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EDITORIAL

It is better to suffer wrong than to do wrong.

The ball room is hell's laboratory for gilding vice and goring virtue to a shameful death.

Would you have done with all the wrong and trouble about your enemies? Then forgive them fully and freely in your heart of hearts, and pray for them daily.

Study to find how many virtues and excellencies are in your preacher and in his sermons, and see if by the end of the year you are not convinced that he has fewer faults than you now think.

A curse is a curse, though couched in a compliment. The wise man had much the same opinion when he wrote: "Faithful are the wounds of a friend; but the kisses of an enemy are deceitful."

Evolution may be false, but no man can doubt the truth of revolution when a preacher can modulate his denunciation of greed and avarice by the men and the methods of the money-making represented in his official board from time to time.

The movements of your spiritual mercury will depend much on your management of your money and your mouth. The religion of some derive more trouble from their money than from their mouths, because they have more money than mouth.

It is a common saying that every question has two sides. Some men, however, discover and occupy another side. By their numbering the three sides are the right side, the wrong side, and "neither" side. It is a marvel how much some men can write and say on "neither" side of a question.

There are men and women in the church who send money to convert distant heathen who employ two or three of those in our midst as servants, and by big dinners on Sunday and Sunday driving and such conduct, deny them the chance to hear the gospel, and yet perhaps they have not spent one hour in twelve months in conversation with them on their religious state.

War Under the Black Flag

Twenty-five years ago in a memorable constitutional amendment fight on the Liquor question in the state of Tennessee, the lamented Bishop McTycire said in his laconic style: "We must destroy the liquor traffic or be destroyed by it." This indicated that the fight was to be to a finish, with no quarters given by either side. This indicates the real and the essential nature of this struggle. The thought of any kind of compromise is contrary to the very spirit and genius of both combatants. The inspiration of the struggle on one side is selfish, reckless, diabolical greed. The inspiring motives nerving the other antagonist is the protection of its very existence together with the perpetuity of every institution civil and divine which has come down to us as the blood-bought heritage of a noble ancestry.

This duplex fact makes the plan of restriction or regulation impracticable and absurd. Greed cannot be regulated. Its very name and nature forbid the thought. Any overtures from the traffic proposing submission to such regulative measures are essentially insincere. Any policies or proposals for such restrictions as a remedy from the party of the other part can come only from insincerity or ignorance. If from the first motive it is only a surrender on the part of the so-called reformer; if it spring from ignorance, the subject simply needs education on the nature of the evil we fight and the unparalleled ravages which mark every foot of its trail with blood and horror.

Much as has been written and spoken on this question we are persuaded that the public mind has not yet fully grasped the true enormity and the titanic proportions of this evil. Not according to mere second hand statistics retailed by cheap orators, but from that most authentic and reliable of sources, the official census of the country, we find that within fifty years while the population of the country has increased 330 per cent the number of the insane and feeble minded has increased 950 per cent. This is a startling FACT, not a speculation or hypothesis or an estimate. This appalling fact has a cause. Dr. T. A. MacNicoll, of New York, former Surgeon of the Red Cross Hospital, the maturity of whose life has been spent in a close study as a specialist

on this subject, with two years of such study abroad, says that the use of alcoholic drinks and narcotics is responsible for practically all this marvelous degeneracy. He speaks of this, to use his own words, as "a degeneracy so appalling in magnitude that it staggers the mind and threatens to destroy this republic, numbering more victims than have been slain in all the wars and in all the epidemics of acute diseases that have swept the country within two hundred years."

Equally as startling is the report of Sir T. W. Whitaker to the British Parliament drawn from an equally reliable source—the compiled statistics of the leading insurance companies. He shows that 440 out of every 1000 deaths among the entire population are due to alcohol. Pause, reader, and try to steady your mind to take in the tremendous significance of this second undeniable and heart-rending FACT. It means that the mortality annually in the United States is 680,000 from the liquor curse alone.

During the last five years the birth rate has fallen off in the United States 33 1-3 per cent. Can the reader take in the startling truth that this means the loss of one million babies a year. The same lofty authority, Dr. MacNicoll, says: "Let this degeneracy continue at the same rate for one hundred years and there will not be a native-born child five years old in the United States."

The saddest of all the shocking fruits of the drink habit falls on the children of the drinkers. Far better is it not to be born at all than to be born the child of a drunkard. This statement is not a mere temperance campaign platitude, not a conventional extravagance necessary to give force and effectiveness to an editorial on the liquor curse, but it is a legitimate and an inevitable deduction from well authenticated scientific principles perfectly well known and accepted in the medical world. The same high scientific authority quoted above, Dr. MacNicoll, says: "The germ cell that it is to be evolved into another being is the most highly organized of all the cells in the body. In the protoplasm lies the material and pattern of the perfected organism. Should such poison as alcohol lessen the nutrition of the cell or impair the quality of the protoplasmic material and deface the pattern, these shortcomings and de-

fects would be apparent in the subsequent stages of development. A defective germ cell could not evolve a normal body; this is the reason that we find a large percentage of functional and organic diseases among the children of drinking parents."

Cruelty to children is one of the most shocking and barbarous of all crimes. The weak and defenseless appeal to human pity and are the last objects on whom should fall the hand of severity or cruelty. To injure one's peer has at least the mitigation that the peer being an equal had a chance of defense. But to injure the helpless infants by bringing them into the world with tendencies, limitations and infirmities superinduced by prenatal influences is a crime against human weakness which amounts to an atrocity. The drinkers are not the only offenders. The government which licenses for money, the sale of intoxicants which tempts, enchains and debauches these drinkers is the guiltier party in this nefarious transaction, and the government is the American voter who reads these lines. Think ye of it, ye Americans, who boast of your heritage and read your guilt in the fearful extent of the physical and mental havoc which this legalized traffic through its weak patrons confers on the childhood of the nation. The same great authority quoted above says: "In our studies among school children in New York City, we find that 62 per cent are the children of drinking parents, and that 91 per cent of these children of drinking parents suffer from some functional or organic disease. In one institution for the treatment of physical defectives a recent study shows that every patient is the child of drinking parents. Our studies of school children show that one in every three is mentally deficient. If this percentage holds good over the entire country, there are seven million children of a school age that are mentally deficient, and less than sixty-seven thousand of these are free from hereditary alcohol taint. Three out of five school children are afflicted with some functional or organic disease. If this percentage holds good, there are thirteen million children of a school age that are afflicted with functional or organic diseases, and less than two and a half million of these are free from hereditary alcohol taint. A nation half diseased and half well cannot live, but here we show three-fifths of the rising generation mentally and physically diseased."

Can aught be added on our part to give force or pathos to the appeal of these blood-curdling facts? No wonder the blood of every American patriot boils with indignation at their recital. Let greater publicity be given to these facts until every American understands them and believes them. Universal dissemination of the truth is all that is needed for

universal condemnation of the traffic. When this universal publicity shall have been accomplished, political parties shall no longer be able to stem the tide, but the traffic will be swept into oblivion along with all political parties who have dared to champion the traffic, compromise with it or be controlled by it. Agitation, education, legislation—this is the logical process. Agitation educates public sentiment, and public sentiment crystalizes into legislation and legislation is to throttle the infamy forever under the mighty hand of our God.

True and False Measures of Growth

Real personal development is soul-growth. Not improvement of memory, not increased acuteness of intellectual perception, not adding to our store of information in the way of scientific, historical or technical lore, not success along material lines of human endeavor—not any one or all of these combined is worthy to be considered the criterion or measure of the real advancement of human personality. This advancement or growth must pertain to and involve the highest and hence the controlling department of our human trichotomy to be regarded as determinative of progress. All true growth is soul-growth. No man is growing, broadening, deepening, except as he expands in his soul-energies. The corresponding fact is equally true that the means for growth or expansion of soul must be of such a nature as can appeal to and operate on the soul.

Dr. Jowett is correct when he claims that compassion is the measure of the growth of the soul. The quality and quantity of real compassion is the true measure of the growth of the soul. This measure is the only one which agrees and works in perfect harmony with that principle of divine altruism taught by the life and teachings of Christ and which is at once the charm and the potency of the gospel of Jesus.

Not our improvement in intellectual sagacity but our growth in a ready sensitiveness to the appeals of human need; not the broadening of our horizon of influence and power politically or socially but our expansion into a prompt recognition and response to the call of need or distress which disregards all geographical and racial lines and makes the world our parish; not a deepening passion and growing success in our profession or business but the discovery of new possible beauties and joys and music in the very sorrows and needs of the lives of others—in these things we are to find our growth.

This scheme of life's true growth possesses the additional charm of being subjective as well as objective in its means of

of support. Just here we get a side-light of tremendous force on the philosophy of human suffering. The very sufferings, needs and limitations of life become a means of expansion of the soul, rendering more acute its compassion, putting it in more sympathetic touch and hence in readier and easier response to the needs and sufferings of others. Thus a "fellow feeling" indeed and in truth does make us "wondrous kind." How this sheds light on the mystery of suffering and helps to the truest and most satisfying interpretation of life. It has been truly said: "Hard hearts may have connection; they can know no communion." Connection is not coalescence. Sympathy, compassion, is required for the confluence of hearts. We are melted and softened into the unity of true fellowship.

This growth alone fits us best for the broadest and most useful living here, and is the indispensable condition of fitness for the companionships that await us in heaven. We have no description of the denizens of that upper country that went up by pathways of ease and pleasure and exemption from sorrow and affliction. Of one company it is said that "through great tribulations" they made their ascent to that clime. We see another company described as "the souls of the martyrs." We have often wondered how utterly ill at ease we would feel if, having escaped trial and suffering in this life and hence that development and expansion in compassion and sympathy which comes of such discipline, we should by some means at last get into heaven. What bond of sympathy or fellowship or basis of communion would there be between us and Paul or Peter or any of the company of worthies.

Congeniality is a necessary condition of communion and fellowship even in this world. The reader of these lines, however refined and well educated he may be as an average plain American citizen, if instantaneously transferred to the court of the King of England among courtiers and the splendor, prestige and ceremonies of royalty would feel very ill at ease. How could he entertain or be entertained in such new surroundings for which his life had had no previous preparation or training? What would there be in common between him and them? About what could or would they hold converse? We epine that "the feast of reason and the flow of soul" would be a sluggish stream under such conditions.

Imagine the reader suddenly transferred to heaven after a life here of pleasure and ease and exemption from shadow and sorrow and trial. Where would be the basis of fellowship between him and the saints in glory? Seated with Paul, John Bunyon, Elizabeth Gant and such saints in glory, what bond of union would he

find with them? What reports of triumphs and victories could he bear? How could he join in songs of praise to Him who gave victory in earth's contests, triumph amid earth's trials, and glorious conquest in every struggle with the prince of the power of the air?

What a blessed truth that God's overruling hand is upon human life with the distinct purpose of making it in its entirety a blessed discipline and preparation for not only endless activities in heaven at last but for the felicity and the joy of communion and fellowship with its blessed saints, with all the spirits of the just men made perfect. How softly should we walk, how patiently, uncomplainingly, how sweetly should we demean ourselves when that gracious hand leads us through the valleys and the dark tunnels of life. Yea, we should "glory in tribulations also: knowing that tribulation worketh patience; and patience, experience; and experience, hope; and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which was given unto us." We will find with the Psalmist in that great day, if we have not before, that "It is good for me that I have been afflicted."

The Editor's Survey

Revision of the Changeless

We seem to live in an age of reckless iconoclasm. Nothing is too sacred or divine for modern tinkers and meddlers to lay their profane hands on and propose reconstruction. The sacred and changeless verities of religion are contemptuously set aside. Duty is scorned, God's authority and commandments are insolently disregarded as obsolete and silly, and the very fundamentals in the line of religion and morals are derided with pagan contempt. This spirit of pagan iconoclasm so rampant in this age and which numbers among its votaries, many who claim place among the educated and refined, has created a panic among the clergy. With alarm and with trembling knees many preachers have taken precipitate flight, forgetting the courage required and exhibited by Noah, by Paul and by Jesus Christ, and the faithful and renowned in all the calendar of the church's purest history, amid the contradiction of sinners and the scoffs and frowns of the unbelieving. Hence we have the miserable substitution of all sorts of trashy, meaningless and nerveless things for the gospel truths which alone possess saving power through the Spirit of God. An exchange says:

Too many are talking of religion as though it were a mere matter of human origin, to be suited to the changing human taste, and to be reconstructed whenever desired, upon the basis of the shallow notions of the unrenewed human

heart. People are leaving the divinely-given teachings of the Holy Scriptures and falling in with the vagaries of Spiritualism, Mormonism, Eddyism and the New Thought. The infidelities of Voltaire, Thomas Paine and Ingersoll are revamped today by many godless men and women as though they were some new form of intellectual greatness in the smattering of which they are competent to contradict the inspired apostles and to trample to dust the holy teachings of the Son of God.

The same writer gives us the most recent concrete case of this latter day insolence in the following recital:

What infidel writers and lecturers have not been able to do, what destructive critics and a certain class of theological professors and commentators have not been able to accomplish, and what Unitarian and rationalistic forces have not succeeded in bringing about, in the sweeping out of existence the essential and eternal truths of the divine gospel, has now been undertaken, in imitation of these self-confident and arrogant leaders, by a group of students in Cornell, organized, as they say, "to study, investigate and criticize the existing religions and creeds of today, with a view of reconstructing religious thought and setting it upon a basis of fact and truth, instead of needless faith and traditional superstition."

