places where they would like to be "rid of the Ten Commandments" proves his power. It has fallen to him in the changes of the world to mold the destiny of nations in formative periods and history can not be written without giving an account of what he has accomplished.

The instance of this statesmanlike forethought and shaping power of missionary endeavor which comes most closely home to our own lives is the long, heroic story of the maintenance and extension of Christian life among the settlers in the United States. The story of New England, for example, can not be written without including the early attempts to evangelize the Indians, the building of churches in the new settlements, the following up of Western migration through

the Mohawk valley to Ohio and from Ohio step by step to the Pacific. That story has never been adequately written, but all sound historians know that the circuit rider and home missionary and Sunday school pioneer have been the true forerunners and conservers of morality and civilization in America. Settlements, here and there, which missed the influence of the Christian teacher are often witnesses today of what our land might have become without the statesman-like Christian devotion of individuals and societies.

The leaven of Christianity brought to Japan and China by missions vitally affected the periods of their transformation from ancient ideals to the fellowship of that western civilization which in its roots is Christian. Had the meaning of our western life been interpreted to China by warships and the selfish and self-indulgent among traders only, the outcome of the inevitable contact between east and west might have been very different.

If any one, then, feels an ambition to have part in making history for the world and sees no way of doing it alone, the great missionary organization offers practicable means of widespread influence in combination. In fact, for the plain man of no governmental position or surplus of wealth for sharing, the mission enterprise offers almost the only opportunity of bearing an effective part in shaping the world's future outside the limits of his own town or nation. The broad and prophetic-minded man will recognize this fact.—Congregationalist.

AS TO "HEATHEN AT HOME"

You ask what I "say to the man who always replies to an appeal for foreign missions that there are enough heathen at home." I ask him, first of all, how much he is doing to reduce their number—whether the amount which he is withholding from foreign missions is really being applied to the conversion of home heathen. If not, whether he is entirely honest in alleging the

existence of the heathen at home as his reason for neglecting the heathen abroad.

I ask him, in the second place, what would have become of him and his ancestors if the objection which he makes had been deemed adequate by Christians of the earlier ages. If the gospel had not been carried to Europe until there were no heathen left where it originated, what would his ancestors have done in Europe and what would be his condition today.

I ask him, in the third place, to come and meet the men who know most about the home heathen and who are doing most to reach them. He will find that they are the most ardent advocates of world-wide missions, and that the force of foreign missionaries has no richer recruiting ground than the families of home and city missionaries.

In the fourth place, I ask him to read the histories of home and foreign missionary enterprises, and see how the whole modern home missionary movement sprang from the foreign missionary spirit. If he doubts this paradox, "The Life of Samuel J. Mills" will answer his doubt.

I ask him, in the fifth place, where is the scriptural justification of such a division of obedience? We were bidden to preach the gospel to every creature, both at home and abroad. There is not a word of justification of our confining our interests to Asiatic or to American heathen.

In the sixth place, I would tell him that the only gospel meant for home heathen is the gospel meant for all heathen; that our problems here are merely the American expression of universal problems, and that the only solution must be the universal solution.

There is as much to say to such a man as there is content to the gospel of Christ, but if what I have said hasn't answered him, it would not be worth saying any thing more except to ask him what Jesus said when Simon and they that were with him followed him into the desert and asked him to return and settle in Capernaum. Perhaps it would be necessary to tell him the incident is found in the 4th chapter of Luke, 42d and 43d verses.—Dr. Robert E. Speer, in Men at Work.

The Work and the Workers

ANNOUNCEMENTS

MONDAY MEETINGS IN NEW YORK CITY

At 2:30 p. m. each Monday there will be held a holiness meeting in New York City, corner of 23d St., and 8th Ave. Victory ahead. All invited.
I. M. JUMP, Pastor.

NEW YORK DISTRICT CAMPMEETING

The fourth annual campmeeting of the New York District, Pentecostal Church of the Nazarene, will open Thursday, July 3d, closing Sunday, July 13th. Tents with floor and bed, \$5.50. Board \$6.00. All the preachers of the district will be present. The camp is located at Groveville Park on the trolley line from Fishkill Landing, which is reached by the N. Y. Central R. D. direct, or by "Day Line" Strs, West Shore or Erie R. R. to Newburgh and by ferry to Fishkill Landing.

REV. W. H. HOOPLE, President,
JOSEPH FLETCHER, Treasurer,
W. A. WHITE, Secretary.

NOTICE TO DISTRICT MISSIONARY TREASURERS

Our Publishing House has a new plan for publishing the district missionary treasurers' monthly reports and it is especially desired that we give it a fair trial. Will you kindly mail to the Publishing House a copy of your report for May just as early as possible. Mail it by June 5th if at all possible.

H. F. REYNOLDS, Gen. Mis. Sec.

OPEN DATE FOR CAMP

Having recently canceled a midsummer campmeeting, I have now open one of the best summer dates at my command that I can give to any church, camp or community. Address me at Peniel, Texas.
A. G. JEFFRIES.

NEW ENGLAND DISTRICT PREACHERS' MEETING, JUNE 4th.

Let all the brethren of the New England District bear in mind this meeting on Wednesday, June 4th, at Salem, Mass., in Brother DeLong's new church. This will be the last preachers' meeting until after the summer campmeeting season. Our new district superintendent will doubtless have something important to say to all the preachers. Shall we not encourage him by all being on hand?

C. P. LANPHER, Sec. pro tem.

NEW ENGLAND DISTRICT

To all pastors and members of churches, greeting: Let us make the new assembly year our very best year. The churches contributed nobly last year through the little blue envelopes for support of the superintendency, but this year we can get the envelopes earlier and can raise more money than we have previously. Our apportionment is equal to about ten cents per member per month, and while we did not reach this standard last year, some churches did grandly. We must all do better this year. Our superintendents are doing glorious missionary work for God and holiness and the salvation of souls everywhere. We must spread the gospel! We must make it possible for us to spread the gospel! At any sacrifice let us send them like flaming meteors over the country! Let every pastor see that his church sends in to T. M. Brown, 32 Hampshire street, Lowell, Mass., the funds every month regularly! Your brethren,

The Advisory Board,
A. B. RIGGS,
J. N. SHORT,
ALBERT FISK,
L. D. PEAVEY,

GRAND VIEW PARK, MASS.

