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EDITORIAL

A SINNING RELIGION

IT IS a burlesque and travesty on the thought of religion that saved people have to sin a little. And yet it is taught by multitudes of professing Christian ministers and church members that we can not live without sin. The very purpose of the coming of Christ into the world was to do away with sin, both the practice and the principle. Wherever He is allowed the right of way, and can accomplish His full purpose, He will settle the sin question once and forever with every yielded heart. Men are blind to the enormity of the position they assume when they plead for the necessity of the commission of sin by believers. What sin are they talking about? Manifestly it becomes a matter of selection; each sinning believer will elect what sins he will commit. Tastes differ in this matter as widely as in all things else. So one selects the sin of backbiting, another usury, another lying, another slander, another lust, and on and on the matter of selection goes until the decalogue is mercilessly outraged throughout over and over again, and that by the children of God, saved by the precious blood of His Son.

WE UNHESITATINGLY AVER that such a view is a dangerous one to be held by any Christian minister. We would not knowingly put our family under the pastorate of such a man. Laxity on the sin question and laxity on the efficacy of the blood for the complete remedy of the sin trouble, are cardinal defects which it seems to us strike fundamentally and fatally at real fitness for the work of the Christian ministry.

MEN WANT completeness in everything else. A man wants a perfect horse, one without blemish or fault of any kind. If a man buys a home he wants a complete building. He wants it of good material, well designed and well constructed, and in every way suited to the needs of his family. So of everything else. Only when we come to the matter of religion are men inclined to be content with a partial or sham affair. How sad it is that this carnal inclination of lost men finds so many ready teachers in the pulpit, with the message of a sinning religion with which to mollify their disturbed consciences. The *Sunday School Times* says with force:

One who sins only a very little may be much more dangerous to others than one who sins a great deal. A little tolerated sin in the Apostle Paul would have been a greater menace to the church and the world than was the gross sin of Judas Iscariot. The more nearly right we are, the more dangerous are our divergences from the right. A clock that is a five minutes out of the way is a much more misleading time-piece than a clock that is five hours wrong. This fact does not mean that gross sinners are better or safer citizens than those who sin less; but it does mean that one who has been led out by God on to a high plane of life is peculiarly useful to Satan if he is led into seemingly trifling sin. The more steadfastly we live in consecrated obedience, the more disastrous, in poisonous effect upon others, is our yielding to any sin. How ceaselessly, then, should we be in the dust at the foot of the cross, that we may not be used with deadly effect by our Lord's chief adversary.

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THE PREACHER NEEDED

FOREMOST, of course, in all the qualifications of a gospel preacher, is that he have a conscious, personal experience of salvation. Above all things he needs to have been born of the Spirit, to have experienced the new birth, and to carry in his heart the Spirit's witness to the glorious fact. Then, he needs to be a man divinely called and commissioned to this one work of the ministry. We do not want men called by their family, or by their church, or by some college to the ministry. The call must come from God. The Epworth League

or the Christian Endeavor is not a success in calling preachers, any more than families, churches or colleges. The time has come when we must insist upon these two things as of paramount importance—a conscious experience of grace, and a divine call to the work. If we can build up a generation of preachers strictly on this basis, to take the place of the present generation of preachers, we will have a restored whole Bible and an evangelical pulpit. We believe the surest and quickest way to abolish the destructive critical spirit, and the infidel assumptions of the new theology, is to meet them with a divinely saved and a divinely called ministry.

ON THE negative side we wish to urge one point. We do not want an apologetic ministry. We want a ministry ever conscious of its divine call and mission. Only thus will the ministry speak with that authority with which it is their right and duty to utter their message. With this call and commission and with God's Bible in their hand how can they be otherwise than positive? Of course there is much in the preacher's duty of the nature of instruction and defense, and when duty calls he will not fail either to instruct or defend. It remains true, however, that the preacher is chiefly a prophet with a message to the world of imperious authority from God Himself. The preacher is an authoritative witness to the infinitely superior interests of the soul, to the supremacy of the demands of holiness, to the anarchy, insolence and ravages of sin, and of the absolute necessity of its only remedy.

SUCH themes must form the staple of his preaching. He must leave to others the ventilation of doubts, the discussion of mere guesses and skeptical questions about divine things. The world expects in the preacher the man of faith and profoundly settled convictions, who can and will speak with authority, and who can not speak otherwise from the sacred desk. We need immovable men, men of adamant faith and courage. The world wants such men as preachers and will hear them and will heed them. There is no trouble with God or with His Word. The trouble is the lack of authority in the ministry based on a divine experience and a divine call. Where the ministry falls in any degree below these prerequisites there will ensue an emasculated message, an enervated, worldly church, and an indifferent, heedless world.

WE WOULD not bring a railing accusation against our brethren. God is our witness that as shocking and painful as is the condition of the clergy as we see it today in this God-favored land, there is nothing in our heart for them but the tenderest pity. This pity, however, ought not and shall not prohibit our uttering the whole truth as we see it, in the earnest desire to see a day of better things. What can any preacher or set of preachers hope to do when it has lost the respect and confidence of church members and outsiders by an equivocal message, much less when it has dropped even below the faith of the public by the proclamation of palpable and absurd heresies which disgrace many pulpits today?

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CONQUERING BY SURRENDER

IT IS an anomaly in the history of warfare that in the spiritual realm we only make conquests by surrender. We can only reign when we submit, but this submission is only to God. It can not be too insistently urged that the only victorious, conquering man in this world is the man of

self-abasement, humility and absolute self-surrender. He that humbleth himself shall be exalted, Scripture saith.

IN HIS memorable wrestle Jacob conquered by being conquered. It is ever true that the man who conquers is the man whom God has conquered. To resist God is to insure defeat. In the strength and glory of that triumph which he gained by surrendering to God Jacob limped away a stronger man, with a new name given him by the Father, a new nature put within him and a new inspiration alluring, elevating and firing him.