Exit Manhood—Enter Dollar-Standard

The age seems intoxicated with the splendor of its own achievements. We seem to have come back to the Tower-of-Babel-age. Character counts for nothing in comparison with the place and prestige of the almighty dollar. Personal probity, individual integrity of character, unselfishness of life and labor, intellectual gifts and endowments, count for little or nothing except as they can be subsidized in somebody's interest for dollar-getting. S. E. Wishard in *Herald and Presbyterian* says:

The material prosperity of the captains of finance has reached the place at which character is considered of no worth. The insane haste for larger wealth and higher political position, for startling the world with the sensations of new achievement, has become an alarming frenzy. The daring achievements and startling risks of today have passed beyond rational prudence. The world powers have become intoxicated with what they call progress, and are crying, "Go to, let us build us a city and a tower whose top may reach unto heaven." The spirit of the builders of the Tower of Babel has entered our moderns. Millions upon millions are now lavished upon the battleships of professedly Christian nations. Egotism and jealousy are devouring the wealth of these nations. The risks of national rivalries have cheapened human life. Men and women, outside of the corporation that is madly rushing on, are only things. The souls and bodies of men are marketed. They are of trifling value when the enrichment and glory of the corporation or nation are at stake.

The world power of today is daring heaven itself. God is thrust aside. Finite

governments and powers have assumed infinity. It is not written out and emblazoned across the sky. Men have not time for that, but it is acted out in a thousand ways. You see it in the monstrosities of building. Millions of dollars were expended upon that New York building that in its conflagration swept out of life the helpless men and women who were imprisoned in the fiery furnace.

The Essential Equipment

Illustrating the truth that education alone is not enough in the preacher's equipment, but that more important than all is the equipment of the preacher's heart by the indwelling and power of the Holy Spirit as a condition of reaching the hearts of people, the New York Christian Advocate gives an instance. It tells of an eloquent but ignorant minister, who, though deficient in the knowledge of schools, was not lacking in knowledge of human life and the Bible. Though uneducated and without the refinements of speech, this man succeeded where cultured men had signally failed. Says the *Advocate*:

Many churches in New England desired him. Long before he closed his sermon none of his hearers cared whether he understood grammar or anything else of that sort. One of the most learned men that we knew said: "How in the name of common-sense is it that I am not asked for in this conference by any church while this man is asked for by a dozen?" The real reason was that the learned man was dreamy, and preached over the heads of the congregation without affecting their hearts.

The Secret of the Trouble

We are more and more convinced as time passes that the cause of the worldliness in the church is and has always been with church leaders more than with the rank and file of church membership. It is a case of dying at the top. The trouble is more in bad shepherding than with recalcitrant sheep. Preaching shallow substitutes for the great doctrines of the Bible by the clergy has brought the world into the church and all our woe. This is a blistering shame and reproach to the church clergy. But is this not true to history? God's trouble has ever been to get a true ministry and hold them true to His divinely entrusted and bestowed evangel. One of our exchanges says pertinently:

If the church of Jesus Christ is to grow and win the world and honor its Lord and Head, it must be by preaching just the very truths that Jesus Christ sent His followers out to preach. We have no right to assume to be wiser than He or to substitute teachings and schemes of our own for His doctrines. They who say that He did not teach doctrines either do not know or do not care for the truth. He taught the whole round of Christian doctrine from the sovereignty of God, His own divinity, the personality of the Holy Spirit, to the atonement, forgiveness of sin, faith as the condition of salvation, eternal life and

everlasting punishment. Science, culture, social movements and theories do not and can not save. The world rejects the gospel, in its sinful pride and self-sufficiency, but woe to the church when it joins in this rejection.

An Overgrown Evil

The growth of the moving picture show business has been phenomenal. Very many of these exhibitions are very demoralizing in their influence on the young. Some cities have established a censorship of the moving picture business. This should be done in every city and town. New York has adopted it and their system is said to be as thorough as anything can be of that kind, but they find it practically impossible to cut out from reproduction many films which, though having no actual vulgarity or looseness about them, yet by a subtle process of suggestion, do very deadly work upon the minds and consciences of the young. In the city of New York the attendance is said to be 8,000,000 daily on these picture shows. This is one-twelfth of the population of the nation. Notwithstanding the censorship practiced in New York City, the *Congregationalist* points out the fact of the demoralizing tendency of what is allowed:

For instance, it is estimated that twenty-five per cent of these films show unfaithfulness or deceit between husbands and wives. Does this mean an ultimate twenty per cent increase in divorces? Many psychologists are so saying. Many of these pictures are of burglaries. Does that mean more house-breaking? The superintendents of our reformatories say "yes." There are some independent firms who do not recognize the censors. These pictures are unspeakable.

The World's Superior Wisdom

How long and weary has been the waiting for the removal of that merited reproach that "the children of this world are wiser in their generation than the children of light." Sadly is it true that this reproach remains upon us. There is still a waste of men and means and a lack of judicious economy in the administration of the Lord's kingdom. Great competing lines of railways can federate their interests, agree upon bases of operation, rates and expenses, and work in harmony without disastrous competition and with the utmost possible economy. Great industrial plants, mining, manufacturing, or other kinds, though competitive in character, can reach an agreement, form combinations, for the abatement of ruinous competition, the reduction of operating expenses and the greater profit from invested capital. We touch not the rightness or wrongness of this, but are only stressing the point of human sagacity exhibited in it. In the light of this, we

point now to the useless and injurious denominational competition and rivalry in so many places throughout our country and also in the foreign field. We insist that beyond all question there should be sanctified wisdom enough in the great churches of the land to reach some sort of basis of federation by which this useless waste of men and means could be avoided. The *Continent* calls attention to this evil in the following case which it mentions:

There is a city of considerable size in a Middle Western state where eleven churches of different denominations are planted within a district six blocks long and five blocks wide. The district is, of course, "the best residential section." On an average Sabbath morning the total attendance of worshipers in the eleven is 2,200. On the outskirts of the same city are two industrial suburbs, with a resident population of 1,000 and 1,500 respectively. Neither of these has even one church of any kind. Yet none of the denominations represented in the eleven churches of the "best residence section" would permit its congregation there to sell out the property, let the members go into another fellowship, and reinvest the proceeds in a church for one of these churchless suburbs.

Duty

Rev. Chas. T. Jefferson wields a trenchant pen as well as delivers forceful utterances from the sacred desk. In a recent article in the *Congregationalist*, in discussing that most vital of all things, the Christian Home, he says a most timely and a most tremendously true thing in the following words:

One of the first words to be put on the lips of a child is Duty. It is a word to be written in letters of light on the hearts of all Christians. If the sense of obligation is sleeping in the dormitory of the soul, it must be aroused from its slumbers by repeated blasts from the pulpit. If God in Christ is the first word for the preacher, and man the child of God is the second, then duty, or what man owes to God and his fellows may be said to be the third. The three words belong together. The sense of duty depends on one's conceptions of God and of man. If there be no God, or only an impersonal or indifferent God, there can be no sense of duty which will stand the strain of the storm. Or if man is only a high grade animal, destined to extinction at death, then men are not likely to fight battles which are dangerous or to shoulder burdens which cut deep into the flesh. * * * Many a home has gone to pieces because Duty ceased to be rebuilt by enthroning again the idea of Duty. The duties of husbands to wives, and of wives to husbands, of parents to children, and of children to parents, of masters to servants, and of servants to masters, of citizens to the government, and of the government to its citizens, of the church to its members, and of its members to the church, here is a rich field which has not been so zealously cultivated as it ought to

have been. Men in our day need to be reminded of what they owe. They are too much inclined to dwell upon their rights, and too much averse to pondering their duties. It is only by the doing of our duties that we can come into permanent possession of our rights.

Putting the Effect for the Cause

Satan will allow and endorse a great deal of religious activity, social reform and moral movements, so long as they proceed on misconceptions of spiritual things. Perhaps the world never saw such an amount of strenuous activity and movement accredited as religious or moral as exists today, and yet much of this is merely economic or social and is in no sense religious or spiritual. It suits the devil for us to put the effect for the cause. The *A. R. Presbyterian* calls attention to this mistake in the following words:

In these days, when we have so much stress laid in conventions and by specialists on reforms of a social and humanitarian character, we are liable to overlook the fact that these needs, important as they may be, are not man's greatest needs. First of all he needs salvation through Jesus Christ, and this should be the chief burden of every minister's preaching. "Reforms do not bring about transformed men; transformed men bring about reforms."

The Great Pivot

Under the liberalizing and materialistic teachings and tendencies of the age, sin is explained away. It cannot be said with too much emphasis or too often, that right views of sin are a primary and indispensable condition of correct views of the atonement. The Sin question is the great pivot in Theology. Nothing is more serious or more disastrous than the audacious attempt so popularly made in modern days to tone down sin to the plane of a mere inconvenience or embarrassment or parenthesis in human history and experience. Sin is real, deep, black, damning and damnable, offensive to God, ruinous to man here and hereafter, costing the blood of the eternal Son of the eternal God for its expiation. It rejoices our hearts to find here and there sound and worthy views on this tremendous question. S. E. Wishard in *Herald and Presbyterian* writing on this question, says very truly:

Sin blinds the mind, hardens the heart, debases the soul, and kills. That is as certain as that fire burns or that the law of gravitation is fixed. That proposition is undeniable, without any revelation on the subject. Every son and daughter of Adam is, or has been, a living, walking, talking witness to this awful fact. Every nation that has lived, wrought and perished has testified that the final result of sin is death. In addition to universal human experience, the Word of God, from Genesis to Revelation, testifies that "All have sinned and come short of the glory of God."

... THE ...
Open Parliament

The Godhead of Christ

BY REV. JOHN DONNAN COUNTERMINE, D. D.

The story of the cradle manger is the most interesting, instructive and marvelous that was ever recorded. There is indeed absolutely nothing in all history that can be compared with it either as to the dignity of the revelations made, or the sublimity and importance of the truths taught, or the simplicity of the language used. It is ordinary and yet most extraordinary. The one great historical pivot around which all past, present and future on earth and in heaven revolve.

One day when Socrates, the discoverer of the Greek conscience, was conversing with Plato, his disciple, on some perplexing facts, he is reported as saying, "We must wait until some divine teacher leaves his native skies and comes to teach us sure and positive truth." The old philosopher was right. Man needs a divine teacher. Such is the unvarying testimony of history. Men have through the ages desired, but not obtained; conceived but not actually grasped; dreamed of, but alas! when they awoke, there was nothing in their hand. The divine teacher, however, has at last left his native skies. He is here as the desire of all nations, the fulfiller of the world's hopes, the stiller of creation's groans, the great birth toward which all other births have been tending from the first. Here in human form, but who is he? He is divine. This is assumed; but is he nothing more? Some who are willing to admit his divinity are not willing to admit his deity. It is not, however, what I think, or some one else thinks, but what does he claim? Is he God manifested in the flesh? Is he one of us, yet infinitely higher, and in every way greater and far more enduring than we? When the wise men from the East came with their costly gifts "they fell down and worshiped Him." Was this lawful or unlawful? Was it an act of idolatry or of religious reverence such as is due to God and to Him alone? "When he bringeth in the first begotten into the world, He said let all the angels worship Him." The Greek word in these passages is one and the same. The wise men did therefore just what God commanded the angels to do. Hence it was not wrong. It was not an act of idolatry, but of reverence. "Thou shalt worship the Lord thy God and Him only shalt thou serve." It is Christ Himself who resuscitates, quotes and reaffirms this old command. "Hear, O Israel, the Lord thy God is one Lord." "I and the Father are one." Such is the clear and positive claim of Christ. He claims not only to be equal with God, but one with Him. The Jews put Him to death because they understood that He made Himself equal with God. Christ went beyond this and most closely identified Himself with God. We are one. There is no mistake about this. Christ beyond all question put forth just this claim. He put it forth at different times and under different circumstances, so there can be no misunderstanding it. When Peter out of the fullness of his heart said, "Thou art the Christ the Son of the living God," Christ did not rebuke

him, or in any way denounce the sentiment or repress the belief. He with evident pleasure replied, "Blessed art thou, Simon, Bar-jona, for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." So, also, when Thomas called Him "My Lord and my God." Christ did not resent it or show any displeasure, but gladly accepted the statement. Christ would never have done this unless it had been absolutely true. Christ never pretended to be what He was not. He never sailed under false colors. Never wore a mask, or hid an opinion for policy's sake. His honesty was honesty of life as well as heart, of conduct as well as of speech.

When John fell down to worship at the feet of the angel, the angel said, "See thou do it not, for I am thy fellow servant; worship God." It is most evident from this that, in the opinion of the angel, whosoever receives and accepts worship does thereby pretend to be God. Now, can we for one moment imagine an angel to be more conscientious than Christ? The thought is most preposterous. If an angel however, refused to receive worship on the ground that to receive worship is tacitly to claim to be God, and Christ repeatedly accepted worship, what are we to infer about Christ. He is, as Paul puts it, "God over all, blessed forever." "The Father judgeth no man, but hath committed all judgment unto the Son." Why? Why has Christ been made judge? Let Christ answer: "That all men should honor the Son even as they honor the Father. He that honoreth not the Son honoreth not the Father." We honor the Father by loving obedience, constant dependence, worship, prayer, thanksgiving and praise. Christ claims all of these because, as the apostle affirms, "In him dwelleth all the fullness of the Godhead bodily" and ye are complete in Him. The finite complete in the infinite. Man made perfect in God.

Sin in its last analysis is against God. "Against Thee, Thee only, have I sinned and done this evil in thy sight." God alone, therefore, can forgive sin. Nevertheless Christ says "That ye may know that the Son of man hath power on earth to forgive sins, arise, take up thy bed, and go unto thine house." Christ thus works a miracle in order to convince us that He is God and can and does forgive sin. As God He also creates, and rules and judges all men. "O the depth of the riches both of the wisdom and knowledge of God." God born of a woman. Jehovah inconceivably great, whom the heaven of heavens can not contain, cradled in a manger where horned oxen fed. The Ancient of Days an infant a span long. The Swayer of all worlds, suns and systems, swathed in infant's bands. Well may the inspired apostle say "With out controversy great is the mystery of godliness, God manifested in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory."