This old-time, glorious camp will be held June 28th to July 7th, at old Grand View Park. Some of our best preachers and workers will be present. We want a bigger attendance than ever. Regularly accredited preachers, their wives and children under ten years entertained gratis. Come! Come! Come!

M. E. BORDERS, Sec.

HOLINESS RALLY

There will be a holiness rally in the Pentecostal Church of the Nazarene at Ponca City, Okla., from June 5th to 8th. Our district superintendent, S. H. Owens, and Rev. C. A. Imhoff, of Blackwell (Okla.) church, will do the preaching. Everybody invited. Free entertainment for all.
J. I. HILL, Pastor.

RUSKIN-CAVE COLLEGE

We have just closed our best year. The commencement was splendid. Sixteen graduates in all departments. The seniors made strong speeches and powerfully impressed the vast audiences. Dr. Stonewall Anderson preached the Baccalaureate sermon. The champion debate, the young ladies' contest, the concert, the field drill, the art levee all elicited the highest praise. We take only 200 and for the past three

years we have had our limit, and have refused late applicants. Room deposits are already coming in for next session. We are raising the course of study and planning for larger things. We open again in September. Prospects were never so bright. We want only the best young men and women. No tobacco users need apply. Special offer to young men preparing to preach.
R. E. SMITH.

Ruskin, Tenn.

IOWA DISTRICT CAMPMEETING.

One of the Iowa District campmeetings will be held at Marshalltown, Iowa, June 28th to July 13th. Rev. B. T. Flanery and Evangelists G. Slawson and wife will be in charge, assisted by the preachers of the district. All elders, pastors in charge, will be entertained free, provided they notify the pastor on or before June 20th of their coming. The meeting will be held in the city. Lodgings, tents, cots, etc., must also be spoken for by June 20th. Meals will be sold at 25 cts. each or five for \$1.00. No meals or lodgings sold on the Lord's Day.
Rev. F. J. THOMAS.

CAMPMEETING

Vashti camp commences Friday night, July 18th, led by Rev. J. W. Pierce and his brother Frank Pierce. Pray that this will be the best revival ever held at Vashti. Brother Charley Wallace will be song leader for the meeting.
W. W. BENNETT.

Vashti, Texas.

WANTED

Farm help wanted—good pay. Women for house work. For information, write Rev. H. Rees Jones, Keene, N. H.

NOTICE

The New England District preachers' meeting will be held with our Salem, Mass., church, 10 Church St., on June 4th. Would like to see all our preachers at this meeting.
T. W. DeLONG.

IMPORTANT NOTICE

The Executive Board of the National Association for the Promotion of Holiness are planning for a strong interdenominational and international holiness convention the coming fall. The date fixed is October 29th to November 2d, Wednesday to Sunday inclusive. This board is made up of the following names: C. J. Fowler, J. H. Smith, C. W. Ruth, M. L. Haney, H. C. Morrison, J. M. O'Bryen, E. F. Walker, W. H. Huff, J. W. Hughes, J. M. Harris, Aura Smith, C. F. Weigle, A. L. Whitcomb, Millie M. Lawhead, J. F. Lockwood, H. O. Fanning, J. W. Lawrence. This convention is called by this board especially for the discussion of questions that have to do with the work of holiness in this land and all lands; all who long for new impulse, new intelligence and new inspiration to be given to the holiness movement are invited to co-operate and attend. Further particulars can not be given at this time, but more will be in a few days, and all as soon as possible. It is sincerely hoped that evangelists, pastors, teachers, missionaries, and not a few in the laity will adjust their appointments, duties and businesses so as to give this time to this important gathering.

C. J. FOWLER, President,
A. L. WHITCOMB, Secretary.

RESOLUTIONS

At the meeting of the First Pentecostal Church of the Nazarene, of Beverly, Mass., held May 16th, the following resolutions were unanimously adopted: We sincerely regret the resignation of our beloved pastor, Rev. N. H. Washburn, recognizing his faithful labors among us in the preaching of the Word of God, and the Christian spirit manifested at all times. We have enjoyed his presence in our homes, and thank God sincerely for the souls saved under his ministry. As God has called many men in the past, so we recognize the call of God to our beloved pastor to the high office

"Pentecostal Praises"

Is the BEST Song Book

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It has a choice selection of old hymns, the best of the new songs, and a goodly number of invitation songs. The only way to really know how good it is is to sing it through.

BRISTOL COVER, \$10.00 a hundred, *prepaid*
PEBBLE CLOTH, \$12.00 a hundred, *prepaid*

SPECIAL RATES TO CAMP MEETINGS

PUBLISHING HOUSE of the PENTECOSTAL CHURCH
OF THE NAZARENE

2109 Troost Avenue

C. J. KINNE, Agent.

Kansas City, Missouri

of district superintendent. Our love and sincere prayers will ever be with him. Be it further resolved that these resolutions be placed upon the records of our church and a copy sent to our official organ, the Herald of Holiness.