HUMILITY is the glory of sainthood, the charm of piety, an essential of faith, and the credential and the crown of our holy religion. Our dignity is in the dust, our greatest glory in the gutter, where we are to gain the rich prizes of debauchees and abandoned men and women redeemed by blood divine. Such trophies in this lowly service is more luminous in the eye of God and angels than plethoric cheeks dealt out mechanically for church benevolences from a burdensome surplus, or the mere formal preaching of the most orthodox tenets from gilded pulpits. Humility gives the stamp of genuineness to piety and breathes the spirit of unworldliness. This is the type of religion for which a sinful world waits, and the absence of which sows resentment, unbelief and bitterness. The Master washed the disciples' feet. What a lesson, and what an example!

THE GENUINE religion is not concerned about taking care of its conventionalities and respectabilities. The truth is, the everlasting respectability of the church has become its curse. It lavishes its means upon rich upholstery, velvet carpets, stained glass, and pipe organs, and doles out reluctantly its pittance to save the unevangelized millions. As to the fallen women, the modern church is entirely too respectable and refined to concern itself about a class so far below its social level. It has neither time nor money to spare to invest in the salvation of the submerged multitudes in our slums, or the millions of foreigners who swarm to our shores without our religion, our civilization or our tongue. This modern church decries the pessimism that dares warn against a continentalized Sabbath, which is practically upon us, and pours out its vials of special wrath and indignation against that growing horde of fanatics who disturb the serenity of its sarcophagus by a desperately earnest effort to throttle the legalized liquor traffic. These festering cancers on the body politic are hidden from the view of the blind optimism of the rich and worldly church.

INTELLIGENT unsaved men and women see plainly this sham and travesty on true religion. Though still believing in Christ, they have lost their faith in the church. They have ceased to see Christ in the church. His self-denial, His pity for the oppressed, His love for the lost, the intensity of His passion for doing good to the neediest, His absolute disregard of all caste and social distinctions, His holy life and person literally consumed with a quenchless zeal in going about doing good, the unsaved see not in the great churches of today. The cause of the alleged increased hardness of sinners lies with the church and not with the sinners. There is something in the heart of even the unregenerate man that is always touched by exhibitions of humble, unselfish, Christlike piety in people professing the religion of Jesus Christ. Applied Christianity rather than professed Christianity is the Bible the sinner reads, the argument to which he surrenders, and the all-powerful influence used by the Holy Spirit in saving men and women.

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A RUINOUS FALSEHOOD

THE devil seems to exhaust every device possible for the debauchment of the race at its springs. Hence the reports of his malice to deceive the young, and poison their minds and hearts, and corrupt their bodies, and by heredity convey the curse on to future generations. The secret vices of little children and larger ones learned at school, the evil imbibed at those moving picture shows which embellish vice, and portray divorce and theft and deception in exciting and alluring colors, are some of the devil's methods for the

contamination of youth, and the ruin of the race by the debauchment of its young life.

ONE OF the most diabolical methods employed for this end is the lie with which some physicians deceive young men, when they tell them they can not lead a healthy life without leading an unclean life. When physicians teach young men that it is necessary for them to be socially impure to be healthy, they teach an iniquitous falsehood which they know to be a falsehood, and for which the guilty physicians should be forever legally expelled from the medical profession, and confined in the penitentiary for a term of years. This is one of the direst evils from which we are today suffering. For a set of men with the influence physicians possess to deliberately mislead young men, and maliciously pander to their lowest passions, and lead them to the violation of the decalogue, and start them on the road of their own physical and moral and eternal ruin, and the necessary ruin of their required victims, is a crime against society for which the penitentiary is too small a penalty.

THIS crime contradicts and insults God, charging Him with promulgating a law of social purity, and attaching a terrible penalty to its violation, and yet so making man that he can not keep the law.

THIS monstrous lie, of which some physicians are guilty, makes the bagnio necessary, supplies inmates for homes for the feeble-minded, and for the almshouses, and furnishes the pitiable spectacle of the distorted faces, the misshapen bodies, and the multiform marks of degeneracy and suffering observable on our streets, by the eyes of the thoughtful and intelligent. How would these vile doctors receive the request that their wives and daughters be among the required victims of the young men they have so fatally misled.

THANK God, He has made no criminal blunder grave enough to rob Him of His divinity. All men can be clean and die clean. That sin is necessary anywhere, at any time, in the case of anybody, is a falsehood from the pit, and must be driven from credence and recognition before we can have a clean race. To plead immorality as a safeguard to health is one of the most pernicious, most transparent and diabolical pleas of the necessity of sinning. What a pity this falsehood should be propagated by men claiming respectability and occupying a profession which gives them *entree* into respectable society! This is what renders the task of undeceiving young men so difficult. They plead the intelligence of one of the recognized learned professions, and the high standing of individuals in that profession, in defense of this outrageous deception which is ruining them.

LET THESE young men understand now, once for all, that no learned profession and no amount of social recognition or respectability is a bar to scoundrelism. There are eminently unworthy men in the legal, the medical, and every other profession. Character and not one's profession is his title to credence. Any man who advocates the necessity of sinning is an unsafe teacher, a most dangerous enemy to the young and the old as well, be he lawyer, doctor, preacher or what not.

DOWN with this mischievous, pernicious, ruinous deception, and with all who support or teach it! Let such men be regarded as enemies to the public good, and be frowned upon, and, in the absence of any statutes reaching the case, let public opinion ostracise them until they are made to feel the enormity of their crimes, and are discredited in the eyes of our young people. Meanwhile, let parents take pains to instruct their boys from early childhood on all such questions, and warn them of the moral vultures lying in wait to effectuate their physical, moral and eternal ruin. We honor the medical profession as one of the noblest with which we are blessed and number among physicians some of our best friends. We are glad that the unworthy class of whom we have written above are under the ban of the great majority of physicians who condemn their course as severely as we do.