Such is the story of the cradle manger, such the character of Him whose birth the angels sang, such the divine teacher for whom the ages waited. "Never," says Dr. Taylor Lewis, "did a man live so humanly, think so humanly, feel so humanly, act so humanly, suffer so humanly, and die so humanly as did Christ." He is at

once God and man, two distinct natures, but one person forever. We worship and adore Him as God, the Creator, the Sovereign Ruler, the Only Redeemer of men, the Supreme Judge of all, small and great. "Every one of us shall give an account of himself to God," that is to him who was once cradled in a manger. "My Beloved is mine and I am His."—*Herald and Presbyterian*.

Hindrances to Success in Revival Work

BY REV. ISRAEL PUTNAM.

There are many of these hindrances, such as stormy and cold weather, busy time of the year, other things going on, a difficult field, so much denominationalism, preacher, or evangelist, or both, not popular with the people, etc. These may have a tendency to prevent success in revival meetings. But they are far from being the real cause of failures—the cause lies deeper and is far more far-reaching. It is in the lack of Christian practice on the part of those who profess the faith, both in the pulpit and the pew, and the failure to practice comes from the failure to possess the vital power that can alone produce the required practice and the failure, on the part of so many to possess the vital power arises from worldly compromising, a desire to count big numbers and to excel in temporal things.

Charles G. Finney said: "The dishonesty of the church is cursing the world."

What shall we suppose ungodly politicians who know they are playing the dishonest game, think of our Christianity when they see us play the game with them? And this is often done by men high up in Christian profession. They know we are hypocrites, and to try to win them to Christian principles would be only to put them further from them.

Suppose I was a lawyer, and should go into court and lay out my client's case. The issue is joined, and I make my statements, and tell what I expect to prove, and call my witnesses; and the first witness takes his oath and then rises up and squarely contradicts me to my face. I might plead with the eloquence of Cicero, but it would fall ignominiously to the ground. And so with the faithful man of God trying to win souls (Prov. 11:30) from a sinful life. His unconverted church members by silent indifference, open criticism, personal attacks or some other way, not only greatly hinder the work but sometimes prevents it entirely.

The very manner of going to and from church, even up and down the aisles in the sacred edifice, in an easy, bowing, laughing, whispering, indifferent social kind of style, as though nothing of special importance was involved, is hindering in its tendency. Coming in late, whispering, and moving around in seats, and going out and in disturb the quiet of the sacred hour, and mar the service.

Gipsy Smith required perfect silence, even to the whimper of a baby, so people could hear every word, and get serious, and God is using him greatly.

Why so much preaching and so little good done is not that sinners are gospel-hardened, for most of them do not go to church, but that the Gospel is often only preached in part, or wrested so that its real meaning is lost, or that it is let down and disgraced by those who profess it,

whose lives they read more than the Book. When the church believes and practices the Bible, sinners will inquire and feel.

All the strong rebukes Christ made were to professed children of God. See Matt. 23:12-33, and many other passages. He always spoke otherwise to the afflicted and sinful. He also often spoke in rebuke to His own disciples as in Matt. 16:23 and Acts 1:7, and other places. Shall we be like Him?

Lodges, shows, fashions, tobacco, intoxicating liquors, jewelry, Sabbath desecration, balls, theaters, social functions and other unnecessary and harmful things to the Christian life, all point to the all important, and seriously embarrassing fact that at the present rate of Christian living the world will be hoary with the white locks of yet many ages before, if ever, it is converted to Christ.

Everything considered, it is not surprising that sinners are careless. Conceived in sin, born in sin, asleep in sin, and sin a part of their very nature and life, they naturally like and follow sinful things, and being so taken up with business, pleasure, and worldly employment, they take little or no time to study the Bible and religion. There is little, however, to impress them concerning eternity, and to bring religion home to their consciences. This will never be done till God's witnesses rise up and testify and show by their living that they are what they claim to be (see Matt. 5, 16). But if they testify the other way is it much wonder if sinners are careless?

There cannot be a revival if the life of the church testifies against the minister. There must be union of fellowship, and aim, or failure must be the result. Often the most and best preaching produces the poorest results because the church contradicts the preaching in word as well as practice. Revival efforts seldom fail where there is right Christian living—where the truth of Christian principles are living out in the sight of all men.

The Preacher's Power

(The following article on the above subject by R. S. H. appeared in the Continent. It contains some truths of such importance that we give it a place in our Open Parliament. The sanctifying power of the Holy Ghost alone confers the divine and quickens the human, elements of power herein urged.—Editor.)

On what does a preacher's power rest? In one word, on character. That alone determines conduct. What is character? No dogmatic answer will wholly satisfy the honest seeker, since so many noble elements unite in its production. Balance of mind, conquest of impulse, fairness of attitude toward the questions raised by life, devotion to the highest ideals, all subservient to the will of God as expressed in the life of Jesus, contribute to its achievement, for character is not a birth-right nor an inheritance, but an incarnation. The preacher's character is in direct ratio to his relation with Christ. Full of Christ, full of power, is the law. The preacher must be a disciple before he can be an apostle. Let the world once recognize that "Sent" has been written on his life by the finger of God and his mission and authority will be absolutely unchallenged.

No preacher has a copyright on power.

David said the final thing on that subject: "Once hath God spoken, twice have I heard this, that power belongeth unto God." A human may be one of God's storage batteries of power. Blessed is that preacher whose life in and through Christ has become so permeated with godliness that he is the living, breathing impersonation of the divine character. Then, in him, conduct will be only the scintillations of the current from the heart of God filling his soul.

What, now, should be the elements of conduct produced by such character? Four cardinal points appear at a first look as clearly as when one turns to his globe or map of the world. There are poles in conduct as in geography. Honesty and unselfishness are the ends of the axis around which all human conduct should revolve. With the preacher, in this matter, there is no "should." For him the auxiliary verb is must. Let the world discover that a preacher fails in either honesty or unselfishness and his power will vanish.

The other two cardinal points determine the longitude, the breadth, the sweep the extension of conduct, and these are love for humanity and "a conscience void of offense toward all men." Abraham Lincoln's classic phrase is a terse putting of this very idea, "malice toward none and charity for all." Let a preacher fix his conduct by these four points and he makes his power absolutely sure. Honesty counts for more than eloquence; unselfishness for more than graceful pulpit manners; love for more than learning; the unoffending conscience for more than social grace. It is better to bind up a broken heart than to be a good diner-out; better to be sought for solace in the homes of the poor than as a speaker at the banquets of social unions. Personality is a larger asset than pulpit pyrotechnics.

Does not the preacher's power depend upon his ability to preach? Yes and no. Yes, if that ability rests on the bedrock of character. No, if it is built on the sands of popular gifts. Four common words describe the man who fills the pulpit—preacher, shepherd, pastor, minister. In the earliest instruction given to the men who went under command of Jesus for His work He said, "And as ye go, preach." In His last personal direction to Peter by Galilee's sea Jesus said, "Feed my lambs, feed my sheep." Herding, feeding, serving, are bound up in the words of Jesus spoken on the shore of the sea in the gray of the early morn. Technically, preaching belongs to one day of the week. Personally, the preacher belongs to all the days of the week as shepherd, pastor, minister, guide, counselor, friend, lover of the flock of God. The preacher's power will vanish like morning mists if its only source is the work of the single preaching day.

We spoke recently of four preachers, contemporaries, in the city of Brooklyn—Beecher, Storrs, Talmage, Cuyler. The first three are dead. The last, Cuyler, though departed, still lives. Lafayette Avenue church holds him in a remembrance that is wonderful. Theodore L. Cuyler's power was greater for the things that go to make lasting power, than the joint power of all the others. The preachers who are doing the things that will abide are not the talkers but the trampers—the men who are every-

where, in shops, mills, stores, homes; whose salutation and handshake on the street are the heartiest a man meets in a week.

Is not a good sermon, then, an element of power? Surely it is. We need preachers who can satisfy the want of the auditors to which they speak. For such preachers there is mighty demand. But the good sermon that will satisfy that demand is not made up of brain-spinning woven from threads supplied by Darwin, or Browning, or Ritschl, or Hegel, or Fairbairn, or James Orr. The material from which to construct sermons that will make the preacher, as a preacher, a living influence must be found in the lives of the men and women and the young with whom the preacher has had contact during the week. What makes power in a sermon? Address by life to life; address which makes its every hearer say, "That sermon was made for me." The sermon is good and its preacher has power when its effect is to produce comments such as follow: "That preacher must have been tempted some time just as I have been;" "That preacher must have had a great joy once such as I have had"; "That preacher has not forgotten, though he is growing old, how young people feel, think, long, love"; "That preacher knows all about us as if he were one of ourselves."

But the young man who enters the ministry saying: "I will be a preacher of power; I will be eloquent; I will write in the finest English style; I will be sought by the great pulpits; I will be known as theologian, thinker, philosopher," would better lock his pen and paper in a strong box and go with pick and shovel to work in the ditch by the side of the common man and learn what the great toiling, suffering, sorrowing, starving world needs. The young minister needs to be vaccinated with a drop of human sympathy, which, working through his blood, will make him immune from the germ of the contagion of dry-as-dustness which is stored in the libraries of the majority of ministers.

If you are a young minister, heir to a legacy of books from Rev. Dr. Wellread, accept the legacy and use the volumes for fuel for your study fire. If they serve to keep your body warm when you come in, cold, after a tramp among the homes of the poor or sorrowful or penitent they will render better service than they can possibly do for you in any other way. "Life, life, life! What is it? What does it need? How can I meet the need?" Let that be the thought which fills your heart and brain as you warm yourself by your old-books fire. "Lead us not into temptation" might well be changed unto this: "Lord, keep us out of the book stores."

Would you, then, discourage an educated ministry? No! By no means. An educated ministry is one that is fitted to do what God meant it to do. No minister ever gets an education. The education gets him. You may own books. Never under any circumstances let the books own you. If adaption to the work God meant you to do comes in any degree from your books, thank God for the books. But do not preach books. Preach Jesus Christ, the unchanging Christ, who Himself is "the same yesterday, today and forever"

and whose message is unchanged from age to age because it is eternal. "Tom Long, the smith, or cattle doctor rather," as the old verse runs, wants you in his home when the great sorrow comes, and what he wants from you is the honest word of a man whose conduct has proved that one of the cardinal points of his life is upright, downright honesty. What he wants is absolute unselfishness from you whose life has proved that one of the poles of your being is willingness to give yourself unselfishly to him in his crucial need. Have you no Tom Long in your parish, but only men of culture and scholarly attainments? Remember how Sir Walter Scott in his dying hour wanted only one last word as he was passing into the valley on the shores of the dark river: "Read me the buik," he said. "What buik?" asked Lockhart. "There is but one buik," said the man whose many books are among the world's classics.

What the world needs today is not great preachers but preachers of power, whose power results not from what they know but from what they are. "For behold your calling, brethren, that not many wise after the flesh, not many mighty, not many noble are called; but God chose the foolish things of the world that he might put to shame them that are wise; and God chose the weak things of the world that he might put to shame them that are strong."

Fountains of Life

BY R. HURLBUT.

"I will give unto him that is athirst of the fountain of the water of life freely" (Rev. 21-6).

The Leviticus law has it: "The life of flesh is the blood" and Deut. 12-23, "For the blood is the life."

"There is no meaning in the "Blood of Jesus Christ" if it does not give life, and perform all the work in our spiritual body that the material blood does in our corporeal bodies. The "pattern in the heavens," has its counterpart in the material world. The mortal body, chemically, is on infinite change. The dissolving, rearranging law of nature, is constantly active. Transitory is written on every particle of matter. Mortality loses its form as soon as the spirit nature vacates the body. The blood by the heart action bathes every part, nerve, sinew, bone, to carry food, to renew, cleanse, give health. This is a most wonderful process.

A spirit body is not material. It is not mortal. Fire can not consume it, time can not destroy it. To pure spirit being, it can be seen, handled, manifested, but to mortal vision it is unseen, as to form, but is as truly in existence as if it were a mortal body. The corporeal body occupied by the spirit lives, moves, hungers, thirsts, rests, is kept a living mortal body, because the blood, the life, courses in the veins and arteries. The intangible spiritual body exists in health, because the "Blood of Jesus Christ" courses in these spiritual veins. The "Truth," the life of God, the "Flesh" of Jesus is the food.

God breathed into Adam "the breath of lives—and he became a living soul." We all have received through this transmitted energy this breath of life. Sin was the blood of poison running rank through all the race, and lost us this spiritual life. So the Christ came to reinstate us

and by his shed blood bring us again into this spiritual life.

Born again, regenerated, brings again a walking, bloodless being into original divine relations. Eternal death is the absence of the Christ life. Any other theory or philosophy of the "Blood" in type, or reality, is unintelligible to us.

When we understand by medical science the working of the blood in our physical being, we will then understand the modes of its type and workings of the blood in our spiritual bodies. To my mind there is no illusion in this theory.

Pain of mortal body has its pain and anguish of spirit. Iniquity puts the guilty spirit out of harmony with the life of God. Eternal pain abides to the limit of eternal sin and death. As the grave is the receptacle of the dead; so to the spiritually dead must there be a place where dead spirits must be incarcerated. A mortal body, unburied, or decomposed before fire is to breed a pestilence to the living—so in the economy of grace the miasma and pestilence of a dead spirit would need a grace, or a fire to rid the pure and holy from the abnormal conditions.

The body is full of constant waste and replenishing. The blood, with its white and red corpuscles, lays hold of this dead effete matter and rushes it to the avenues for elimination. A well organized human body is perfectly calculated to carry on the feeding, building up and purifying processes. The millions of minute cells are in battalions as live personal beings. They have wills, choice and judgment to lay hold of and sort out the material from the food and the blood, the railway to carry it to its appropriate nerve, bone or muscle.