For the Church Committee:
FRANK HOAK,
J. E. BOLTON,
PAUL ANDERSON,

STATEMENT

My attention has been called to a signed article published and sent broadcast over the country, containing gross mis-statements regarding the holding of the property of the First Church in Los Angeles, Cal., and the Nazarene University in Pasadena, which statements have a tendency to injure the church and university. The writer of the article states that he has caused a search of the records in Los Angeles county to be made recently, and finds that the property of the First Pentecostal Church in Los Angeles, and the property of the Nazarene University, is held in the name of Dr. P. F. Bresee and his wife. It is difficult to conceive how any one could have made such statements, so at variance with the facts, and I request the publication of this letter correcting those statements. First: The property of the First Church in Los Angeles, Cal., of which I am secretary, stands in the name of the Church of the Nazarene, a legal corporation, and the deed from P. F. Bresee and wife, to that corporation, was recorded August 30, 1902, in book 1625, page 155 of deeds, records of Los Angeles, California. Second: As to the property of the Nazarene University, the deed to the university and its fifty-acre campus, was received by the university corporation more than a year ago, and placed on record in Los Angeles county. Third: During all the time past that any university property has stood in the name of P. F. Bresee, I have held, as a notary public in the state of California, a certified statement from Dr. P. F. Bresee that he held all such property as trustee for the university, and in addition thereto, I had in escrow with me a deed properly executed by P. F. Bresee and his wife, conveying all the property to L. F. Gay, vice-president of the board of trustees, and that deed I held with instructions to record in the event of the death of Dr. Bresee. This all being in conformity with the provisions of the statutes of the state of California. Having had personal supervision of many of the legal and business affairs of the university, and the First Church in Los Angeles, for six or seven years past, I am glad to be able to make authoritative statements in the matter, and feel that these statements should be made public, in the interests of our church and the university. Should any further confirmation of the statements I have made herein be desired by any persons, I will forward to them affidavits from the county recorder, substantiating my statements as to the dates of record, if they will forward the requisite fees for such affidavits. Yours very truly,

FRED C. EPPERSON.

Los Angeles, Cal.

A GREAT CAMPAIGN

The Iowa District is entering the summer with a number of tent meetings listed. As secretary of the tent campaign committee for the state of Iowa, I send you the following dates of tent meetings listed to date: Tent No. 1—Eldon, May 15th to June 1st, Sister L. Brandyberry and sister in charge; Ottumwa, June 3d-22nd, Sister L. Brandyberry and sister in charge; Marshalltown, June 28th to July 13th, Rev. B. T. Flanery, Geo. W. Slawson and wife, assisted by preachers of the district; Sioux City, July 18th to August 3d, Dev. B. T. Flanery; Chariton, August 8th-17th, Rev. B. T. Flanery, Rev. M. Brandyberry and wife; Oskaloosa, August 21st-31st, Rev. I. G. Martin, Rev. T. F. Harrington. Tent No. 2—Waterloo, May 22nd to June 1st, Rev. F. J. Thomas, Rev. F. Gowland, Mrs. L. Levi; Webster City, June 3d-12th, Rev. F. J. Thomas and Rev. A. McClain; Des Moines, June 14th-29th, Rev. A. F. Mosley

CLOSING PASTORATE

WARREN, PA., MAY 25, 1913.

HERALD OF HOLINESS:

General Superintendent Reynolds preached three sermons Sunday, May 25th. Glory was upon the speaker and the meeting and seekers were at the altar at night. The missionary offering was thirty-six dollars. Singing "Blest be the tie that binds," the saints marched and bade farewell to their pastor, who closed his pastorate here Sunday.

WILL H. NERRY.

and G. Slawson and wife; Bloomfield, July 3d-20th, Rev. B. B. Sapp and Rev. W. D. Merryman; West Grove, July 22nd to August 3d, Rev. O. A. Overholser and Rev. F. C. Behner; Rockwell City, August 7th-17th, Rev. E. J. Fleming; Cedar Rapids, August 21st-31st, Rev. E. A. Clark (this date is not settled for sure).

F. J. THOMAS, Sec.

EVANGELISTIC

Revs. A. R. Hodges and C. F. Cannon, of Topeka, Kas., have associated themselves to hold evangelistic meetings. They have a large new tent, and will preach holiness, and push holiness literature. Address them at 127 North Lake St., Topeka, Kas.

NOTICE

There seems to be some misunderstanding in regard to the church in Columbus, as I have been receiving official statements for the various assessments of the church. One year ago I resigned the pastorate of the church here to take up the evangelistic work, and this place was to be supplied. The church not having been supplied, having been without a pastor for the past year, no services have been held. This accounts for the official statements not having been answered.

A. R. WELCH.

Columbus, Ohio.

GRAND VIEW PARK HOLINESS CAMP-MEETING

Grand View Park camp begins its campaign this year at 7:30 p. m., Saturday, June 28th and will close some time Sunday night, July 6th. Remember July 4th comes this year on Friday. People will crowd in Thursday night to stay over Sunday. As no factories will run on Saturday, that will mean three great days in succession. To what height may not the tide rise? Come full of fire!

W. G. SCHURMAN, Sec.

HERALD OF HOLINESS

Official Organ Pentecostal Church of the Nazarene
Editor B. F. HAYNES, D. D.
Office Editor C. A. McCONNELL

PUBLISHED EVERY WEDNESDAY

Entered as second-class matter at Kansas, City, Missouri.

SUBSCRIPTION PRICE—\$1.00 a year in advance; to foreign countries, \$1.50.

CHANGE OF ADDRESS—Name the Postoffice and State to which the paper has been sent, and the Postoffice and State to which you wish it sent.

EXPIRATION OF TIME—Subscriptions are payable in advance. Unless payment is made or request made to have the paper continued, it will be discontinued at the expiration of time.

HOW TO REMIT—Send money order or bank draft, payable to C. J. Kinne, Agent.

PUBLISHING HOUSE OF THE PENTECOSTAL CHURCH OF THE NAZARENE

C. J. Kinne, Agent
2109 Troost Avenue, Kansas City, Mo.

NOTES AND PERSONALS

The announcement is made of the marriage of Miss Rachel E. Nelson, of Fitchburg, Mass., to Rev. Louis D. Keeler, pastor of our church at Sag Harbor, L. I., May 22, 1913, Rev. C. P. Lanpher officiating.

Prayer is requested by Mrs. Alice Banks, of Paradise, Texas, for a mother of six children, who is sick with consumption, and has an un-saved husband.