THE EDITOR'S SURVEY

GIVE GOD THE BEST

God wants our best. He, in the far-off ages,
Once claimed the firstling of the flock, the
finest of the wheat,

And still He asks His own with gentlest plead-
ing

To lay their highest hopes and brightest tal-
ents at His feet.

He'll not forget the feeblest service, humblest
love.

He only asks that of our store we give to Him
The best we have.

Christ gives the best. He takes the hearts we
offer

And fills them with His glorious beauty, joy,
and peace.

And in His service, as we're growing stronger,
The calls to grand achievement still increase.

The richest gifts for us on earth or in heaven
above

Are hid in Christ. In Jesus we receive
The best we have.

And is our best too much? O friends, let us
remember

How once our Lord poured out His soul for
us,

And in the prime of His mysterious manhood
Gave up His precious life upon the cross.

The Lord of lords, by whom the worlds were
made,

Through bitter grief and tears, gave us
The best He had.

—Michigan Christian Advocate.

ONE MESSAGE—ONE BUSINESS

The preacher has but one message and one business. Christ and Him crucified is his theme, and to lead men to see and to feel that there is hope nowhere else, but that there is ample and abundant power in the blood for all men for a full salvation is his solitary business. All sorts of additions and substitutes are resorted to by preachers in the vain dream that they are necessary to keep up interest and to attract men to the church. No greater mistake was ever made. Sensationalism is not saving nor is it a means of permanently mending slimness of church attendance. Nothing is more attractive than real salvation work, effected under God, through the blazing earnestness of an aroused human heart. Men can not be deceived. People know the legitimate domain of ministerial treatment, and can seldom be inveighed into attending church by the tricks and resorts often employed. Even if they occasionally come, they feel a silent mental protest, and there is more a feeling of contempt than of admiration for such ministers. Back of all this sad condition is an ulterior trouble. Only preachers bereft of that spirit of heart-earnestness obtained by a conscious experience of the gospel in its real and tremendous power upon their own hearts, indulge in these artificial remedies or means for interesting and attracting men to their ministry and filling empty pews. Really, in almost any great church in our cities, there could scarcely be a greater sensation than the direct preaching from a red-hot heart ablaze with the conscious presence and power of the Spirit in the preacher's heart, calling men from sin to a sin-pardoning Christ. Writing on "The Shepherd and His Sheep" in *Congregationalist*, the editor says:

What, then, is the food that the Christian shepherd is bound by his office and his vows to give his sheep? They have a right to require of him not the information that the schools and the newspapers provide, not the particular excitement which the novel and the theater purvey, but the interpretation of life from the point of view of great spiritual realities. He is the one man in the community who stands for the spiritual order. Presumably he has trained himself through long years of study and meditation for the keener apprehension of things unseen, and his constant prayer in relation to the stewardship should be that of Paul: "That I may make it manifest." "That I may speak boldly as I ought to speak." At this point we are in complete agreement with Professor Phelps. The gospel is the substance of the preacher's message. A great and many-sided gospel it is. The fundamental message is the unbounded grace of God to men in that while they were yet sinners Christ died for them. And the preacher's first business is to make men aware of the reach of the divine compassion.

PHILOSOPHY OF SUFFERING

There is a divine philosophy in suffering. It finds one expression in those wonderful words about the Christ: "For it became Him for whom are all things and by whom are all things, in bringing many sons unto glory to make the Captain of their salvation perfect through suffering." Complete achievement comes through discipline. The noblest service is through sacrifice. Not of our surplus are we to give and expect heaven's best benedictions. It is when we have given "even all our living" that we find the richest and sweetest commendation. Not when we send relief but busily plod on in office or store oblivious of the need we thus relieve, with no personal contact or knowledge of its nature, are we rendering the best service or coming nearest the Christ-example, but when we dismount from our horse and put the sufferer in our place, and pour oil on his wounds, and carry him to the inn, and have him cared for at our charges, and when compelled to leave order his ample provision at our expense—only by this sort of service which costs us much are we doing most like Him. The bed of suffering is often a better means of grace than preaching from a pulpit. Solitude is often a better school than the blaze of publicity. Sometimes with many of us God finds that He can get closer to us in poverty than He could in plenty. *Ram's Horn* expresses with terseness and force this truth in the following:

Genius generally like music and poetry forms a sweet but light diet and few ever get fat on either or all. Though poets and musicians have fed the world, they themselves have been starved for their pay. Yes, and so it must needs be in every realm, for how could a well-fed, slick opulent fellow ever find a soul of emotion with which to generate the poetry, music or ingenious invention? We never stuff our race horses nor fatten our milch cows. Fat is for fools, mules and the butcher's knife, but sentiment is born of suffering and lofty emotion in lowly but noble poverty. The conflict is what makes the character and only in the fight with adverse environment is genius fired and fed. The battle makes the warrior. The storm is the future sailor's present hope

and the suffering of today breeds the sanctity of tomorrow. The thing we least need we want most and the conditions we most desire we can least endure. If we had our own way we would be ruined at our own request and the fire of our genius would be quenched in the surfeit of self-indulgence. Hardness is our hope and the finest harp strings of the heart are touched by the pinch of poverty to the highest heaven of harmony.

In the shadow of the cross is the crown discovered and in the humiliation of the cross-life is the finer soul exalted. The song of the future springs from the sigh of the present and our groans of today will make our glory in the coming tomorrow. The ease we desire would destroy us and we are being saved by the prayers that go unanswered. Poverty pilots purpose to power, the sweetest traits spring from the bitterest trials and greatness is saved by its sufferings. These experiences are hard but hallowed, and he endures the greatest affliction who misses that affliction whose educational influence and disciplinary development alone could make him a man. Whom the Lord loves He chastens but the chastening is a chiseling that brings the beautiful angel from the shapeless marble and in the final results is the process justified. Self-pity is impiety and ease makes idleness and atrophy. Men shrink from the gloom of the martyrdom while coveting the glory of the martyrs. The thorny path from which we shrink, alone leads to the heights and necessity is the effective spur to glorious attainment.