Each set of cells has its duty to perform, and makes no mistake and interferes with no other set of cells. The Blood system and the cell system are in harmony—and do their work silently without choice from the abiding Spirit.

The curse of sin ultimately brings this body to death and the grave. This spiritual body takes its exit and survives. The gold of the streets of the Heavenly City, opaque material as we see it, is transmuted into the transparent crystal. These mortal bodies we hide in the grave, and may by the power of God, be made imperishable, transparent, from weight or disability, in the resurrection life.

We are a microcosm—a little world. No one has delved into the profound depths of their unconscious being. No one has estimated the greatness of their dormant being. We are like the sea (in a figure), only the oscillating, shimmering surface is seen. Beneath are the currents emotional, a storehouse of memory full of past experiences, which memory brings to the surface to live again. The vanish past is brought up to undo the work of extinction. We draw from this storehouse that is beneath the threshold of consciousness. We delve to the depth of the silent, mysterious being to restore to the light of day.

Your past is *your* past—a past of your individual self. We draw out the image of our friends into the upper chambers of illuminated consciousness and live with them again. Beneath, above, around, extend your enlarging worlds. You are the ruler subject only to the god of a greater microcosm.

God in the realm of grace is to have his home in you. This is full salvation. God loves to live in your Temple of the Spirit if you are a loyal spirit, if you are a loyal subject. Enlargement is the law of God's dominion in you.

No human finite being can know the greatness of an enlarging Holy life.

No life can remain unholy where God lives and abides. Sin, drives God from this pure abiding place. Sin may be killed by the Comforter, who has the powers of an endless life. No enemy can snatch us from God's dominion.

The sinner's life in his mortal body, is filled with carnal pleasures and gratification of bodily appetites. The pleasures of the eye, the taste, the Pride of life, sensual lust of the flesh, all of which is worldly, sensual, devilish.

The sinner divested of his mortal body is stranded on the sea of unbelief. The means of pleasure through the body gone, his spirit guilty, out of harmony with God, to live in fires of a bitter existence.

There is no need to shovel coal in these dark realms. Fire that devours material will not decompose a spirit. There is a fire more intense than the fires that put the martyrs' bodies to ashes. This fire, the remorse of conscious, is inherent in a life of sin. Violations of moral, mental and physical law we should avoid as we would a pestilence. The penalties are inflicted to the extent of the violation. Ultimate good is in their observance; ultimate evil is in their breaking. Law is an embodiment of eternal truth. Every falsehood, or wrong, is a source of all possible evil. The harmony of the universe is disturbed by any infraction of the law.

Truth perpetuates itself by virtue of its own vitality. Any truth is in harmony with God and all other truth. It takes in all those who recognize it, by its own harmony with all other truth.

It is eternal, a part of an organized system and co-extensive with the universe. This view puts the rebel sinner in eternal conflict with the laws of the kingdom of grace.

Slow to Think

How prone people are to confine their views to the things that are seen. The vision of faith is a vision little sought and yet it is the only vision in the exercise of which we should live. Trivial things that appertain to temporal or merely fleshly interests receive far readier attention, than things concerning the spiritual need, which are inconceivably important.

Rev. G. B. F. Hallock calls attention to this truth in Herald and Presbyterian:

It is marvelous how little some people think about religion, and how difficult it is to get them to think at all. Tell a man with a diseased finger that he is likely to lose it and he will sicken at the thought! Tell him that he is liable to lose his soul, and in many cases, he displays not the least anxiety or concern. He is far from the kingdom. But when one begins to realize the worth of his soul, to consider seriously, to think, his condition is beginning to be hopeful.

The Hidden Life

True Consecration

Laid on thine altar, O my Lord divine,
Accept this gift for Jesus sake.
I have no jewels to adorn thy shrine,
Nor any world-famed sacrifice to make;
But here I bring within my trembling hand
This will of mine—a thing that seemeth
small;
And thou alone, O Lord, canst understand
How, when I yield Thee this, I yield mine all.

Hidden therein Thy searching gaze can see
Struggles of passion, visions of delight;
All that I have, or am, or fain would be—
Deep love, fond hopes, and longings infinite.
It hath been wet with tears and dimmed with
sighs,
Clenched in my grasp till beauty hath it
it none!
Now from Thy footstool, where it vanquished
lies,
My prayer ascendeth—may "Thy will be
done!"

Take it, O Father, ere my courage fail,
And merge it so in Thine own will that e'er,
If in some desperate hour my cries prevail,
And thou give back my gift, it may have been
So changed, so purified, so fair have grown,
So one with Thee, so filled with peace divine,
I may not know or feel it as my own,
But, gaining back my will, may find it Thine!
—The Church Advocate.

Share Your Roses

All by himself he lay in one of the wards of a charity hospital. Once he had been an artist. Who knows how he lost his way and went down into life's dark ways, till at last he landed here, a tramp, poor, lonely, sick unto death! Some one had given one of the lady visitors at that hospital a cluster of beautiful roses. For one short hour they had been hers to enjoy. But she started for her work out among the sad and lonely, she took those flowers. "Maybe they will do some of the poor folks down there more good than they do me," she said to herself. How did it happen that the man who had missed the way should be the one to receive these lovely roses?

"Men do not always care for roses," she said as she laid them in his thin outstretched hand. "But I hope they may cheer you up a little."

What was it? A tear that glittered in the eye of the sick man. Tenderly he caressed the flowers. "You don't know what that means to me!"

But God knew. Those roses stirred in the man's heart a love which was all but dead and brought him back into the kingdom! Share your roses. They may win some soul to Jesus!

"But I have no roses," do you say? "My life is down by the side of the road where flowers do not grow. I have nothing to share with anybody!" But you are down by the side of the road and men are passing that way ever hour of the day. Give a little bit of yourself! Give kindly words! Sing some snatch of a song! Throw a cheery smile out to greet the

tired hearts pressing by! Surely he who placed you where you are has given you something you can share with another. And the kindly words and the bit of a song and the smile will bring courage to the souls of those who go by. They may do more; they may win somebody back to the old path—the path which leads up to heaven!—*Kind Words.*

Meeting Temptation

The way to meet a temptation is to face it down with a positive resolve to do right. There is a story of a farmer who, selling a quantity of wheat, was left by the purchaser to measure and forward the grain. While measuring the wheat the evil thought came to the farmer that if, instead of striking the wheat off evenly, he should strike "a little under" he would save a bushel before he was done. The farmer resisted the thought again and again, but still the temptation followed him. At length the old man, turning his head, as if suspecting that somebody was at his elbow, and said, "Satan, if you don't let me alone, I will heap the bushel every time!" From that moment the temptation left him. There is no better way to get rid of a temptation than to declare at once that we will be more generous, pure, noble and brave than we have ever been.

Seeing God

BY JANETTE OSMUN

We see God in nature from the smallest spire of grass to the loftiest oak. We see Him in foliage, in flowers, in fruit, and in every living thing that He has created.

We see Him in the blue, starry vault, above us. "The heavens declare the glory of God, and the firmament showeth His handiwork."

Truly it is only the fool that can say, "there is no God." We see God in the faces and lives of His saints. Individuals saved by the power of divine love and grace—changed from lives of sin, selfishness and shame to lives of purity and holiness, with no other aim or desire than to do God's will and bless the world, reflect the power and glory of an indwelling Christ that has redeemed them unto Himself.

We see God in the great events that are taking place in the nations of the earth. We are startled and amazed and can hardly comprehend the great and marvelous events that are constantly taking place, that seem to be hastening the great and glorious event to which our world has been tending for so many thousand years.

We are living in a day when the forces of good and evil are quickened into activity as perhaps they have never been before in the history of our world, and God is marshaling His hosts for glorious conquests, when a nation shall be born unto Him in a day.

It seems as if we are already in the current that is bearing us onward to the consummation of all things earthly when our Christ and His kingdom will be vic-

torious, and He will be crowned Lord of all.

He that hath eyes to see, let him see, and he that hath ears to hear let him hear the chariot of our God moving on in glorious triumph to full and final victory, when all of His enemies shall be put under His feet.

It is ours to live in a day of glorious opportunity and privilege, and it behooves us each and every one to be true and stand in our place in the ranks of our Lord, that we, too, may share in that grand coronation for which we pray.—*Free Methodist.*

Holiness and Sorrow

We remember a good many years ago meeting a woman who professed the grace of entire sanctification and hearing her testimony that when the spirit of her brother whom she most tenderly loved fled from this earth to heaven, although blinded and crushed with the terrible weight of sorrow which fell upon her, she was instantly lifted up in spirit by the presence and gracious manifestation of God until her innermost being was filled with shouts of victory and holy rejoicing. There are thousands upon thousands of witnesses to the value of the experience of holiness in times of crushing, blinding sorrow. While the Scriptures rightly speak of death as an enemy there are other enemies which are even more terrifying and destructive to human happiness than death. Many a mother suffers as she observes the waywardness or wickedness of a son or daughter a thousand times more than she would suffer if called upon to give up her loved one to the embrace of death. It might be enough to break a human heart for a loved one to be mangled by some horrible accident and the body left as a reminder of the awful sufferings and horrible torture through which the dear son passed, but this is small compared with the awful anguish that tortures the soul of a mother or father who peers into the unseen world knowing that a son or a daughter has gone on rejecting Christ until death has overtaken and swallowed up that precious life and no hope is left behind. Under such conditions there is nothing known to man which brings such consolation and peace and gratefulness as the experience of holiness. If holiness is not the healer of all sorrow, it is the divinely given force which enables the followers of Jesus to endure it and not be cast down by it. We remember meeting a mother on the street whose horror-stricken face indicated something of the awful anguish within her heart which we deeply shared as we listened to the reading of a telegram which told her of the accident that had befallen her son, and we remember how she suffered as we helped her to prepare for the journey to his bedside and of the awful weight of sorrow which fell upon her as she found him in the hospital already dead. But this was nothing compared with the awful dread and fear which tormented that mother's soul as she debated in her own mind whether that boy was lost or not. And she never did obtain help until she found it in a perfect faith which would put the case of that boy into the hands of a just God who is too wise to err and too good to be unkind.—*Wesleyan Methodist.*

Realities

There is a suggestive story of a minister who preached a sermon on "Heaven." Meeting one of his hard-headed deacons on the street the next day, the deacon said: "Dominie, you preached a fine sermon on 'Heaven.' You told me about heaven, but you did not tell me where heaven is."

"Well," said the pastor, "I am glad of the opportunity of telling you this morning. I have just come from the hill yonder. In that cottage there is a member of your church who is extremely poor; she is sick in bed with fever. Now, if you will go down in town and buy five dollars' worth of provisions for her, then go up there and say, 'My sister, I have brought these nice provisions in the name of our Lord and Savior'; and, furthermore, if you ask for her Bible and read the twenty-third Psalm, and then if you will get down on your knees and pray—if you do not see heaven before you get through, I will pay the bill."

The next morning the deacon said: "Pastor, I saw heaven yesterday, and I spent fifteen minutes there as certainly as you are a living man."

Ours is a practical religion, though lined with mysteries angels' eyes cannot fathom. As Harnack says: "The Christian religion is something simple and sublime; it means one thing and one thing only: eternal life in the midst of time, by the strength and under the eyes of God." Who, then, really believes in the Fatherhood of God? The man who lives a life of sonship? Who believes in human brotherhood? The man who plays the part of a brother. Who believes in the atonement? The man who practices the atoning life. Who believes in heaven? The man who draws heaven to earth that he may lift earth to heaven. If the imagination is the sun of the brain, these experienced realities are the ever-murmuring lyrics of the Christianized soul.—*F. F. Shannon, in the Christian Advocate.*

"The Dayspring"

I wonder how the Eternal Son will visit these shadow-haunted regions of night? He might have come attended by all His holy angels, wearing the imperial robes of ineffable glory, engirt with the supernatural splendors of the eternal day. "When Jesus was born in Bethlehem," He dawned upon the world as a carpenter. He beamed upon the night realms in the warm, soft rays of a summer's morn. He came as "the dayspring," the first little spring which is to issue at last in the immeasurable glory of eternal light and truth. We should only have been bewildered with an apocalypse of dazzling glory. We should have been "blinded with excess of light." So He dawned upon us; the light fell upon the sore and wearied hearts of men with the soft warmth of an infant's kiss.—*Dr. J. H. Jowett, M. A.*

Let us only be patient; and let God our Father teach His own lesson in His own way. Let us try to learn it well and learn it quickly; but do not let us fancy that He will ring the school bell and send us to play before our lesson is learned.—*Kingsley.*

The motive of a compliment is the measure of its merit.

... Mother and Little Ones ...



Tomorrow or Today

In the town of Tomorrow lives Timothy Trott,
Whatever his task he will cry,
"I'll do it tomorrow," or "Oh, I forgot!"
Or, "Bother! I'll go by and by!"

Tomorrow he'll learn to be clever and kind,
Tomorrow he'll answer your call;
If he grows up a dunce or a duffer, he'll find
That tomorrow means never at all!

Now, a much nicer boy is Tommy McTurk,
Who lives in the town of Today;
He learns all his lessons at once, and when
work
Is over He's ready to play.

Whatever you ask him he'll do if he can,
And never complain or protest;
He's merry and brave, for when Tommy's a
man
He means to be one of the best.

In the town of Tomorrow the people are slow,
And selfish and useless, you see;
And the worst of it is that the older they grow
The harder to change it will be.

So if any of you to that dangerous place
Have wandered, no longer delay;
Don't wait till tomorrow, but right about face!
And remove to the town of Today.
—New York Christian Advocate.

The Little Good Samaritan

BY MR. H. C. BRYAN

"And Jesus said, 'Go and do thou likewise.'"

They were sitting round the fire, mother, and Peter, and baby; tea was just over and mother had been reading the story of the Good Samaritan.