GENERAL CHURCH NEWS

BUNKER, MO.

I want to report victory through the blood. Just closed a week's meeting at my Redford appointment. My brother from Oklahoma did most of the preaching. We had good attendance at each service. A number of souls found God either in pardon or purity; the last day was a great day for the church. People came for miles, brought their dinner and stayed all day. At 11 o'clock my brother preached on old-time consecration. Fathers and mothers came to the altar and prayed through to victory, and the fire fell. Every one seemed to get blessed. The last service we raised \$115 in cash and pledges to pay on our new church. We are now in Bunker in a great meeting. Last night was the second service. Deep conviction; five in the altar; three prayed through. Brother and Sister Geitz are here to help push the battle. They are fine singers and good workers. We are expecting a great time in the Lord.

C. I. DEBOARD, Pastor.

McMINNVILLE, ORE.

Our meeting previously announced was held. In God's providence Evangelist Harry Joseph Elliott came to us and God graciously poured out the truth through him. A few souls got victory in the meeting. The last night of the meeting we had the largest crowd our church has ever had. We are looking to God for greater things just ahead.

J. W. FRAZIER, Pastor.

OZARK, ARK.

We had a blessed revival at Hartford. I baptized thirty-three children the last night and twelve or fifteen the Sunday night before. I am now here in a revival. The Edgin brothers are a power here. They are clean, logical business men who have the cause of God on their hearts. Brother John Edgin is a fine preacher. My experience was never more satisfactory.

A. G. JEFFRIES.

PROVIDENCE, R. I.

The pastor and delegates from the People's Church enjoyed very much the annual assembly at Haverhill, Mass. We are now looking forward for the good time here at the next assembly; and we expect many new hearts and homes to be opened to receive the people. We hope to finish off a vestry in the basement of our church and make other improvements that will make the church more convenient for assembly purposes and our regular work. Pray for us that we may have the "grit, grace and greenbacks" necessary to bring this to pass.

A. K. BRYANT, Pastor.

NORTH HOPE, MICH.

The Lord is blessing the work in this backwoods country. The little band is still holding on through thick and thin. The devil would like to scare us out but some way the Lord delivers us out of his hands and we are still keeping the victory in our soul; why shouldn't the saints praise God? We expect a number to come in with us—some new converts and some from other churches who love to hear the word of God preached in its purity. Our brother, A. C. Clark, who is leading the little flock, has been with us since February, and has proven himself to be a God-sent, Spirit-

filled man. We are going to make plans this fall for a place to worship. None of us are rich in this world's goods, but we are laying up treasures above. When we get ready we have that faith in God that He is going to see us through with the undertaking. We need a church as our present quarters are too small for the attendance. The writer has already donated the ground on the corner of his farm—a fine location, two roads leading to different towns and I am willing to do more. We are going to have a campmeeting one mile west and one-half mile south of our church, August 27th to September 7th, with Brother V. Buxton, as leader, who held the first holiness camp meeting here last fall, from which our church started. Oh, that God may raise up more Holy-Ghost men who are capable of handling His holy Word before a dying race.

A. H. LEVELY.

FITCHBURG, MASS.

Home from our glorious New England Assembly. I never saw one close in such a blaze of heavenly glory and revival power as this one did. That good man, our dear Brother Reynolds, whom we Easterners feel a special interest in, guided the deliberations of the assembly with much discretion and forethought. May the Lord lengthen his life to travel up and down the earth and bless men as he constantly does. In our own local work we have had a year of blessing and results. I return for another year. The blessing of the Lord has brought results in increased membership, in the Sunday school, in missions and in the finances of the church. We give the Lord the praise, but are not satisfied with present attainments and see visions of better and larger things. We are planning to build our new church this year upon our lot already acquired and operations to this end are already in progress. Surely the Lord's thought for us all is an increase on every line in this mighty work.

C. P. LANPHER.

MERIDIAN, TEXAS

Last Sunday was the first day in our new church in Meridian, and was a great day. We organized the first Nazarene church in Meridian at eleven o'clock, with thirty-two charter members, and God put His seal on it. At three we organized the Sunday school. At night God was with us in power, and two came to the altar for prayer.

J. W. BOST.

SAN DIEGO, CAL.

God is wonderfully pouring out His Spirit upon the San Diego church. The prayer meetings are services of great power and blessing. In the last one six persons were seeking God. On Sunday, May 11th, about sixteen were at the altar of prayer and Sunday, the 18th, ten persons were forward. The church is alive and the members work, pray, sing, testify and pay with delight. The private school is preparing for a great time at the closing exercises. Our present faculty has been engaged for another year and we are expecting to improve the building that we may accommodate a larger school than we have had this year.

ALPIN M. BOWES, Pastor.

DEDICATION AT MIDDLETOWN, ILL.

Two years ago last April, a little band of fully saved people at Middletown, Ill., were organized into a Pentecostal Church of the Nazarene. They were all poor as to the things of this world, but they had the blessing of full salvation, and being organized, they soon had a sanctified pastor. Thus they were led on and on to victory, winning their way into the hearts of a people, that when the church was organized, it looked like they would never be won over to the teaching of holiness. The devil has most severely tried them, and they have been tested if ever any people were, but on they have gone seeing many people saved. They first bought a lot on which to build a church, and began by going into the woods and cutting down the trees and hauling them to the sawmill, and little by little they began to gather