THAT IRREVERSIBLE LAW

"Whatsoever a man soweth that shall he also reap" is a law universal, imperious, inexorable, irreversible. We reap in kind and in marvelously intensified and augmented quantity. History, both sacred and profane, is replete with demonstrations of the infallible operation of this law. Yet men sin on, sowing to the wind, heedless of the awful harvest ahead of them. This stupid heedlessness is explicable only upon the well-known policy of the devil of blinding men to the graver and more serious truths which pertain to character and destiny. It is an awful thing to have God's law on a man's track. Men dread sheriffs, constables, and policemen, but are defiant of the omnipotent God of the universe. They are scrupulous to avoid all deviations from city ordinances or statutory enactments, which would involve them in penalties of a pecuniary kind, or in brief restraint of freedom, and yet they go on from day to day in the practice of sins which entail tragic consequences in this life, and in the endless life beyond the grave. A striking illustration of the truth of this law of sowing and reaping is seen in the fate of those connected with the murder of our Savior. Says an exchange:

Before Jesus was nailed to the cross Judas in despair hanged himself. The year following Caiaphas was deposed from his priestly office. Herod, dethroned by Caesar, died in infamy and exile. Pilate, very shortly after the crucifixion, was stripped of his procuratorship and banished from his native land. In misery and gloom he lingered a short time and then put an end to his own life, leaving behind him an execrated name. The house of Annas was destroyed by a mob of Jews, and his son was dragged through the streets, scourged and murdered. Jerusalem, besieged by the Romans, was utterly destroyed. Tens of thousands of

its inhabitants were crucified—so many, in fact, that Josephus tells us the ground about Jerusalem was so thickly studded with crosses that space could not be found in which to erect any more. After the siege, thousands upon thousands of Jews were sold into slavery, the price asked for them being even lower than the miserable pittance Judas received for betraying Jesus. From that time till the present the land of Palestine has been the scene of oppression, famine, war and rapine. The Jews, scattered through every land, have been a nation of outcasts, persecuted, ostracised, hated, scorned of all men. Truly, truly, the cry "His blood be on us and on our children" has been answered.

WORK OF PREVENTION

The gospel is many-sided in its operation. On its positive side it is unceasingly saving, reforming, helping, civilizing, transforming and uplifting men and human society. There is, however, an indirect or preventive side to the gospel's influence, which is marvelous in its accomplishments, and to which society and government owe no small debt of gratitude. What is prevented by its influence can not be told in human language or estimated by human measurements. On this basis alone the world is more indebted to the gospel of Jesus than to all reformatory and educative and civilizing agencies and influences combined. Illustrative of this point is an incident related by the *Congregationalist*:

"You have prevented a murder and a suicide tonight," said a man at the close of an open air meeting at the old First Church, 5th avenue and 12th street, New York City. "I was on my way to kill a man and then myself when I heard your music. Here is the revolver I was going to use."

Bitterness and hatred were broken down; conviction, confession and conversion followed. Murderous intent gave way to the love of God. The gun left the hip pocket to be replaced by a Testament.

It was a remarkable occurrence, judged from the viewpoint of the conservative church member who had never before been present at an open air evangelistic meeting. But it was no rare experience to the regular evangelistic worker. Night after night, day after day, murderers, thieves, would-be suicides, gangsters, gamblers, drunkards, desperate and despairing men and women pour forth their stories of misery and guilt, begging for comfort and Christian counsel from the various workers of the evangelistic committee of New York City.

SACRILEGIOUS GUESSING

In matters of agriculture or commerce or mechanics men refuse to accept and act upon guesses. They demand certitude on which to base calculations, make large investments and project great enterprises. In matters of religion which pertain to the interests of the immortal soul many preachers are quick to accept the mere guesses of so-called scholars, and they proceed at once to modify or reconstruct their theology in accordance with these guesses. Sometimes these guesses come in the guise of "scientific deductions" which it is claimed contradict something in the Bible. By the time the preachers get their theology revised, reversed, amended and transformed to harmonize with these guessed "deductions," science takes another somersault, repudiates the aforesaid guesses and offers a new batch of "deductions" for acceptance in their place. The

pulpiters at once address themselves to another readjustment of their oft-readjusted theological views. This tedious process has made their calling one of endless readjusting instead of that of preaching and soul-winning. Passing strange is it that men with intelligence enough to occupy the pulpit will take the mere guesses of German rationalists, or their copyists, or of higher criticism, or of new theology infidels, instead of the teachings of Holy Writ, which are buttressed with infallible testimony, and their truth and efficacy demonstrated in the experience of millions for two thousand years. Writing on a recent production of this guessing character by Dr. Schafer, *Herald and Presbyterian* says with truth:

There is nothing new in the doctrine of the eternity of matter and spontaneous generation of life. There always have been materialists and pantheists; but the doctrines have never been proved, as Dr. Schafer admits. They have rested entirely on hypothesis, and hypothesis is simply guess work. His guess is, that in some accidental way oxygen, hydrogen, nitrogen, phosphorus, and carbon, and certain salts, may have united themselves together in proper proportions, and gradually made the first living matter. This guess is just as good as the guess of a child that the moon is made of green cheese, and just as scientific.

HOPE FOR THE HUMBLEST

Young people are sometimes needlessly discouraged by reason of their humble, obscure birth. Lowliness of birth or of position socially has very little, and often absolutely nothing, to do with one's advancement and achievements in life. Generally it is a matter of personal application and consecration to some noble aim in life. Let no boy be deterred from the loftiest aim and the most strenuous endeavor by the mere incident of his humble origin. The history of the world has too often contradicted the vain delusion that life's trophies and rewards were for the high-born only. Look around you inquiringly and you will learn this encouraging truth very quickly. Dr. Watson B. Duncan in the *Sunday School Visitor* furnishes numerous instances in proof of this point:

Jeremy Taylor, the greatest preacher the Anglican Church produced and the author of "Holy Living and Dying," was the son of a barber.