"Does that mean us that's got to do likewise, mother!" said Peter.

"Yes, sonny, God wants every one of us to be a good Samaritan," mother replied.

"But where'll we find the certain mens to help?" asked Peter.

"Anyone who is poor and in trouble and wants helping," said mother. Here baby chimed in, "Mummy, what's a Levite?"

"Oh," said mother, "a sort of deacon; and now, chicks, I must leave you, as I've got to go out; you'll be good, won't you?"

"Yes, mother," they promised, and she was gone.

For some time Peter sat quite still, gazing into the fire. Then he crossed the room, took the money-box off the side-board and examined the contents.

"A penny and a ha'penny," he said to himself, "that's not enough. Baby, how much have you got in your money-box?"

"A ha'penny," said Baby promptly.

Once more Peter made a calculation. "A penny and two ha'pennies. Why, that makes exactly tuppence," he cried triumphantly.

"Why do you want tuppence?" asked Baby curiously.

"Cos I'm going to be a good Samaritan," said Peter. "I'm going out to look for my certain man, what's poor and rag-

ged and in trouble and wants helping, and I must have tuppence to give him, like the Good Samaritan did."

"Can I come with you an' be one too?" said Baby.

"No," said Peter, "I'm afraid you can't. You see the Good Samaritan was all by himself."

"Then I don't fink you can have my ha'penny," said Baby.

This was awkward; Peter thought for a minute.

"I know what," he cried, "you can be my ass. The Good Samaritan had a' ass; you can come if you'll be that."

"I don't mind what I'll be so's I can come," cried Baby.

Very quietly they put on their hats and front door. They didn't want nurse to hear, for, as Peter remarked, "I fink God'll be pleased with us, but I'm not sure about nurse."

The evening was frosty, and there was snow in the sky.

They walked along briskly. Presently they came to a large, well-lighted street.

"I 'spect we shall find our 'certain man' here somewhere," said Peter. And presently he cried, "Look! that man looks ragged an' poor an' miserable, doesn't he?"

"So does that one over there," said Baby, pointing; "how shall we know which is our one?"

This was a puzzler; Peter thought hard for some time; suddenly he cried, "I know! We'll watch this one for a bit, and if a minister and a deacon goes by without speaking to him we'll know he's our certain man, and if they don't we'll know he isn't."

They settled themselves down in a doorway to watch. The object of their attention was shivering in the gutter a little way away. He was most decidedly poor and ragged and miserable. His face was pale and haggard, he looked very ill, and at intervals his thin body shook with severe fits of coughing. He held in his hand a box of matches, concerning which he made sundry hoarse ejaculations and incoherent mumblings when not engaged in coughing.

Several minutes passed; Baby was already getting impatient. "It's rather c-c-cold," she said, with a shiver.

Peter put his arm around her. "Never mind," he said, "we must sackerfice a little, and I 'spect he's much colder than us; look at all the holes it's got to get in by."

For ten more minutes they waited and watched. Baby was beginning to shiver in real earnest now.

"D-d-on't you—fink we m—might g—give him the t—tuppence without waitin' any l—longer, and g—go home!" she said. But Peter was a stickler for details.

"No! We must wait for the minister and deacon to go by first," he said. "Sides we can't give him the tuppence, we must take him to a' inn and give it to the landlord."

"I fort inns was wicked places," ob-

jected Baby, "that's what mummy said, I know."

Peter hesitated a moment, but he was not to be beaten. "Well," he said at length, "we'll take him to that place where it says, 'Good beds for tuppence,' that'll do just as well." Baby was silenced. Another five minutes passed; suddenly Peter exclaimed, "Look! Baby, here comes the priest." He was right; there was no mistaking the clerical hat and collar; it was a young curate on his way to an evening. So occupied were his thoughts with the message he was about to deliver, that he didn't even see the ragged beggar, much less speak to him, and he passed on his way, unconscious of the excitement he had caused in the adjacent doorway.

The time seemed to go a little quicker after this, and before very long Baby, who was much more on the alert, now cried, "Here comes Mr. Jones; look! Peter, he's a Levite, isn't he? Sure enough, Mr. Jones, a deacon at their own church, was coming along. He was just returning from business, and though he did notice the poor match-vendor, he didn't stop; why should he? He was quite used to them, and he didn't believe in encouraging begging; so he passed by also.

No sooner had he gone than up jumped the children. Hand in hand they approached the old man, and Peter boldly addressed him:

"Will you come along with me? I'm the Good Samaritan and you're my 'certain man.'"

The man stared at Peter in bewilderment, as well he might. "Oh, are you—I mean, am I?" was all he could say.

"You haven't got anywhere to sleep tonight, have you?" said Peter, with sublime faith.

"No, little sir, that I haven't," replied the old man tremulously.

"Then if you'll come with me I'll take you somewhere," said Peter.

The man's eyes seemed about to start from his head. "Who sent you to me?" he cried.

Peter considered a moment, then he said simply, "God did."

The man put his hand to his head. He seemed to be struggling under some great emotion. "Then He did hear me," he muttered, "and still cares for me, what love! what love!"

"Come along," cried Peter, impatiently taking hold of his coat; and the queer trio set off down the street together. Not a few people looked hard at them as they passed, but they didn't notice it. The children were too pleased with themselves to be very observant, and the man had evidently other things to think about, for his face was working convulsively. Presently a tear rolled down his withered cheek. Peter saw it. "He's crying," he whispered to Baby.

Baby looked up at the old man's face, then sidled up to him and slipped her little hand into his. "Poor man," she said, "does your wounds hurt you very much?" She was evidently getting it a little mixed.

The old man looked down at her with a puzzled expression. "My wounds, missie," he said, "I haven't got any; my chest does, if that's what you mean." But it was not because of his chest he was crying, his tears were tears of joy.

For some nights past he had been forced to sleep in the open, and had had bare-

ly enough to eat. The pain in his chest had been getting worse, and the weather had become colder and colder. Today had been the worst of all and the prospect of another night in the biting cold had driven him to the depths of despair. In his extremity he had turned to the God he had once trusted and loved, but had forgotten for so long, and had prayed that He would provide shelter for him that night. It was his last desperate hope; if that failed—well, it never does; and joy was in his heart, not so much because of the prospect of shelter, but because he had found once more the God of his youth, the God who answers prayer.

They had now reached the place where "Good beds may be had for tuppence." Peter led the way in, and approaching a man behind the species of counter, produced his twopence. "Will you let this man have a bed, please?" he said, "and if you'll give him something to eat I'll pay you the next time I see you."

The man grinned. "That's a bit vague, isn't it?" he said, "but there, we'll see what we can do."

Peter turned to the old man. "Good-bye," he said, "I hope you'll soon be better. I'm so glad we found you all right."

"Good-bye," echoed Baby, releasing his hand.

"God bless you! God bless you!" cried the old man fervently, as they departed. "He only can repay you for what *you've done for me* tonight."

Peter was right. Nurse was most decidedly not pleased with them when they reached home. They both got a good scolding, and no supper. Peter refused to say where he'd been, for as he said to Baby when they were in bed, "No good telling nurse about it, she wouldn't understand, we'll tell mother tomorrow.

In a few minutes they were both fast asleep.

On an old straw mattress in the place where "beds cost twopence," an old man fell asleep also, but his sleep was deeper than that of the children, for when he awoke it would be in the place where beds cost nothing, and where you can rest in peace and happiness for ever; and on his lips as he fell asleep was a blessing, a blessing which, but for the little Good Samaritans, might so easily have been a curse.—*Medical Missions at Home and Abroad.*

When Dick Was Lost

"Mrs. Nelson, we can't find Dick anywhere," cried three frightened children, bursting into the sitting room where Dick's mamma was putting the baby to sleep.

"Where was he?" asked Mrs. Nelson, just a little surprised, but not alarmed.

"We were playing hide-and-peek a long time, and I was it," said Paul. "I found Nellie and Tom, but couldn't find Dick anywhere."

"He probably found a snug hiding-place, and is staying there to play a little joke on you," said Mrs. Nelson. "I will put the baby in his crib and help you hunt him."

"He wouldn't stay in that long," said Nellie. "I—I guess he's lost or gone with the gypsies," and she burst into tears.

Mrs. Nelson looked all around the yard and barn, and then began to get frightened. A man was working in the yard trimming trees, and he only laughed when

they felt anxious. "He'll come back at dinner time, ma'am," he said. "I've noticed that lost boys always hear the dinner bell. I'll keep a sharp lookout for the lad up here in the tree; but I know he's all right."

But when another half-hour went by and no Dick appeared, Mrs. Nelson cried too, and most of the neighbors started out to hunt the missing boy. "Just as soon as I get rid of this cement, I'll help hunt the little rascal," said the man, who had finished his tree trimming. "I don't like to see his mother cry, but this stuff will set if I don't use it right away. Mr. Nelson wants to save the big elm tree my filling the trunk with this mortar, and it must be done right away."

"I think the lad will come back all right," said the neighbor to whom he was speaking, "but women get scared so easily."

"Here he is!" cried the workman, reaching into the big hollow tree to take out the loose bark and dirt, and bringing up a muddy little shoe, with Dick's foot inside. "Hello, sonny! Your mother and all the folks are out hunting for you."

"I must have fallen asleep," said Dick, with a great yawn, when everybody gathered around. "I know Paul would never find me in here, for it was such a good hiding place."

"Well, I gness you'll have to come in free, but lots of folks helped me be it," said Paul, as Dick scampered in to base.—*Hilda Richmond, in the Michigan Christian Advocate.*

If I Only Had the Time!

Some boys will pick up a good education in the odds and ends of time, which others carelessly throw away, as one man saves a fortune by small economies, which others disdain to practice. What young man is too busy to get an hour a day for self-improvement?

"You will never find time for anything. If you want time, you must take it."

If a genius like Gladstone carried through life a little book in his pocket lest an unexpected moment should slip from his grasp, what should we, of common abilities, resort to to save the precious moments from oblivion?

"Nothing is worse for those who have business than the visits of those who have none," was the motto of a Scottist editor.

Drive the minutes or they will drive you. Success in life is what Garfield called a question of "margins." Tell me how a young man uses the little ragged edges of time while waiting for meals or tardy appointments, after his day's work is done, or evenings—what opportunity—and I will tell you what that man's success will be. One can usually tell by his manner, the direction of the wrinkles in his forehead or the expression of his eyes, whether he has been in the habit of using his time to good advantage or not.

"The most valuable of all possessions is time; life itself is measured by it." The man who loses no time doubles his life. Wasting time is wasting life.

Some squander time, some invest it. That precious half-hour a day which many of us throw away, rightly used, would save us from the ignorance which mortifies us, the narrowness and pettiness which always attend exclusive application to our callings.—*Selected.*

Herald of Holiness

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Notes and Personals

Rev. B. F. Lindsay is holding a protracted meeting at Denningsport, Mass.

Rev. John Norberry has begun repairs on his church building at Providence, R. I.

Rev. W. G. Schurman of Haverhill, Mass., supplied at Manchester, N. H., June 30.

Evangelist Harry H. Lee has been doing good work at Clayton, Pa. His home address is Columbus, O.

Rev. M. F. Shaffer, just coming to us from the Free Methodist Church, goes to Bradford, Pa., as pastor.

Dist. Supt. and Evangelist Imhoff will be one of the evangelists this year at Allentown and Bentleyville, Pa., camps.

Sister Olive M. Gould of Lynn supplied our Malden, Mass., church on Sunday evening, June 30. Souls were seeking Jesus.

Rev. F. W. Armstrong is taking a much needed rest and will be present at Douglass camp meeting held at Douglass, Mass.

The Grand View Park Camp Meeting started with a swing of victory. Revs. A. K. Bryant, John Gould, W. G. Schurman, John Norberry, and others preached the word with power, and souls prayed through. Many advance steps were taken this year at this camp. A full report will be given later.

Announcements

For Sale

A two-ring, pole tent, 40x60 with folding seats and gasoline lamps, etc.—Rev. Dr. Howard Sloan, 514 Jackson St., East Liverpool, O.

The camp meeting at Brillaint, Ala., will commence July 24. Evangelists C. H. Lancaster and S. B. Gosey in charge. The music will be furnished by Rev. B. A. Perry, wife, and others.
J. N. RUSSELL, Pastor.

Shiloh Camp.

The campmeeting will begin at Shiloh July 22, conducted by Rev. T. J. Adams, of Ozark, Ark. This is Bro. Adams' fourth year at this place. Everybody invited; come and camp; plenty shade and water.
J. W. BRODDY.

Crossville, Ala.

We will hold a tent meeting here beginning July 20, with Rev. G. W. Grice, of Barnesville, Ga., as preacher. MRS. G. M. FORMBY.

Holiness Meeting.

There will be a holiness meeting at Stony-point, Okla., August 2-15, conducted by Evangelist Chas. J. Park, of Cuthand, Tex.

H. G. STALANS.

Evangelistic

I am open for calls for all the fall except the last three Sundays in October. Any church or camp meeting committee desiring a preacher may address me at Prescott, Ark.
L. J. RIDLING.

The Pine Forest Holiness Campmeeting, six miles south of Atmore, Ala., will begin the 12 of July and continue 10 days. Rev. J. D. Farmer of Detroit, Texas and Rev. H. M. Strobe, of Hartford, Ark., will conduct the meeting. Meals can be bought at the hotel and some rooms to rent, but better bring bedding as the bedding will be limited.
W. J. GRIMLAR, Secretary.

A Change

Rev. Lyman Brough, Dist. Supt. Dakota-Montana District will help in the Chicago Central District Camp Meeting at Olivet, Ill., July 19-28, instead of holding the meeting in St. Louis. This change has been made so as to give the camp there the services of Bro. Brough and to more widely advertize our University at Olivet.
JOS. N. SPEAKES.