the necessary lumber to begin building. Under the direction of some one a little more experienced in the work of building, as a boss, the brethren of the local church gave their time and labor, until the house was up. A few gave some money, but the labor was nearly all donated, and thus with little money, and much free labor, they have built a neat little church, that will seat perhaps two hundred people. Only \$129.50 was needed at the time of the dedication to pay all claims against the building. The church board called me to dedicate the church, as I had organized them, and I went to them from St. Louis, May 13th, and preached for them every night, on some phase of the wisdom of an organized holiness body, or church, to carry on the work of God. The house was full of people every night, and it was clearly seen that the little Nazarene people had won the victory for God and holiness in that community. Sunday came with everybody on tiptoe of expectation for a great day. Saturday night, a heavy rain storm swept the community, but nothing daunted, the people came early, and the meeting opened at nine o'clock with an old-fashioned bread and water lovefeast. The first breaking of the bread was much blessed of the Lord and all hearts were touched. This service was new to many, and it was truly a time of refreshing from the Lord. This was followed by a sermon, and the sacrament, which was greatly blessed to the good of the people. Then came the offering by subscriptions and cash providing for all the claims against the church. The time was announced to dedicate following the afternoon sermon, and it seemed that this was to be the crowning and great hour of all the day and the meetings held. The trustees of the church were gathered before the altar, and the exhortation was continued until it seemed the glory of God was on every one, so that when we knelt around the altar, it was a sight to see, and it was indeed glorious to be there. How wonderfully the Holy Spirit seemed to inspire the word that was read and make it the power of God to make the dedication of the church most solemn and impressive. The dedication prayer was made responsively, all the church uniting and closing with "Glory to the Father, and glory to the Son, and glory to the Holy Ghost." The members of the church rose from the altar, some crying, others laughing, and others shouting, going through the congregation greeting their friends and each other with great joy upon them all. At night the church was full long before dark. The evening sermon was preached by a young man, pastor in the Methodist Episcopal Church at Dalgren, Ill. The pastor of the church followed him with an exhortation, and some twenty people gave me their hand seeking the Lord. It was a most fitting close to a day that will not be forgotten by the people of that place. The pastor, Rev. John Wallace, is much loved by his people, and is doing a great work for God and the Pentecostal Church of the Nazarene. If our people keep humble and devoted as they are now, they will be a blessing to every church in all that part of the country. May God bless them more and more.

REV. T. H. AGNEW.

MERIDIAN, TEXAS

Just closed one of the most remarkable meetings of our life at this beautiful little college town. The tent was pitched on the courthouse lawn. Great crowds thronged the grounds, and the power of God came down from the skies in mighty waves and currents, until conviction swept the place. Scores were saved, reclaimed and sanctified, and the saints and the cause of holiness was built up for greater strides in the future. We never labored with a more intelligent, spiritual and aggressive Nazarene pastor than at this place. He has the esteem and love of the entire town, and the Lord has given him a great field for holy endeavor. His wife is a queen among women, and she knows God in the fulness. What a host they are in revival work! Rev. J. W. Bost, the godly pastor, has a live, flourishing church out on the mountain; and they

stood nobly by the pastor in the battle in the town, and the people and the evangelists stood by the pastor, while the pastor rallied to the evangelists. No wonder we had such a great meeting. If these two facts were closely adhered to in all our churches and campmeetings this coming year, we would witness greater times for our church and the cause of holiness. The finances came up with ease. About \$400 were raised for all purposes. We held one of the greatest rescue services in many years. An offering of \$153 was quickly raised for Rest Cottage, at Pilot Point. The evangelists were remembered with much love, care and genuine Christian liberality. Then the dear, good people of the town and country gave our pastor a nice lift on the way. Brother Bost has purchased a lot and a building in this city and has a new church on foot. At this writing we are opening the battle in Corona, Ala.

ALLIE IRICK AND WIFE.

BETHANY, OKLA.

Sunday, May 18th, was a day of power and victory here. President Lord preached two great sermons. In the morning it was from Mal. 3: 10, and was a powerful exposition of that text. The especial point was entire consecration as the foundation of Christian life and service. It was a searching sermon and will, no doubt, be productive of much good. At the afternoon service held in the rescue home three souls prayed through to victory, while waves of glory swept over the people. The sermon at night was from Dan. 5: 27, bringing great conviction to a crowded house, as he showed how God weighs people, with their actions, spirit, and motives in His balances. Nine seekers came to the altar. Some prayed through to victory. We are expecting a great time of spiritual power and glory, at the commencement exercises, which begin next Friday and last over the following Tuesday.

H. WEBSTER.

OAK GROVE, LA.

Our work here at Oak Grove is getting along nicely. We had a good day yesterday. There was a large attendance, with good attention, while we preached on foreign missions. An offering was taken in which some money was raised to carry the gospel to our darkened brethren. We are glad to report that the interest is good at the services and some are becoming anxious about their souls. Our God is leading, and we can see His hand in the work here at this place. The power of the Holy Spirit was upon the services last night, and our hearts were made to rejoice in salvation. We have a good Sunday school with an enrolment of seventy pupils, and an average attendance of about sixty. We ask the earnest prayers of the Herald family for our work here.

W. R. SHROCK, Pastor.

ONTARIO, CAL.

We have just closed a four days' convention here in our church. It was the biggest little meeting ever held in this city. We began Thursday evening, May 8th, and continued over the Sabbath. Our general superintendent, Dr. Breece, was with us, and preached each evening with great unction and power. Sabbath was a blessed day. The doctor preached three times. At the close of the morning service the congregation marched around the church singing, "We are marching to Zion," and laid several hundred dollars on the table. The afternoon service was another glorious time. A goodly number of our people and the brethren in Christ with their pastors from Upland, Cucamonga, and Pomona, were with us to shout the victory. At the close of this service we had an old-fashioned love feast. It was a most wonderful time. The Lord was with His people blessing some beyond expression. At the evening service the doctor preached from Acts 1: 8, with power. Conviction was on the people. At the close two ladies came to the altar, one running and screaming as loud as she could, and fell at the altar and there God forgave her sins. Then she went to shouting as loud as she had screamed. People came from all directions and

looked on with wonder and amazement. They said they never saw it on this wise before.

C. W. GRIFFIN.

DANBURY, CONN.

Rev. F. E. Miller and wife, gospel singers and evangelists will be at Danbury, Conn., from May 17th to June 15th. The meeting is at high tide. God has a blessed fire-baptized people here.