Francis Asbury, the apostle of American Methodism, was the son of a gardener and served the apprenticeship of a saddler.

Kitto, the great Bible scholar, was the son of a bricklayer.

Zwingli, the Swiss reformer, came from an Alpine shepherd's home.

Luther was the son of a poor miner, and sang from day to day for his daily bread.

Claudius Buchanan, whose "Star in the East" led Judson to Burma, was a poor boy picked up by John Newton and recommended to a rich man as worthy of an education.

Socrates, the Athenian philosopher, was the child of artisans and was himself an artisan during his youth.

Jacob Bohme, the German philosopher, was born of poor parents and was apprenticed to a shoemaker at an early age.

Dr. R. J. Gatling, the inventor of the famous Gatling gun, which fires twelve hundred shots per minute, was born a poor boy, on a North Carolina farm, and for several years labored for his own bread.

Shakespeare sprang from humble origin. His father was a butcher, and Shakespeare himself in early life was a wool comber.

Richard Arkwright, the inventor of the spinning jenny and founder of cotton manufacture, came from the barber shop.

Marlowe, the predecessor of Shakespeare, was the son of a Canterbury shoemaker.

Daniel DeFoe, the English novelist and author of "Robinson Crusoe," was the son of a butcher.

HIDDEN BLESSINGS

Many of God's richest blessings are not apparent, but hidden from sight, and are realized only after tests. Often things over which we worry, and which we regard as misfortunes to be deplored, turn later to have been real blessings. Losses come to us, and we mourn them as grievous calamities, but later we find these were our very making—that prosperity was ruining us. These turns in our fortune only brought us to ourselves, and saved us from utter ruin. How slow we are in coming to believe God when He says that "ALL THINGS work together for good." We will limit it to all pleasant things. We insist on confining God's ability to bless us to the instrumentality of the agreeable means. God is bigger than any or all means, and can use one kind as well as another. His ways are not like our ways. Why not let Him have His way, and believe Him implicitly always. These hidden blessings are like the iron egg which a prince is said once to have sent his affianced princess:

Many years ago a prince became affianced to a lovely princess, to whom he promised to send a magnificent gift as a testimonial of his affection. In due time the messenger arrived bringing the promised gift, which proved to be an iron egg. The princess was so angry to think that the prince would send her so valueless a present that she threw it upon the floor, when the iron egg opened, disclosing a silver lining. Surprised at such a discovery, she took the egg in her hand, and while examining it closely, discovered a secret spring, which she touched, and the silver lining opened, disclosing a golden yolk. Examining it carefully, she found another spring, which, when opened, disclosed within the golden yolk a ruby crown. Subjecting that to an examination, she touched a spring, and forth came the diamond ring with which he affianced her to himself.

YOU are to the world about you just what Jesus is to you. Has He come into your life in forgiveness? Then I may know it by the tender compassion you bear for those who do evil, even against yourself. Do you know His love? Then will your heart yearn over a lost world, and you will become His instrument in blessing a sad-hearted, despairing, night-bound race.

Has your broken heart found in Him the balm that heals; that restores courage and gives strength to hold steadfast to the end of the course? Then you too have become a comforter, weeping with those that weep; and a bearer of heavenly solace. Have you found in Him a well-spring of joy? Even so will sunshine cover you as a garment, casting its radiance into darkened lives wherever your path may lie. Have you found in Him the peace that passeth understanding? Even so, the restless, unsatisfied, weary world will see in your life a calm, which, like a sheltered river deep within its banks, undisturbed by storms, flows onward into the mighty depths of God.—C. A. McC.

THE OPEN PARLIAMENT

THE WORTH OF GOLD

F. M. LEHMAN

Cursed be gold, if gold must bring my happiness;

If hoarding of wealth must measure all my joy!

Fling it away! It brings but woe and wretchedness;

'Tis but a useless and trifling thing; a toy.

Cursed be gold, if gold must rule the church and state;

If miserly hand must starve my brother man! Fling it away! 'Tis dross! It turns sweet love to hate

While holding the poor beneath its cruel ban.

Cursed be gold, for hell is peopled now with those

Who bartered their souls away for yellow dust;

Whom madness had seized, and dragged to final woes,

To suffer eternal shame for sordid rust.

Blessed be gold! 'Tis but the love of it destroys; No curses shall hang upon its rightful use.

Blessings on those who with it scatter heavenly joys,

And selfish souls teach the curse of its abuse.

Blessed be gold! Its use, not its abuse, alone shall bless

Poor man in his toilsome journey to the grave.

'Twill lighten the load and ease the toil and stress,

Though nothing but grace the weary soul can save.

Blessed be gold! 'Tis needed to lift life's heavy loads;

To cheer and to bless earth's poor unfortunates.

To carry redeeming grace along earth's winding roads,

And lift for the brother man heaven's golden gate.

Its merit lies not in its clink and its yellow sheen.

Nor yet in its man-made stamp of standard worth.

It gathers its value from sources oft unseen—Motive behind the gift gives its value birth.

FAITH

L. MILTON WILLIAMS

"By faith, Moses when he was born, was hid three months by his parents, because he was a proper child, and they were not afraid of the king's commandment."—Heb. 11: 23.

"Faith is the substance of things hoped for, the evidence of things not seen."—Heb. 11: 1.

Volumes have been written concerning faith. We have often heard speakers and Bible teachers laboring to explain to their hearers the meaning of faith, and when listening to some of them, and reading page upon page from others, the matter has been no clearer than at first. We are told that John Wesley became a man of one book, and that book was the Bible. It is the king of books, and without it, who would have been able to have written anything concerning the great truths it proclaims?