Pittsburg District—Notice.

Will those interested in mission work please forward to our District Missionary Treasurer, Mr. O. D. Stone, 18 Central Avenue, Warren, Pa., any funds you may have on hand, and make a real earnest effort to raise more, and designate plainly whether for home or foreign work, when you remit to treasurer?

We need money for home work immediately; we also need money for foreign work.

JAMES M. DAVIDSON,
Chairman Dist. Miss. Board.

La Plata, Md. Holiness Camp Meeting.

The Southern Maryland Holiness Association will hold its ninth annual camp meeting at La Plata, Md., Aug. 2 to Aug. 11, inclusive.

Rev. J. T. Mayburry, of Philadelphia, Pa., will have charge of the spiritual part of the meeting, assisted by Rev. J. W. Henry, Rev. D. W. Sweeney, Rev. A. P. Gatton and others. Rev. John L. Newkirk, of Camden, N. J., will lead the singing.

For further information apply to J. H. Penn, Pres., Pomfret, P. O., Md., or W. L. Dement, Secy., La Plata, Md.

Invalided Home

That all the members of the Foreign Missionary Board may understand why I am preparing to sail this month for U. S. please say through the Herald that Dr. Laning, one of the leading physicians here says that I must return immediately to a warmer and drier climate. Already there are conditions which make this necessary. I shall endeavor to meet with the Board in October and explain more fully. Hope to arrive in Frisco about July 9th, D. V.
My soul is still on fire for lost.
J. A. CHENAULT.

Beebe, Ark.

The annual camp meeting of Vilonia, Ark., will convene July 19-28. The meeting will be conducted by Rev. G. E. Waddle, Dist. Supt., of Arkansas District, and J. W. Pierce, pastor of Vilonia. We are looking for a feast of tabernacles. We implore the help of the God of battles. We earnestly solicit the prayers of all lovers of holiness to this end, that God may make this meeting a great blessing, more especially because the Arkansas Holiness College is located here. Much depends on the religious status of the immediate neighborhood as to the religious standing of the school, so I feel we must have a revival. All visiting brethren, and friends of the school and holiness, will receive free entertainment.

The annual holiness campmeeting at Cabot, Ark., will convene Sept. 5-15, 1912. We have been fortunate enough to secure Rev. R. T. Williams, President of Peniel University. The song service will be conducted by Prof. F. B. Smith, Clayton, N. M. This will be a great opportunity to hear a representative man of national reputation expound the Word of God, and defend the great doctrine of Bible holiness. Bro. Williams is a man of marked ability, and I cordially invite all lovers of the truth to attend this meeting. Visitors will be entertained as far as possible. Prof. Smith is a musician of no mean ability, having taught successfully in Texas, Oklahoma, Missouri and Kansas, also New Mexico, for the past ten years. We confidently expect a great time from the Lord.
J. W. PIERCE, Pastor.

The Latest News

BY TELEGRAPH

Pittsburg, Pa.

The Lord gave great victory in the meeting at Ulrichsville, Ohio. Great crowds and splendid results; a real revival.

C. A. IMHOFF.

ASSIGNMENTS OF PASTORS—NORTHWEST DISTRICT.

Ashland, Ore., J. T. Little, 468 C. Street; Barlow, Ore., J. J. Peterson; Boise, Idaho, J. B. Creighton, 1702 No. 9th St.; Brentwood, Ore., Aaron Wells, R. 2, Box 199 A, Milwaukie, Oregon; Ballard, Wash., J. M. Butchart, 3403 W. 62d St.; Bellingham, Wash., C. B. Langdon, Box 248; Condon, Ore., A. H. Smith, general delivery; Dry Creek, Wash., O. A. Marti, general delivery, Walla Walla; Diamond Hill, Wash., B. W. Shaver, La Center, Wash. R. 1; Diamond, Wash., C. U. Fowler, Box 5; Everett, Wash., Imogene G. Figg, 2521½ Oakes Ave.; Garfield, Wash., Ernest F. Omann, R. F. D. No. 3; Hillyard, Wash., Ira P. Bowen; Huntsville, Wash., O. A. Marti, general delivery; Lincoln Heights, Wash., F. J. Rice, general delivery, Spokane, Wash.; Marysville, Wash., J. C. Scott, 3527 Woodlawn Ave., Seattle, Wash.; Mukilteo, Wash., J. C. Scott, 2527 Woodlawn Ave., Seattle, Wash.; Monroe, Wash., A. W. Holmes; McMinnville, Ore., supply; Portland, Ore., C. Howard Davis, 64 E. 18th St. N.; Portland, Ore., Norweglah-Danish, J. J. Peterson; Post Falls, Idaho, Ira P. Bowen; Parma, Idaho, A. E. Derby, general delivery; Salem, Ore., to be supplied; Sellwood, Ore., Fillmore Tanner, 574 Spokane Ave.; Spokane, Wash., A. O. Henricks, 712 Nora Ave.; Sequim, Wash., J. M. Butchart, 3403 W. 62d St., Ballard, Wash.; Seattle, Wash., to be supplied; Troy, Idaho, L. R. Blackman, general delivery; View, Wash., B. W. Shaver, general delivery; Winlock, Ore., Lee Davis, general delivery; Walla Walla, Wash., Mrs. D. L. Wallace, 16 N. Madison St.; North Yakima, Wash., R. L. Wisler, 301 Ninth Ave., So.; American Ridge, Idaho, to be supplied.

DeLance Wallace, District Superintendent, P. O. Box 304, Walla Walla, Wash.; D. L. Rice, District Secretary, care Ad Club, Portland, Ore.; Mrs. E. M. Tanner, District Treasurer, 574 Spokane Ave., Portland, Ore. (Sellwood Sta.).

THE WORK AND THE WORKERS

Arkansas District.

We are in a great meeting at Alix, Ark., with Rev. Lee L. Hamric. Souls are finding God in every service. Received eight new members into the church last night, and more to follow. The meeting will continue next week. Our next meeting will be at Morrilton, with Rev. Jas. W. Pierce.

G. E. WADDLE, Dist. Supt.

Blackwell, Okla.

We had a blessed good day Sunday; three united with the church, and they are as fine as God ever molded. We are moving on with victory perched on our banner. Our pastors must look to God as our source of strength and power and not our surroundings. I am thanking God for the best year we have ever seen.

We as a church, praise God for the Herald of Holiness.

H. B. LEWIS, Pastor.

Auburn, Ill.

Three meetings yesterday, Bro. N. B. Herrell (representative of The Illinois University) preached at each service. Carnality showed up and stirred but we are determined to go all the way with God. We have 8 saloons, 6 churches with a few holy people and when we came we had very little to start with and we are holding our own in His name. Pray for the Auburn Zerolites.

B. F. LEHMAN, Pastor.

Marshalltown, Ia.

How we do praise the Lord for sending us such an able pastor as Bro. Thomas; the church has taken on new life under his administration, people are turning out in larger numbers to hear the truth. We have Saturday night street meeting in the court house square and great crowds gather around to hear the word in its fullness. We shall soon commence a 6 weeks' tent meeting.

ARLA BUCK.

Henryetta, Okla.

We have just closed a gracious revival here. Miss Essie Osborn did the preaching, Miss May Sallee leading in song. The power was on. The Word went home to hearts. Twenty professed in the old-time way. The meeting closed Sunday night at 12 o'clock in a blaze of glory. Still anxious for us to continue. Thirteen gave their names for membership in Nazarene Church. About \$60 was easily made up for the evangelists. They have another meeting in Okla and then in Texas before the Assembly.

W. U. FUGATE, Pastor.

Johnson, Vt.

God is blessing in northern Vermont. We have taken off another slice from our church debt.

A blessed all day meeting the 29th at Waterville with Bro. Austin and people, Bro. Perry from Monisville and Bro. Bartlett, an M. E. preacher who is nearly blind but has the blessings good with the writer brought the message with some fruit.

A few weeks ago I was privileged to visit several of my old charges—Providence, R. I. and Sag Harbor, N. Y. Met with the people of Providence three times and preached for the people at Sag Harbor three times in my old home town.

C. A. RENEY.

Another Church Organized.

Triumph, Minn., Sunday June 30, saw the organization of a new Nazarene church. We opened up this work last January, at that time could not organize. Bro. Dan Wolfe was left in charge. Bro. C. D. Norris, of Sawyer, helped the writer in a tent meeting. This meeting was a fight from beginning to end. We organized with 14 members, with others to come in later. Bro. Norris, of Sawyer, will be pastor of this people, also at Sherburn. There are some fine young men coming. Yours in the holy war.

LYMAN BROUGH, Dist. Supt.

Address, Surrey, N. D.

Louisville, Ky.

The work of soul saving still goes on in Louisville, Ky. A minister, when informed that we have souls at our altar every service with very few exceptions the year round, remarked: "Oh, yes, but there are two sides of that question." Of course there is, and we are working tremendously at the right side. There is a gracious revival going on now at our mission in the southern part of the city under the leadership of Miss Minnie Smith, one of the young girls from our church. A number have been converted and sanctified, and the crowds are increasing daily. This will result in the organization of the second church which will make eight new churches since the General Assembly, four in Tennessee which we lose from our district by the change of the boundary. Praise the Lord.

HOWARD ECKEL.

Georgetown, Ill.

The past week has been special in many respects. Many encouraging letters are coming in from our pastors and superintendents of this and surrounding districts. Rev. E. J. Flemming of Stockton, Ill., spent several days with us during the past week, had charge of our mid-week prayer service at the chapel and fired our souls with fresh zeal and courage to press the work for God. Rev. H. S. Hester also spent a few days with us and preached to us Sunday morning in the chapel in the power of the Spirit. Sunday p. m. he preached at Ridgefarm, where some of our brethren are holding a tent meeting, and at night had the service at the church at Georgetown.

Our little village, Olivet, is constantly growing. Bro. B. T. Flannery's house is being completed and two others are under construction with more to follow a little later.

May the people keep holding up this work in prayer.

DEAN.

Vancouver, B. C.

The journey from Boston to Vancouver was more pleasantly made than anticipated. We spent a few days at Calgary where we were the guests of our old friends, Blakney Peel and family. They were among the pioneers of our vigorous young church in that city. While there the writer enjoyed the privilege of preaching twice in their excellent place of worship. They have done wonders in the way of organizing and securing a church building. We had about six seekers at the Sunday evening service, some of whom testified to having the victory.

The trip over the Rockies was most entrancing. We will never forget it. Thus far we have

been resting at the home of Mrs. Pierce's sister and husband, Mr. and Mrs. Ward Burpee. Vancouver sadly needs a live holiness church. We believe the Lord has something in store for this thriving city along religious lines that neither the older churches nor the "tongue people" can furnish. We expect to have Dr. Bresee stop over a night with us on his way to the District Assembly at Calgary. We are contemplating the beginning of a cottage meetings before long. Our address is South Hill, P. O., Vancouver, B. C.

REV. and MRS. D. RAND PIERCE.

Fresno, Calif.

We are still in love with the Lord, and giving Him glory. Sabbath, June 23 we had an all day meeting, the first of the day was at 5 o'clock a. m.; only a few were present but the Lord blessed and we felt much refreshed by His presence. After Sabbath School Rev. H. F. Reynolds brought us a message full of the good things of Caanan. In the afternoon service God richly blessed us in the message Bro. Reynolds brought on "Giving,"—how he emphasized the Divine of "give first, and it shall be given." Surely we all felt that we had been giving too little under the searching light of the gospel. Well, amen. We intend to press onward and upward until we reach the other shore, Hallelujah! The evening service was full of power and blessing. Three were sanctified during the day. Glory to Jesus. Pray for us.

L. A. SPROWL, Pastor.

So. Portland, Me.

Our work is going on. Our new pastor, Bro. O. L. W. Brown and his wife arrived here May 16, and Miss Helen not until six weeks later, having remained in Keene, N. H. to complete her school year.

We are indeed grateful to God for sending such a man among us. We are finding both him and his wife to be deeply spiritual, true on every line, full of zeal and the Holy Ghost. They have already found their way to the hearts of the people.

The church members are standing by and God is blessing. We have had a number of seekers lately, several of whom have prayed through to victory.

Bro. Edwards, of Onset, Mass, was with us over the Sabbath, June 30, and preached in the afternoon and evening services. God graciously blessed. We had several seekers in the evening. Some really prayed through. We feel that it was a day of advancement. Bless God! Yours in Christ.

ADA F. DOUGHTY.

New Philadelphia, Ohio.

God is with us in our new field of labor, and putting His seal upon the truth presented. A spirit of revival is constantly present in every service. Several remarkable cases of conversion during the last two weeks. A man and wife saved from lives of sin.

The congregations are larger by one hundred per cent than when we first came.

On last Thursday evening, June 27th, about twenty-five people laden with baskets and bundles came crowding into the parsonage while the pastor and wife were singing the praises of God utterly unconscious of their presence. It is needless to say though the song was interrupted momentarily it must be again resumed for what singers those Noiserees are. Well, glory!

Jesus was surely and manifestly present in heart and life of many present that night. Our God is giving us the hearts of these dear

people and we are looking forward to a great victory for holiness in New Philadelphia, O.

Your brother under the Blood,

REV. GEORGE WARD.

Two Revivals.

Immediately after school closed I entered the evangelistic field for the summer. My first meeting was with Rev. E. M. Mousier, pastor of M. P. Church, Ansley, La. God gave us a great victory from the first to the last of the meeting. The meeting had been going on but a few days when sinners began to find God and Christians began to seek the Lord as their sanctifier. There were about forty professions in all.

The last service was a precious one indeed. The altar was filled with seekers and every one prayed through to victory. At the close of the service twenty-three persons united with the church. We left the people rejoicing and planning to keep the revival spirit in their services throughout the year.