F. E. MILLER.

WASHINGTON, D. C.

God is on the throne and we are encouraged. We have buckled our armour a little tighter and set out for the fray. The foe is wily and strong, but our God is able. Hallelujah! By the might and grace of God every lurking, cringing, creeping devil must be routed, and an unstained standard of holiness unfurled over this district. Wicked falsehood and carnal strategy are resorted to by the black-winged emissaries of Satan to ward off for a time what will end in his certain defeat. That which has been a misnomer and a travesty must be turned into a reality of holiness and power. God speed the day. Grace Church seems to be right under heaven where blessings fall. Had a number of seekers and salvation during the past two weeks. Brother Ruth stopped off one night enroute and preached gloriously and fruitfully. Seven seekers, and some were blessed. An Indian was saved Sunday night. Had Brothers Haas, Maybury, Frazer and others in services this week. Some said, "Behold, how good and how pleasant it is for brethren to dwell together in unity." We visited Martinsburg, W. Va., and held two services. The few Nazarenes we found there are hopeful of a restoration. Will send them supplies and later return for a more extended meeting. We start next week on a tour of organization in Pennsylvania and New Jersey, and believe for high tides of salvation. On with the fight, brethren.

H. G. TRUMBAUER.

GRANVILLE, TENN.

Our regular monthly appointment at Granville, Tenn., is on the third Sunday. At my last visit to this place I preached on Saturday night from these words: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." God owned the service and blessed it good and prepared the way for a great Sunday. After Sunday school was over Rev. E. W. Chambers, of Dixon Springs, brought us a very telling message from Eph. 5: 32—God's relation to His church. God's saints were glad and shouted the victory while the fire fell. At the close of the preaching hour we took in two of as fine little Nazarenes into the church as could be found in the hills of Jackson county. I had to ride to the very head of a long hollow to find Brother and Sister Vertis Burton, but I felt well paid when they lined up with us on Sunday. When I was taking that long, rough horseback ride I could not but think how God's holy people desire to be at the head of something, even if it is at the head of a rough hollow. One of our young preachers, Rev. W. H. Myers, gave the message Sunday afternoon. God owned and blessed it, and we had an old-fashioned shouting time. All glory and praise be to our Christ. I am now at Clarkesville on my first visit to the churches. J. A. CHENAULT, Dist. Supt.

OZARK, ARK.

God blessed us in the meeting at Sallsaw, Okla. Souls found the Lord. The battle is on here under a larger tent. A. G. Jeffries is doing some great preaching. We are looking to God. I have the month of June open. Will answer calls anywhere.

JOHN D. EDGIN, Evangelist.

KANSAS HOLINESS INSTITUTE

Upon invitation of Rev. H. M. Chambers, the pastor and teacher of theology, we attended the commencement exercises from Monday, May the 19th until Wednesday evening, the 21st, inclusive, and had charge of the afternoon pentecostal services. We wish to say that we

OKLAHOMA HOLINESS COLLEGE

God has graciously blessed and helped us this year. The school work has moved forward and we have a nice graduating class. Spiritually, we have made advancement. We greatly esteem the helpfulness of our Christian students along this line. The outlook is good, and the uplook is bright.

Our commencement program combines the District Ministerial Conference with the graduation exercises, as follows:

Friday, May 23rd

- 7: 00 p. m., Opening service
7: 30 p. m., Sermon.....Rev. S. B. Damron

Saturday, May 24th

- 9: 30 a. m., Devotional, Rev. L. A. Bolerjack
10: 00 a. m., Paper, "Pastor and Pastorate"
Rev. F. W. Johnson
11: 00 a. m., Sermon.....Rev. C. A. Imhoff
2: 30 p. m., Devotional.....Rev. W. P. Jay
3: 00 p. m., Paper, "Young People's Societies.....Rev. J. I. Hill
(Open Parliament)
4: 00 p. m., Drill on Church Manual....
Rev. S. H. Owens, Dist. Supt.
8: 00 p. m., Program of the Philomathean Literary Society

Sunday, May 25th

- 9: 45 a. m., Sunday school.
11: 00 a. m., Baccalaureate Sermon,....
President E. J. Lord
3: 00 p. m., Rescue Service
6: 30 p. m., Young People's Meeting
7: 30 p. m., Sermon.....Rev. S. H. Owens

Monday, May 26th

- 9: 30 a. m., Devotional.....
Rev. H. P. Huffman
10: 00 a. m., Paper, "Ministerial Qualifications...Rev. B. F. Pritchett
10: 30 a. m., Paper, "Family Religion,"...
Rev. E. J. Lord
11: 00 a. m., Sermon.....Rev. D. J. Waggoner
1: 30 p. m., Drill on Church Manual....
Rev. C. B. Jernigan
2: 30 p. m., Music Recital
8: 00 p. m., Music Graduation

Tuesday, May 27th

- 9: 30 a. m., Devotional.....G. F. Haun
10: 00 a. m., Paper, "Missions".....A. Krag
10: 30 a. m., Paper, "Sunday School"
11: 00 a. m., Sermon.....Rev. A. F. Daniels
2: 30 p. m., Grammar School Exercises
8: 00 p. m., Graduation.

KANSAS HOLINESS INSTITUTE

The commencement exercises at the Kansas Holiness Institute have just concluded with great profit and blessing. Dr. B. F. Haynes preached the baccalaureate sermon on Sunday morning, May 18th. It was full of spiritual food and blessing and especially suggestive and helpful to our young people. Afternoon and evening on Sunday were occupied by missionary and rescue services, and then on Monday, Tuesday and Wednesday occurred the class exercises and graduation of those finishing the various courses. The graduates from the eighth grade were thirteen in number, four from the academic, three from the English theological and one from the Greek theological. The exercises were well rendered in every respect and the Holy Spirit was truly present in power. Rev. C. A. Imhoff, of Blackwell, Okla., was present and preached and sang with unction and blessing in two of the pentecostal services. Rev. Charles Croft, of Ramona, Kas., also preached helpfully and conducted one service. In these services several good seekers and finders were at the altar for pardon or cleansing.