So we propose to take up the Bible and go to the fountain head to see or to search, and, we trust, find out something concerning this wonderful thing called faith. The disciples said, "Lord, increase our faith," and you will remember His reply, "If ye had faith as a grain of mustard seed ye might say to this sycamore, Be

thou plucked up and removed, and it would be done." By these Scriptures we see that faith is something tangible, real; not a mere myth, but something that we are all able to grasp; a substance, the evidence of the thing not seen.

Now we know of nothing better to illustrate faith than the story of Moses, and while studying it, it will be well for us to keep in mind two or three things. First, faith is a substance. There must be a ground-work or foundation on which to build. Moses was hid three months because his parents saw that he was a proper child. Over in the book of Exodus 2: 2, we read of his mother: "And when she saw him, that he was a goodly child, she hid him three months." The decree from Pharaoh had gone forth that all the male children to the Hebrew women should be killed; but when the mother of Moses saw that he was a goodly child, she hid him three months. She saw him to be more than an ordinary child; that is, she was impressed that he was more than any of her other children had been; there was something special about him. It was not the sight of her natural eyes so much as it was the sight of her understanding, or her believing faculties. When she saw that he was a proper child, away down deep in her heart she believed that God had sent her in this child more than an ordinary child. She had other children, but none of them had made such an impression on her mind or consciousness as this one, and that consciousness or impression was so strong that she immediately set to work to defeat the king's decree, and hid him three months. Here we have an illustration of the foundation of her faith, the substance; what she saw, what took possession of her believing faculties, caused her to put them into action. This was the substance, the foundation, the cause that led to the effect.

It would have been possible for her to have stifled those convictions, and to have followed out the king's decree. She could have argued that, as the whole kingdom of Egypt was against her, there would be no use in her trying to defeat it and hide the child. It would only lead to further sorrow and suffering, and perhaps death to all her family. They were at that time undergoing much sorrow, and what use could there be in her trying to thwart the decree of the king? What could one defenceless woman do? From a human point of view, everything was against her, and to follow out her convictions would only lead to sorrow and disaster; but the impression had taken hold of her, and away out of human sight, down deep in her reasoning faculties, she saw him to be a goodly child, and king or no king, decree or no decree, she put that knowledge into action, and that brings us to the second step in the acquirement of faith.

When she saw him to be a goodly child, she hid him; that is, she put into action,

or brought into evidence the substance of what was in her heart, and hid the child three months. So the second state in forming or acquiring faith is action.

Action. If this had not taken place and the child been hidden he would have fallen a victim to Pharaoh's decree, and Moses would never have come forth to be the deliverer of Israel. How much depended on that woman's action! A king and a kingdom against a poor, lone, insignificant woman, who was a slave; yet she got hold on that which upset that kingdom and brought freedom to a nation, and gave to the world a pattern or type of the great Savior who would come to save and deliver, not a nation only, but a world; deliver it from sin and lead it to a heavenly country, redeemed and brought back to God. Oh, for a like faith!

When we see what faith can accomplish, we are constrained to cry out like the disciples, "Lord, increase our faith."

[TO BE CONTINUED]

CREDENTIALS

F. J. THOMAS

The following from "Lathrop," and quoted in Matthew Henry's Commentary in his comments on 1 John 4: 1, contain much that is worthy of our consideration:

"Worthy of imitation is the prudence of the early Christians in regard to those whom they received as teachers among them. They exercised a much stricter caution in admitting men to officiate in the ministry, than in admitting private members to commune in the church. In admitting members into the church they were liberal and candid; but such as became members were immediately subject to discipline, and this though tender and kind, was vigilant and strict.

"But in receiving public teachers they acted with great caution: they considered that no man had a right to exercise the office of teacher (preacher) in the church, unless he could exhibit positive proof as to his qualifications. . . . Paul's account of himself could not satisfy the disciples at Jerusalem. He must go to the apostles, the known ministers of Christ and obtain their approbation, and they would not admit him to their ministerial fellowship, until they had obtained in his favor the testimony of Barnabas who had a personal knowledge of his conversion and subsequent conduct. There are some now who would invert the primitive order . . . they will go to hear a man preach who is an utter stranger to them, in whose favor they have no testimony; they know not whether he has any inward grace, or even external morality. . . . Christ's sheep follow not strangers, for a stranger's voice they do not know."

Brethren, let us as ministers in the Pentecostal Church of the Nazarene be more careful along these lines; these are awful days: many unfit doctrinally, and others

morally, are running around and quite often are admitted to our pulpits who have no credentials. Much harm results from this practice; seeds of fanaticism quite often are sown. Insist upon credentials and if none are forthcoming, give no place to them. I grant you the innocent may suffer, but better a few suffer than that the flock of Christ over whom thou hast been made overseer should suffer. In our church it is so easy for those who are in anyways qualified to be recognized and obtain proper credentials, that to not have them is evidence that all is not just right. Never mind how plausible the reason given, it is your duty and mind to uphold the laws of the church and to protect our flocks from the imposition of the uncredentialed.

MARSHALLTOWN, IOWA

THE MODERN AGGRESSIVE SUNDAY SCHOOL

REV. C. E. CORNELL

Antiquated methods, and antiquated officers and teachers of the modern Sunday school are clearly out of place, and a positive hindrance to Sunday school aggressiveness. Alertness, keenness of vision, the very best methods, the very best spiritual literature (we have it) must be used, if children and young people are brought to the Sunday school and kept.

The International Sunday School Association have a magnificent program for Biblical, intellectual and spiritual development. The scheme proposes to unite the Sunday schools of the land under one carefully worked-out system. Much emphasis is given to the study of the child nature and trend. Also the graded lessons for all ages, making it possible for children below their 'teens, as well as in their 'teens to adequately and clearly take in the meaning of the Bible.

There are state, county and district organizations auxiliary to the International Association; each has a constitution and by-laws, and a system of effort, with a course of study, graduation exercises, enrollment, diplomas, etc. Here are the three divisions of the graded school, and the sub-divisions:

I. The Elementary Division, ages one to twelve.

- Cradle Roll, one to three.
- Beginners, four to five.
- Primary, six to eight.
- Junior, nine to twelve.