Brother Mousier, the pastor is very successful. He is a good mixer, a great man and a strong preacher. He and his faithful wife are doing a great work at this place. The people of Ansley are certainly a fine people.

Ansley is the cleanest and most religious saw-mill town I have ever seen. There are good religious men working for this company, The Davis Brothers Lumber Co., who have worked for the same men twenty or twenty-five years. Bro. B. M. Davis and Bro. R. V. Davis and their good wives stood by the work royally from the first to the last. May God richly bless this people for the stand they took for God and mankind. This was our second year at Ansley and we shall have the delightful privilege of returning another year.

My second meeting was with Rev. R. L. Weldon, pastor of the First M. E. Church, Marshall, Texas. It was certainly a great delight to the writer to work for sixteen days with this good man. This is our third meeting together and God has always given us victory and we have worked in perfect harmony. This was our second meeting at Marshall.

There were between fifty and sixty bright professions in the meeting. The Holy Spirit came in power upon the people. At first the meeting was hard but as the meeting progressed the services became easier and easier. If this people are true to God and stand for holiness in the future as they have in the past—and I am perfectly sure they will do so—this will certainly be one of the strongest, most spiritual congregations in this section of the country. Brother Weldon, the pastor, is one of the strongest preachers in the Gulf Conference of the M. E. Church. He preaches holiness straight and lives the life before the people of this city.

The people are among the best, most aggressive and spiritual people in the land. They are surely a part of the salt of the earth and God is greatly blessing their labors. Brother and Sister Weldon and their people are making themselves felt in East Texas. It will be our happy privilege to meet these good people at the historic Scottsville Camp, July 26-Aug. 4. We are expecting one of the greatest meetings in the history of the camp and we believe that this good meeting that God has given us at Marshall will prepare the way to a great extent for the success of the Scottsville Camp. I hope the readers of this paper will pray for us that God will continue to bless us throughout the year. All who can possibly do so ought to attend the Scottsville Camp July 26-Aug. 4, also the Greenville Camp Aug. 8-29.

R. T. WILLIAMS.

As A New Member Sees It.

I have read a great deal in the Herald of Holiness about the need of the Nazarene Church and I would like to say a few words in behalf of the same.

In the first place the Nazarene Church is a place of holy worship, where the soul finds rest and peace, where the presence of Jesus is felt and His love is in every heart; where songs of praise come from the heart rather than from the lips, and where we can praise God and tell all He has done for us, and tell it in our own way, whether we cry or laugh, shout or sing, all to the glory of God. Praise His holy name.

It is a house for all who live for Jesus. When we severed former church relationships we told our pastor our reasons for leaving, and he said he hoped we would lead holy lives, but that he could not unless he left his church, and that if he did he would continuously reproach himself for so doing. Well, in that church the organist is a dancer and plays for dances, and worldliness and sin in many forms are condoned and passed over; the pastor never rebukes sin from the pulpit, and no one is ever saved from sin under his preaching. So who can say we do not need a church free from the world? It is the present need of this age, and, praise God, we have one which takes a stand for holiness and exalts Jesus as the all-sufficient Savior.

May the Nazarene Church continue to grow, and spread the glad tidings over the world that Jesus is able to save to the uttermost them that come unto God through Him. Praise God. I am so happy in Jesus.

MRS. W. H. RAITZ

Malta, Mont.

Our Duty.

Praise the Lord for the "Herald of Holiness." I like it better every issue. It is truly food for our souls, and then I like to read the report from the battle. God is giving us victory. I liked the article by our editor in which he discussed "Interdenominational Holiness Work." That sure hits the nail on the head.

Am in receipt of the copy for this week, and I note the appeal for 1000 subscribers during the month of July. This is a very small request. Now it is our duty as preachers, pastors, and evangelists to see that we get this number, and surely it is a small task. If we do not circulate and recommend our paper, who will? We have a paper that we can well advertise and recommend. Now, if everyone will help a little we can secure the 1000 subscribers during the month of July. A paper should be in every home of our membership. Now if 100 preachers would take it upon them to secure 10 subscribers we would have the 1000 and then if the rest of the folks would do a little, we might as well have 2000 as one. I for one am going in to secure 10 subscribers, and make one of the 100. I shall not stop when the 10 are reached if I can secure more. The Lord help us to see that it is our duty to the publishing house and the church. Amen.

C. B. WIDMEYER, Dist. Supt., Colo.

Hutchinson, Kans.

In company with two of our student boys we have just held a campmeeting near Chase, Kans. There were thirty-one cases for pardon or purity at the altar. Twenty-six of them claimed what they sought. We were very kindly received, and the beautiful grove in which the camp was held was offered us for a camp again next year, by the owner, who is an unsaved man. We received five people into the Church of the Nazarene at Hutchinson. Five others who are Nazarenes at heart were

left for a nest egg in the community. I surely believe that if the large German M. E. church in the place does not soon open its doors to holiness God will plant a strong Nazarene Church there. We could not feel justified in urging it now. Miss Nettie Ballard, matron of the Hutchinson Refuge Home, made a telling address in the camp on slum and rescue work and \$160 in cash and pledges were freely given for the work.

The expenses of the meeting were easily taken care of, and every hospitality extended to us by the dear people. We found considerable prejudice against "The sect called Nazarenes," but feel that much of it was melted out. Sister Ballard's touching address did much toward extending the sympathies of the people and removing prejudice, and will I am sure have the same effect wherever the brethren would see fit to open a door for her.

A. F. Balsmeier and Jesse Walker, my fellow laborers in the battle are two of God's good sweet spirited boys, and while young in the work, are making good advancement.

H. M. CHAMBERS.

Pittsburg District.

We have been so busy since the Assembly that no reports have been sent in. But, thank the Lord for victory in our souls and in the work.

We are in the midst of our summer tent and campmeetings and God is giving blessed victory all along the line.

I wish to announce that it is impossible for me to do much district work aside from holding meetings until about the first of September, as the summer is all taken up with evangelistic work planned before the Assembly met. I fear that I must keep my summer engagements then by September will be ready to do any kind of district work needed or desired. I will visit several places that are waiting for me and will give as much time as possible to our weaker churches. Brethren let me know your desires and I am ready to help you in any way I can, only remember I cannot be at more than one place at a time.

The Lord gave us a good meeting with our church in Tarentum, Pa., and we are now in a large tent meeting with our people in Uhrichsville, O. We go next to Dayton, O., for a tent meeting from July 10-21; then to Bentonville, O., July 24-Aug. 4; then to Allentown, Pa. (Camp), Aug. 8-16; then to Bentleyville, Pa. (Camp), Aug. 17-25.

C. A. IMHOFF, Dist. Supt.

Spokane, Wash.

The Lord is blessing the work here. We have purchased a large new tent for our coming campmeeting with Dr. Bresee and Dr. Ellyson, 8th to 18th. We are planning for a great campmeeting, and invite all who can to come and help us push the battle for those ten days. Those desiring tents should let us know as soon as possible in order that we may secure the proper accommodations for all campers. The charges for the tents will be just enough to cover actual cost of renting and putting them up, etc. There are stores where plenty of provisions can be had the same as anywhere in the city. We will have a dining hall or tent for those who wish to eat there.

The location is very central between two car lines. Corner Division and Euclid Ave., in a beautiful grove, with city water and other good accommodations. Watch the Herald for further notice.

We are in a tent meeting at Hillyard with Rev. Ira P. Bowen of McMinnville, Ore., helping us, and we trust the Lord to give us victory.

We have just started a new church in the southeast part of the city, called the Lincoln Heights Pentecostal Church of the Nazarene, where one of our licensed preachers is acting as pastor, Rev. Fred J. Rice. They have purchased a fine corner lot and put up a nice little temporary building. We opened up there last Sabbath and the Lord gave us a good time. Pray for this new born child that it may grow and prosper. A. O. HENRICKS, Pastor.

Kansas City, Mo.

In spite of "Adam God," "Tongues," "Come-outism," "Stayinism," and many false isms this city has been afflicted with, we are making fine progress. Since our coming here in April we have added to our ranks constantly, and there are more to follow. "We will wait to see whether they will stay" seems to be the attitude of the kicked-about and home-seeking people who have tried to affiliate with this and that movement. We are glad to announce that the Nazarenes have come to stay. In the words of Dr. Walker, we say: "Lord, decrease the tribe of Gad" in this city, and let the holy people unite for aggressive war against sin!

F. M. LEHMAN, Pastor.

Spanish Mission, El Paso, Texas

Glory to God for having a small part in "spreading scriptural holiness over these lands." Nothing else will bring deliverance from sin. The gifts of charity societies feed the body, but do not satisfy the hungry heart. The teachings of worldly schools fill the head with knowledge and the heart with pride. The rites and ceremonies of Rome cannot replace the blood of a crucified Savior; but praise the Lord, "the blood of Jesus Christ cleanseth from all sin."

Praise the Lord for victory in our souls; we rejoice in the privilege of preaching the "gospel of Christ, which is the power of God unto salvation" to the American and also to the Mexican. Brethren, pray for us.

MR. and MRS. ROGER S. WINANS.

Northwest District

Dr E. F. Walker is in a meeting at Seattle, assisted by Lewis and Matthews.

Aug. Nilson is in Deming (Whatcom county) in a battle or souls.

Rev. Mrs. Mary Hillis is supplying at McMinnville.

Rev. L. I. Hadley is supplying at Seattle.

Rev. E. B. Fish is in special meeting at Centralia.

"It lingers with me yet"—the blessing and power of our District Assembly at North Yakima. It was akin to the General Assembly at Nashville.

DeLANCE WALLACE, Dist. Supt.

Georgetown, Ill.

We just closed a good meeting with the Second Church in Chicago. The first week the weather seemed to be against us, as the meetings were held in a tent. But after the first week the Lord gave us beautiful weather, and a number of souls found pardon or purity, and the church was blessed. The last Sunday services was a blessed time. In the morning service we baptized some, took some into the church, and had a bread breaking and preaching service.

Bro. Bohart who has had this work on his heart for years, and is a godly man, is in very poor health. Let all the saints pray for him. He feels sure that the Lord is going to see him through. We had the pleasure of attending some of the Tuesday holiness meetings at First Church, and hearing John Norberry and John Wesley Lee. Also we preached once for them.

God is blessing the work of their hands and causing His face to shine upon them. God certainly has some true people in that wicked old city of Chicago. We are now at home for a few days with our family. We had a great day here in an all days meeting on the Fourth. In most places they wait till night for the fireworks, but we opened ours in first service, and even some began the holy dance very early in the day being filled with the Spirit and not with circus red lemonade. U. E. HARDING.

From Bro. Tracy

My last report left me at Spokane, Wash. From there we held successful missionary meetings with our people in Troy, Idaho, Garfield, Diamonds and Condon, Wash.; thence to our fine people in Walla Walla, where Bros. Elliott, Lewis and Matthews were conducting revival meetings. Sunday morning June 9th the Lord gave us a good time with the church at Dry Creek, just outside of Walla Walla, and in the latter place in the afternoon. Thence Monday, in company with the saints and delegates, to the District Assembly of the N. W. District at North Yakima. Enjoyed the great meeting much, addressed them and hurried on to Seattle and sub-appointments for Sunday, the 16th. Monday, took a through train for Milton, Calif. where the camp had been in progress five days when I arrived. These are a loyal and consecrated people. Met wife and family at Milton, from whence we returned home just in time for the great Assembly of the Southern California District, which has just closed. Conservatively speaking, the churches, assemblies and camps visited were permanently helped along the great missionary highway.

Los Angeles Mexican Mission

Many blessings have been ours since our last report and many have sought the Lord at our altars; some have given evidence of finding, and as practical proof of the changed life, we had a pretty wedding in the church Tuesday morning before leaving for San Diego.

We had the joy of having Dr. Bresee, for the closing exercises of our school, and we are praying much for enlarged facilities for next year's work.

The coming of Santos from El Paso has been a great inspiration and blessing as well, her cup of joy was full to overflowing during the Assembly, and especially in her ordination. We thank God for our Santos and pray for a few more like her.

A street meeting was held while in San Diego among the Mexicans which resulted in the salvation of a number. Some twenty were seekers in the one meeting held; one clear case was a Spaniard who testified that it was the first message of salvation he had ever heard.

Some of our Americans who have been studying the language are proving efficient workers in singing, praying and testifying in Spanish. Some of our students have been especially helpful in special meetings held.

Bro. Lang writes that they have distributed a large number of tracts, some of which have been burned, but some have been a blessing and they are much encouraged. We covet the prayers, especially for them at this time and for our people. Bro. Brand is doing work among our people at Escondido.

MRS. M. McREYNOLDS, Supt.

Not any kind of life; not just breathing and working, but to so live that God is pleased with us; to so live as to fit into His plan for men; to work together with Him; that is what I mean by life.

Obituaries

Hogle

Mrs. Cora Hogle, a member of our Marshalltown church, passed away June 19th, after a long illness from tuberculosis. She was a charter member of this church and leaves a husband and infant daughter behind. As she lived in the grace of God, so she died, peaceful and happy. To her pastor a few days before her departure, she said: "I am homesick for heaven; I long to be there."

F. J. THOMAS, Pastor.

Flood

Mrs. Nellie E. Flood, twenty-four years of age, departed this life to be with the Lord, June 15, 1912. The news of her death was a great shock to our church, as she had won the hearts of old and young by her Christ-like character and demeanor. She was a charter member of our Warren, Pa., Pentecostal Nazarene Church. The Sabbath before she departed she gave testimony with radiant countenance that she was enjoying the experience of entire sanctification. Among the loved ones that she left is little Jane, who was given to her as a Christmas gift Dec. 25, 1911. The bereaved family are being marvelously sustained by God, being deeply conscious that He knows best.

WILL H. NERRY, Pastor.