Thus closed a delightful year for our school with sweetness and victory in the atmosphere. We regretted that our district superintendent, Rev. A. S. Cochran, was detained by sickness; but he arrived in time to address the graduates in a wise and helpful way the last night.

We were glad to welcome a goodly number of the patrons and friends of the school to the exercises, and "our latch string is always out." Please remember us often in prayer.
H. M. CHAMBERS, Pastor.

were very favorably impressed with the school and believe it to be greatly used of God in training young men and women for active Christian service. Our association with the faculty and student body was very pleasant indeed, and we are glad to be able to recommend this school to any who wish an academic or theological course.

C. A. IMHOFF.

VELVA, N. DAK.

The little band of Nazarenes at this place are moving forward in the grace of God. Hardships and discouragements are many; praise God, His grace is sufficient. A few have stood the test and have the witness of being pure gold, who love God and are determined to go through; to Him be all the glory. Closed a victorious fifteen days' battle May 4th, with Rev. C. D. Norris as evangelist. Souls prayed through to victory and saints were strengthened. The messages being brought forth in the good old Bible way, the gospel of holiness presented fearlessly in love will still bear fruit.

CHARLES B. PRINE, Pastor.

OAK, TEXAS

I have just closed a fourteen days' meeting at Oak, Texas. The people were somewhat cold at the start, but thank God, we left them shouting. A Sunday school was organized with some twenty-five members; also cottage prayer meeting. Brother Tom Ensey is pastor, a man beloved by all who know him. C. W. BUSBY.

FROM BUD ROBINSON

Grace and peace be unto you, and may the Lord cause His face to shine upon your pathway, and may the salvation that was brought to you through the death and sufferings of the Lord Jesus Christ comfort you on the journey of life, as you toil from day to day and grind out the burdens one by one until He says to you that your last day's work is now a thing of the past, and you are to come over and get in possession of your eternal reward. We used to sing so much in the dear old Southland that "The toils of the road will seem nothing when we get to the end of the way." Well, my last meeting was at Olinda, in southern California with the Rev. James Elliott, the pastor of the Nazarene Church. We have a splendid work at Olinda. The little town is in one of the rich oil fields. There are several hundred wells, and the oil is almost beyond numbering by the barrels, much less gallons. Millions of dollars worth of oil have been run out of the earth at Olinda, and the end is not yet. There are two churches there, the Methodist and the Nazarene. The Nazarenes are a great people there; they have the blessing real good, and they know it better than they know anything else on the face of the earth. We had a splendid meeting; some fine work for the Lord was done. The devil knew that the meeting was going on, and there was a number of things he was not well pleased with, but thank the Lord, we were, and so we drove on with a full head of steam. Brother Elliott has done a fine year's work there, and the church was very anxious for him to take the work for another year. But as he was many years in the field as an evangelist he feels the fire burning in his bones, and he must get back to the field. So he has made his arrangements to give up the pastorate at the coming assembly and go back into the evangelistic field. He will be open for calls after the 25th of June, and will make Pasadena his headquarters. He is a very successful soul-winner, a good preacher, a splendid singer and a fine altar worker. We have no finer workers than Brother and Sister Elliott, and as they have no family, they are free to go anywhere; real hard places are no scarecrow to them. They were for many years in the Salvation Army work, giving up the army work several years ago to unite with the Nazarene Church. They have had at least twenty years of practical work. For the present their address is Fullerton, Cal., Route 2, but after June 18th, it will be Pasadena, on the Nazarene Park.

BUD ROBINSON.

UPPER NEW YORK

The writer met with our church at Saratoga, Springs, May 20th, and found Brother John Roberts, and his corps of workers, pressing the battle with Pastor Smith, and while the battle is hard and the results were not very encouraging, the writer will be much disappointed if we do not hear of some precious results, that will greatly assist our work in that city. On Wednesday night we had a good meeting with Pastor French and his faithful upper-room company at New Berlin, and on Thursday Brother French and the writer went to Canastota, where we were met by Pastor Christman, and were taken to his home, some six miles distant, and at night met his people at Canastota. Had a victorious time. On Friday we met with Brother Nickerson, pastor of our church in Syracuse, and had a good service at night. These last three churches mentioned, are at present holding their services in halls. Brother French and people are in an upper room on the third floor, and the other two in rooms on the second floor. Praise the dear Lord, all three churches have good evidences of having the upper-room experience. Each one of the four churches in the upper New York section, are in full sympathy with our missionary envelope system, and are to more fully organize and work the system as far as possible, as suggested in Sister Knott's tract. Brother Nickerson is soon to begin erecting our church building in Syracuse, and both Brother Christman and French are hoping in the near future to be able to secure the wherewith for a good church in their fields of labor, and desire very much that the whole church shall pray that the Lord will prosper them in their undertakings for Him.

H. F. REYNOLDS, Gen. Mts. Sec.

MALDEN, MASS.

We had a glorious day Sunday. Rev. S. W. Beers of New Bedford was with us. Souls were seeking morning and evening. The Word came with power from our brother. Sisters Lulu and Leah Barnard, of Lowell, were with us and sang the sweet gospel to large audiences. They are a great blessing. Two members were taken into the church. We are planning one of the greatest campaigns we have ever had. This summer will be a harvest time. The money keeps coming in for our mortgage—about \$1,500 cash, in a few months has already been received. Lord, give us all a revival!

L. D. PEAVEY.

SACO, MAINE

For the past few days we have been holding a meeting in one of the most noted churches on the New England District. The Lord crowned our efforts with liberty and victory. One hungry soul got sanctified. Not much of a revival for some places, but enough to encourage this church greatly. They appreciate small favors from the pulpit, pew or heaven. We were treated well in every way. They are in need of a good visiting pastor. We leave here today and after two days' stop in Cliftondale, Mass., at the home of our big-hearted John Parsons, we go to Garder, Mass., to remain indefinitely.