II. The Secondary Division, ages thirteen to nineteen.

- Intermediate, thirteen to sixteen.
- Senior, seventeen to nineteen.

III. The Adult Division, ages twenty to one hundred.

- Organized adult class effort.
- Teacher training.
- Temperance.
- Missions.
- Home visitation.

Emphasis is given to class organization. This is advantageous where classes are large enough to organize; as it gives several scholars something to do, and incites to systematic effort to build up the class.

Class self-government is another feature, and this brings about perfect order in those classes once unrulable and unmanageable.

We Pentecostal Nazarenes need to awaken to the value of up-to-date Sunday school effort. Let us use the very best methods, keep the fire of God upon them, and our Sunday schools will become real feeders of the churches. We must have boys and girls if we have men and women of tomorrow. We must have scholars in our Sabbath schools if we are to have church members tomorrow.

In a recent district convention as a part of the Los Angeles County Sunday School Association, the following list of questions were submitted by Dr. H. A. Dowling, state general secretary. They were presented as a "Round Table" under the head of "Bible School Efficiency." They are calculated to make an astute Sunday school worker think:

1. Which is the more important, the service of worship or the religious education of the children?
2. Which is more important, revival services for adults or the religious education of children?
3. Which should have the preference, congregational services or the teaching of adults?
4. Which is more important, an office in the church or a teacher in the Bible school?
5. Where should pastors place the strongest emphasis, on adults or youth? Why?
6. Where should the greatest investment be made in the building of churches, in the auditorium or the departments of study and play?
7. Should a Bible school be self-governing or under the control of church officers?
8. Should the elementary and secondary divisions be entirely separate from the main school?
9. May it ever be said that a school is graded that has but a single course of study?
10. What is the proper distribution of expenditure of an up-to-date church plant?
11. Upon what fundamental principles is the graded curriculum based?
12. How may the departments of missions and temperance be made effective to a whole school?
13. What is the educational value of the "Boys' Scouts" and the "Camp-fire Girls" movement?
14. What definite things can boys and girls classes of the "teen age" do apart from the lesson period?
15. What are some of the marks of efficiency in a well organized school?
16. How important is the service of worship to the average "teen boy or girl"?
17. Is the "Brotherhood Movement" a necessity where the adult classes are well organized?
18. What part should the pastor play in the training of leadership for the Bible school?

THE SPIRIT OF CHRIST

E. M. ISAAC

These words are found in the eighth chapter of Romans. The whole sentence reads as follows: "Now if any man have not the Spirit of Christ he is none of his." It would be quite difficult to find a more definite and final statement of truth than this. It seems to gather up all the evidence of Christian experience into one grand and complete whole. So many are troubled over their experience. They do not know just where they stand. They want some kind of evidence. Some seek for some mysterious kind of something, they do not know what, and often go into

almost despair over the fact that they do not succeed in obtaining the witness or some kind of consciousness that they are Christ's. The Scriptures teach us that the Holy Spirit does witness to our sonship. He bears witness with our spirit that we are sons of God. But there is no need of any one going into darkness and despair if it does not come in the strange way he had imagined it would. If a soul is striving to find God, and has done all in his power to secure the blessing of pardon or purity, God will not forsake that soul. He is on safe ground regardless of what any man may say to the contrary. God is faithful and just, and He will not fail to save the man that repents, and the soul that meets the conditions of salvation. You say, "He will receive the evidence the moment he meets the condition." Let us not become too dogmatic regarding eternal issues. There are sincere souls who seem to fail to grasp the simplicity of faith. They look for signs and wonders, some strange emotion, a peculiar feeling of some kind, and so go on for days, and sometimes for weeks, in awful fear of hell, and that without any reason whatever. Often the preacher or evangelist is to blame. He may be so rigid in his demands for a certain something he is pleased to call "witness," that if it is not received just as he portrays it, the soul must face darkness and ruin. This is not the gospel of the Son of God. There is no Scripture for such demands. "Let not your heart be troubled," is the voice of Jesus to His troubled disciples. If we have met conditions we may rest secure. It all lies in that one thing of meeting conditions. It is possible for one to be deluded by some peculiar emotion, which is termed "witness," while a long way from meeting conditions. We have known of persons to possess much ecstasy, and some kind of rapture, whose lives would not stand investigation. We need to emphasize *righteousness* more than something we term *witness*. We are glad to know there is a mighty surging power that comes from the skies—a river that sweeps all before it when it enters the soul. There will be billows of glory and divine power; but remember, underneath such a river will be found the solid rock of righteousness, and not the quick-sand of hypocrisy or mere pretension. If the emotion remains while the life is unrighteous, you may be sure that some other spirit has taken possession. We are told to try the spirits.

But what is meant by the spirit of Christ? We learn, first of all, that it is the spirit of obedience. He was obedient unto death. There never was a time when He stepped aside to do His own will. We first hear Him in the temple, when but twelve years of age, saying, "Wist ye not that I must be about my Father's business?" This spirit must always possess His child. It matters not how orthodox we may be, nor what our theory is regarding this or that thing, if the spirit of obedience does not possess us we are of all men most miserable. There is nothing much more trying than seeing an orthodox head over a heterodox heart. So many

preach one thing and act the other. No holiness man is required to blister and skin everything and everybody in sight. Who wants a doctrine or experience that would produce such a spirit as we often see manifested from the pulpit? The censorious spirit is far worse than the heterodox teaching he may be scathing, or the persons who fall under his bitter criticism. There is no spirit of Christ in such utterance. Then we have the men who think they are delegated to tell everybody just what they ought, or ought not to do. They are authority on all questions of church relationship, and ready to denounce everything that is not of the particular brand they advocate. How important such men are, and what material they would furnish for making popes! They ought to unite with the Roman Catholic church, and spiritualize it, in order to be consistent with their theory of remaining with a corpse when everybody knows it is dead, and will not be resurrected until the Great Day. May the Lord give us some sense as well as religion.