Brown

Martha E. Talbott, daughter of Samuel and Martha Ellen Talbott was born Nov. 4th, 1847 in Park Co., Ind.; was converted to God, and joined the M. E. Church at the age of twelve years; was united in marriage to W. S. Brown, April 20, 1870 at Newbern, Iowa. To this union were born nine children, five boys and four girls, all of whom remain to mourn her loss. She was of excellent Christian character, a true companion, and a loving mother. At 10:30 Sabbath morning, May 19th, 1912, she was freed from the bondage of this life and entered into the joys of life eternal.

Gen. Supt. P. F. Bresee

Home Address, 1126 Santee St., Los Angeles, Calif.

Calgary, Alberta, July 23rd, 9 a. m., Alberta District.

Surrey, N. Dakota, Aug. 29, 9 a. m., Dakota District.

Bloomfield Ia., Sept. 11th, 9 a. m., Iowa District.

Louisville, Ky., Sept. 26th, 9 a. m., Kentucky District.

Chicago, Ill., Oct. 9th, 9 a. m., Chicago Central District.

Gen. Supt. H. F. Reynolds

Home address, Bethany, Oklahoma City, Okla., R. F. D. No. 4.

Buffalo Gap, Texas, July 14-28, Camp meeting.

Topeka, Kans., Aug. 1-7.

Hastings, Neb., Aug. 9-18.

Bethany, Okla., Aug. 28-Sept. 8, Camp meeting.

Hamlin, Texas, Sept. 13-22, Convention. Chicago, Ill., Oct. 3-6, Genl. Miss. Board Meeting.

East Tennessee District Assembly, Oct. 10-13 Southeast District Assembly, Oct. 23-27.

Dallas District Assembly, Nov. 6-10.

Dallas District Assembly, Nov. 6-10.

Louisiana District Assembly, Dec. 4-8.

Gen. Supt. E. F. Walker

July 11-21—Portland, Ore.; Campmeeting.

July 25-Aug 4—Eaton Rapids, Mich.; Campmeeting.

Aug. 5-11—Romeo, Mich.; Campmeeting.

Aug. 22-Sept. 2—Pasadena, Calif.; Campmeeting.

Mansfield, Ark., Oct. 31st, 9 a. m., Arkansas District.

Irin, Tenn., Oct. 17th, 9 a. m., Clarksville District.

Jasper, Ala., Oct. 24th, 9 a. m., Alabama District.

Missionary

AN ENDLESS PROCESSION

A. B. Simpson.

A hundred thousand souls a day
Are passing one by one away,
In Christless guilt and helpless gloom,
Without one ray or hope of light,
With future dark as endless night,
They're passing to their doom.

O Holy Ghost, Thy people move,
Baptize their hearts with faith and love,
And consecrate their gold.
At Jesus' feet their millions pour,
And all their ranks unite once more.
As in the days of old.

The Masters' coming draweth near,
The Son of Man will soon appear,
His kingdom draweth near,
But ere that glorious day can be,
This gospel of the Kingdom we
Must preach in every land.

They're passing, passing fast away,
A hundred thousand souls a day,
In Christless guilt and gloom.
Oh, Church of Christ, what wilt thou say
When in that awful Judgment Day
They charge thee with their doom?

KYOTO, JAPAN.

Rev. J. A. Chenault.

We hail with gladness the forthcoming of our new grand paper—"The Herald of Holiness"—and can hardly wait to get the first issue. May God bless her and make her a blessing till Jesus comes.

We have been praying for months for a landslide from the glory world and I truly believe it is coming. Already we are beginning to see the hand of God move things and hear the sound of a going in the tops of the mulberry trees. We should never be surprised when God answers prayer but we are often surprised at the way He answers them.

A few weeks ago when Mrs. Chenault and I had just arisen from our knees where we had been crying to our Heavenly Father for a revival, and for deliverance from the awful darkness here, and for real victory, she received a letter saying that dear Sisters Staples and Snider would sail for Japan April 10th, then later found that it would be March 27. Oh, how our poor hearts were rejoiced. I lay awake all night and prayed and praised God. They arrived in Kyoto Wednesday, April 17, about 7:40 p. m., safe and sound. Praise God! I don't believe God could have sent us two people who were so peculiarly fitted to help us on in His great work here. They seemed to know just where to take hold to help most. They did not condemn us for not having turned the world over in two years, but rather took our heart sorrows to be their own and are now helping us to pray down conviction on the people and to remove the mountains of difficulty. God bless them, and the cause of holiness which we all represent.

We are thankful to God and our church and say if you have any more like these please send them on. Isa 52:7. On Sat., April 20, our interpreter, Mr. Hirose, for whose sanctification we have prayed so long was gloriously sanctified and on Sunday gave an interesting and powerful testimony. There surely is a brighter day for Japan in the near future.

We are trusting in the God of gods and the King of kings. The one who is able to shut the lion's mouths, and more than that, He can shut wicked men's mouths. One instance: Wife and I were led to pray especially for our

nearest neighbor who was a very wicked and boisterous man recently. He would often abuse with words his family so loud that all his neighbors could hear. Soon after we began to pray for him he met us at our door as we were returning from the city and bowed very low, begging our pardon and apologizing for his conduct, and we haven't heard a bad word or a loud word since.

PEOPLE WHO ARE EXEMPT FROM GIVING TO MISSIONS.

Horace Bushnell made the following list of those whom he thought should be exempt from giving to missions:

1. The man who believes that men without Christ are not lost and do not need a Savior.
2. The man who believes the Gospel of Christ is not the power of God unto salvation, and cannot save all who believe.
4. The man who believes that the best motto is "every man for himself," and, who, with Cain, asks, "Am I my brother's keeper?"
5. The man who wishes that missionaries had never come to our ancestors, and that we ourselves were still heathen.
6. The man who believes he is not accountable to God for the times, talents, and money entrusted to him.
7. The man who is prepared to accept the final sentences from Christ, "Inasmuch as ye did it not to one of the least of these, ye did it not to me."

CHINA: AS BISHOP BASHFORD SEES IT

"Three facts serve to light up the present darkness:

"First, if Christianity had never come to China, the Chinese would still be asleep. We must not be afraid of that which the Manchus with some degree of anger and the Chinese with some degree of gratitude recognize that we are at least the indirect cause.

"Second, God is watching over China and ourselves alike. He will cause the wrath of man to praise Him, while the remainder of the wrath He will restrain.

"Third, everything seems to be going into the melting pot and Christianity at last has an opportunity to furnish the molds which a new civilization of one-fourth of the human race may be cast. Of all times in history, now is the time for Christian churches to put forth every effort to aid the Chinese people in remolding their institutions and shaping their destiny."

MAKE HASTE!

Some years ago, says Dr. Bonar, we were traveling through Palestine. We had been wondering all the afternoon on the Mount of Olives, not heeding the time. But at last we saw the sun going down. We hastened to the nearest gate, on the east side of the city. It was closed. There was no admittance. We hastened round the walls to the outer gate, which we know to be kept open a little longer. When we reached it we found our selves excluded. The gate was shut. We were told, however, that possibly the gatekeeper might relent and let us in. Alas! the keys had gone to the governor.

What were we to do? It was suggested that a piece of silver might soften the guard's heart, and bring the keys back again. So we thrust a suitable coin in at the keyhole and waited. In a few minutes the gate opened and we passed in. The bribe had prevailed. But our admission was against the law.

The lesson for us was, "Be in time." The gate stands open. The entrance is free. The way is plain. Lose not one moment. Upon one lost moment eternity hinges; and—
"It is no trifle to lose eternity."—Sel.

Greater Expectations.

What do ye more than they? You love those who love you—so do sinners. You do good to those who do good to you—so do sinners. You lend to those from whom you hope to receive—so do sinners. Of you much more is expected. Love your enemies—this sinners do not do. Do good to your enemies—this sinners do not do. Lend to others from whom you may not expect return—this sinners do not do. Sinners stand stiffly on their rights; the Christian yields his rights and suffers wrong, endures a blow, and offers the other cheek, prevents a lawsuit by yielding more than he claimed, submits to the demands of a borrower.

Blessed Are They That Hunger and Thirst

A little puny child was brought to a London hospital for treatment, and on his arrival the nurse gave him a glass of milk. Before lifting the glass to his lips the little fellow asked anxiously, "How deep may I drink, miss?" How much that question told of the poverty of a home where a glass had to be shared among many! He could hardly believe the nurse when she told him to drink it all. How deep may we drink in our thirst after righteousness? God made us for righteousness; we shall be filled and therefore we are blessed.—Tarbell.

The world is wide
In time and tide,
And God is guide;
Then do not hurry.
That man is blest
Who does his best,
And leaves the rest;
Then do not worry.

PRICE LIST

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OUR SUNDAY SCHOOL LESSON

The Growth of the Kingdom

JULY 21

Notes—Queries—Quotes

Rev. E. F. Walker, D. D.

It is the business of man to seed the soil of the soul and the race with the saving truth of God. "Into all the world" and "unto every creature."

Do we consistently pray, "Thy Kingdom come," while we are not going into all the world and to every creature?

It is our business to sleep as well as to sow. God giveth the increase.

We are not to puzzle ourselves and others as to the "how" of the development of truth unto holiness.

The harvest in the soul and in the earth is perfected to be gathered.

Many are the likenesses and comparisons of the Kingdom of God. Earth in many ways pictures heaven.

To be born from above is necessary to discern the upper Kingdom in the lower. The pure in heart see God in everything but sin.

Two worlds are ours:
'Tis only sin forbids us to descry
The hidden mystery within, clear as the
earth and sky.

Mustard seed faith and hope and love, may yet become as a great tree with many sheltering branches. So we must not despise the day of small things.

There must be a rooting downward if there is to be a growing upward.

Many men and communities and countries not vitally and really Christian are under the sheltering influences of our holy religion.

Holiness certainly has in itself as permeating and diffusive a power as sin. But it is not native to man and earth as is sin. Nevertheless a result of the entrance of the gospel truth is: Where sin abounded grace does much more abound.

By the processes of development as well as by the crises of history the whole earth is to be filled with the saving knowledge of God.

The seed growth because God giveth the increase as well as the seed. "The seed sown in the heart is in its growth dependent on other causes than mere human anxiety and watchfulness:—on a mysterious power implanted by God in the seed and the soil combined, the working of which is hidden from human eye" (Alford). Yes; yet let us

not forget the injunction: "Grow in grace and in the knowledge of our Lord and Savior Jesus Christ." We are responsible for growth.

"How many of the best movements spring from small beginnings—the river from the brook, the man from the child, the city from the hamlet, the empire from the city! History forbids us to despise the day of small things. It is better to begin obscurely and grow, than to commence with a flourish of trumpets, raising expectations which we may not be able to fulfill."

Jesus said to His disciples, "Go ye into all the world, and preach the gospel to every creature. He that believeth not shall be damned." We can see by this how reasonable salvation is, that it is the gift of God thro Jesus Christ. Then we can see that damnation comes thro a refusal to receive Christ, God's only way of salvation.

Spiritual Lights

Rev. J. N. Short

We have for our study: "The Growth of The Kingdom of God." This is well worth our careful study. We need to think wisely and well. The lesson is related more closely to the last one than one might think at a glance. We had in our last lesson the parable of the sower. The seed was sown in various soils. But is was that in good ground which brought forth fruit according to the design of the sower. "The good seed is the word of God." This seed sown in good and honest hearts, those who hear, receive, keep the word and bring forth fruit with patience, meet the divine design.

This much would give us the secret of the beginning of the kingdom of God. Then follows its development in individual hearts and lives; its outworking and effect upon other minds and hearts, and thus society and the world at large. The working of this principle forms an important study for those who are interested in the development of the truth of the gospel in the world.

We notice then that this is not the development of human nature. Men do not develop from one thing into another. Turnips never develop into potatoes, or thistles into figs. Yet from our standpoint, this is nearly the teaching of liberalism. But in that case they would teach, that man develops the good that is in him until he measures up to the divine ideal in his creation. This wholly excludes Christ as the Saviour of men.

This is contrary to the teachings of the word of God as a whole. There is nothing in human nature that would make man a son of God. And no man ever comes to know God in Jesus Christ by development. I say, "In Jesus Christ," for Jesus declared, "No man knoweth the Father but the Son, and he to whom the Son will reveal Him." Experience and observation prove this.

But there must be a starting point. There must first be an implantation of life. This a mysterious, divine philosophy. It is wonderful, and yet so simple that a child can grasp it, and still so deep that it is of interest to the wisest philosopher.

Jesus astonished Nicodemus when He said, "Ye must be born again." Only on this condition could a man see the kingdom of God. Considering the blindness of men today, it is not so strange that Nicodemus exclaimed, "How can these things be?"

But it is simple, profound and wonderful. It is on the basis of the atonement of Christ, purchasing all for us, that we receive the word of God, His thought, His will, His mind, into our hearts. The word is spirit and life. We receive the divine life thro receiving the word of God into our hearts, and keeping it there. Peter says, "Having been born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever."

At first thought this might seem a light thing. But how often we have noticed what a mighty struggle men have to receive the word of God into their heart. And why? Simply because the reception of that word means to give up their own thought, will, and mind, their own way of thinking, to think as God thinks, will as He wills, and thus go the way of God. That is faith. Many men have had the hardest possible struggle to receive the word of God, because it implied all this.

But when men have thus believed, received the word, the divine seed, the divine life has been planted in the heart. "And these are they which are sown in the good ground; such as hear the word, and receive it, and bring forth fruit, some thirty fold, some sixty, and some an hundred." Of course this is all thro Christ and by Him the Holy Spirit, all combining to make the word fruitful in heart and life.

But a sad thing with many is, they seem to think it is then a completed work. They think that is the end. It is the end, but is the first end, and the other end has no end in time, and it may be not in eternity. It must grow and develop in us, and thro us, and by us.

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