C. H. STRONG.

GRANNIS, ARK

I am just out of a ten days' battle at DeQueen, Ark., where I was assisted by Brother Will Bennett, of Graybow, La. Under the power of the Spirit, there were many of the church members of the place at the altar, but like Naaman they kept dipping until they were cleansed. We met the enemy in the woods, in our room, on the streets, in pool halls and skating-rinks, and sometimes wrestled and prayed all night. God gave victory. We are expecting the revival to continue.

M. G. JOBE, Pastor.

HAVERHILL, MASS.

The spirit of the assembly remains with us. Jesus must be pleased with us or He would not bless us as He does. Wednesday evening service had seventy-five present and regardless of the storm Friday evening, over sixty people

Superintendents' Directory



GENERAL SUPERINTENDENTS

P. F. BRESEE Los Angeles, Cal.
1126 Santee Street

University Church, Pasadena, Cal.,
Southern California District Assembly June 18-22

Ellington, Mo., Missouri District Assembly October 22-26

Sparta, Tenn., Southeast Tennessee District Assembly Oct. 29-Nov. 2

Donaldsonville, Ga., Southeast District Assembly November 5- 9

Lake Charles, La., Louisiana District Assembly November 12-16

Lufkin, Texas, Dallas District Assembly November 19-23

Bowie, Texas, Abilene District Assembly November 26-30

A preparatory service will be held the evening preceding the first day announced. All members of the assembly are expected to be present at the beginning and remain until the close.

H. F. REYNOLDS, Oklahoma City, Okla.
R. F. D. No. 4

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 20-22

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

Gaines, Mich., Campmeeting August 22-23

Cleveland, Ind., Campmeeting Aug. 29-Sept. 2

First session of all District Assemblies at 7:30 p. m. of the first day advertised.



DISTRICT SUPERINTENDENTS

ABILENE

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

ARKANSAS

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

ALBERTA (Canada) MISSION

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

ALABAMA	
C. M. Lancaster	Jasper, Ala.
Quinton, Ala.	June 20-29
Sargossa, Ala.	July 2-13
Vina, Ala.	July 15-24
Red Bay, Ala.	July 25-August 3
Thaxton, Miss.	August 8-17
Millport, Ala.	August 22-31
Brilliant, Ala., Rt. 1	September 2-10

CHICAGO CENTRAL

J. M. Wines, Greenfield, Ind., E. F. D. No. 9.
Great District Campmeeting, Olivet, Ill.,
May 30-June 9

CLARKSVILLE

J. A. Chemsuit, 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 6-19

IDAHO

J. B. Creighton Boise, Idaho

IOWA

B. T. Flanery, Olivet, Ill.
Olivet, Ill. June 2-13

KANSAS

A. S. Cochran, 3446 Wayne Ave., Kansas City, Mo.
Garden City, Kas. May 26-28
Kingsdown, Kas. May 29-June 1
Kismet, Kas. June 3- 4
Bucklin, Kas. June 6- 8

KENTUCKY

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

LOUISIANA

T. C. Leckie Hudson, La.

MISSOURI

Mark Whitney Des Arc, Mo.
Fisk, Mo. May 5-18

NEW ENGLAND

L. N. Fogg E. F. D., Sanbournville, N. H.

NEW YORK

J. A. Ward, 1716 Dean St., Brooklyn, N. Y.

NORTHWEST

DeLance Wallace, Box 304, Walla Walla, Wash.
S. E. Wash. camp, Walla Walla, May 22-June 1
Portland, Ore., District Assembly June 15-22

OKLAHOMA

S. H. Owens, Altus, Okla.
Sunset Church (Heminy, Okla.) May 29 June 1
Skedee, Okla. June 2- 3
Rawlston, Okla. June 4- 5
Ponca City, Okla. June 6- 8
New Hope (Davenport, Okla.) June 11-12
Davenport, Okla. June 13-15
Edmond Church, Okla. June 16-22

PITTSBURG

N. B. Herroll Olivet, Ill.
Pittsburg District Assembly, East Palestine, Ohio May 28-June 1
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, E. F. D. No. 3, Santa Fe, Tenn.
Caney Springs (Tenn.) Camp June 29
Lebanon, Tenn. June 29

WASHINGTON-PHILADELPHIA

H. G. Trumbauer, 145 D St. S.E., Washington, D.C.

came to the meeting. After preaching from Psalm 7: 17 Sunday night, three seekers presented themselves at the altar. Bless God. Our people are all on fire and pull together. Hallelujah. Personally we are obeying God as we understand His commands.

W. G. SCHURMAN, Pastor.

FIRST CHURCH, LOS ANGELES, CAL.

The blessing of the Lord still abides. We have recently enjoyed much spiritual refreshing from the presence of the Lord. We are having a continuous tide of salvation that is very gratifying. Quite a large number of young men have recently been saved, in fact, we are having very many more men than women who seek the Lord. Our Sabbath school is on the increase, and we hope to soon reach an average attendance of five hundred. We have a Sabbath school orchestra of ten pieces and more coming. Our choir will soon number one hun-

dred voices. On May 11th another class of twenty-two members was received. We have reason to rejoice in the prosperity that God is giving us and push on for larger things.

John E. Main, known as the "sandwich man," a member of First Church, has recently fallen asleep. Brother Main was converted in prison under the influence of "Mother Eaton." Since his conversion he has always been interested in the boys behind the bars. He traveled the country over carrying his two bill boards that were so lettered as to speak out in no uncertain terms against the saloon. Brother Main distributed thousands of books and tracts, preached in jails and prisons, and on the corner of the streets, and sung the gospel into the hearts of many a man. He was an inveterate foe of rum and Romanism. He had the courage of his convictions and performed a class of service that few men would care to tackle. He was courageous, persistent and faithful. He fought a good fight and has won his crown.