The second mark of the spirit of Christ we desire to notice is that of righteousness. He is the Righteous One. This fact ought to create fear as well as love. If we are wrong in our lives it ought to create awful fear. We can practice no deception in His presence and escape. He knows us. He says to certain churches, "I know thy works." We may look pious to people, act as though we were living above sin and in the heavenlies, when, if the truth were known, we may be living in the valley of base desire, if not actual transgression. On the other hand, if we are righteous, no matter what others may say or think, He knows all about us, and being righteous invites us to draw nigh to Him and receive the comfort He alone can give. His righteousness is not a stern something that is far removed from His love. But it denotes the rectitude of His character, the unmarred beauty of His nature. Love and righteousness in Him are forever inseparable. He can not wrong any one. No matter what criticism you may suffer at the hands of people, He knows the truth about you, and you will be rewarded according to His knowledge, and not what people say. On the other hand, if we are more afraid of what people think of our conduct (and most people are), than of what God thinks, and if we appear better than we are, He knows it, and our reward will be according. Thank God for our Advocate with the Father, Jesus Christ the righteous.

It is interesting to study the spirit Christ manifested toward those with whom He mingled while here on earth as the incarnate Son of God. It is the *spirit* that is of eternal value after all. It is not a thing of mere time, but leaps the bounds of time, and finds no satisfaction in the temporal things, for they must pass away. So it means much what manner of spirit we are of. It is not possible to be with any one very long until we know something of his spirit. So with Christ. How did He meet the individual? Was He too proud to speak to one person?

Will He avoid speaking entirely that He may meditate upon Himself and not be troubled with a poor sinner? If He speaks at all, will it be in the spirit of condemnation and denunciation? Let us see. He is on His way to Galilee and must needs go through Samaria. It is noon, and He is tired. Yonder is Jacob's well; He will sit there and rest a bit. His disciples will go to the near-by town, and get some bread. He waits. But there never is any rest for the one who has a soul to sympathize and help. The world has need of all such. A woman comes to draw water from the well. She sees the man, but she sees also that He is a Jew, and the Jews have no dealings with the Samaritans. He will not speak. That was the spirit to which she was accustomed. But He breaks the silence with a voice that makes glad the wilderness. "Give me to drink." There was kindness in the voice; there was sympathy. She felt it. It was a surprise, too. Did He not know that this woman was a sinner? Yes, He knew. Why did He not rebuke her for her baseness? Why did He not denounce this woman living in sin, and bring her face to face with her iniquity? Because He had the *right* spirit. He saw her need as well as her sin, and He sought to hold before her something better than she had known. The spirit of Christ presents a *constructive* gospel. It sees the sin and shame, but it will offer a remedy before condemning the guilty. He speaks first of the water of life, the living fountain that never runs dry. He first places hope before the one in need. He will not forget to bring the whole life up before her in one word, "Go call your husband." That was the spirit of our Christ. He could have spoken of her sins at the very first, but the chances are He never would have had a chance to mention the water of life to her had He done so. But now He reminds her of her whole life, and of her present guilt.

At another time we find Him speaking to a multitude. How easy it is to speak to the many compared to the one when any moral question is up, and that pertaining to the one before you. Men are bold to condemn the crowd, to speak in great swelling words of the vices of those in the great congregation. But is not that courageous? Does it not require much strength of character to do so? It does not. Many weak men can do so. It may reveal an evil spirit, and a mark of decided weakness. There are plenty of ranters, skinners, ignorant dogmatizers and all-round rippers who are very great before the throng, but get them before the individual and they become the smallest of the small. Christ will reveal of what manner of spirit He is before the multitude. There they are a vast throng of men, women and children. They are sinful and ignorant. He will storm at their sin, denounce their wrongs, and drive them from His presence under conviction, or in a rage because of the truth He uttered. That is quite modern in some places, but is it like Christ? No, He seemed to appreciate the fact that so many came to hear the precious words of life He had to

utter. He was full of compassion—that is the word we wanted, *compassion*. It is the only word that seems to be large enough, and tender enough to meet the demands made upon it by the occasion. He is the tender Christ, and He will not be unmindful of their needs. "Send them away" say the disciples, "Give ye them to eat," says Christ. That is like Him. That is His spirit. Self is forgotten, so eager are the eyes to see the needs of others. Here again it is the constructive instead of the destructive gospel that is preached. If He will rebuke them later for coming for loaves alone, it will be because He has first shown them His willingness to give, and that the supreme thing is the bread of life. He will turn from the body to the needs of the soul. This is His spirit. It is always manifested in some way by His followers. Let us see of what spirit we are lest we be found wanting when it is too late to get right.

OUR DUTY TO OUR NEIGHBOR

MR. W. M. WHITNEY

Christ, in all His ministry, emphasized our duty to our neighbor. While He taught that any one was our neighbor whom we could help in any way, yet I believe He also taught us to begin our ministry of love among our kinsfolk and near neighbors. To many, the hardest thing to do is the duty nearest at hand. They are longing to do something for the heathen, or for the poor in the great cities, and neglect their own neighbors, who, perhaps, are as spiritually blind as the heathen. It is human nature to magnify evils at a distance, but we become so accustomed to the evils near home, we do not think of them as evils.

In Luke 24:47 Christ told His disciples "that repentance and remission of sins should be preached in His name beginning at Jerusalem," and in Acts 1:8 He said, "But ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem and in all Judea, and in Samaria, and unto the uttermost parts of the earth." The disciples might have said, "Lord, why should we begin at Jerusalem? Behold, they have rejected and crucified Thee, and will they hear us? Let us go to the people who have never heard the gospel." But they did not do so. After pentecost they preached the gospel faithfully to those nearest at hand, and then, "having been faithful over a few things," Christ sent them out to be "rulers over many things."

If we can not preach the gospel to those of our own households and to our nearest neighbors, with whom we come in contact every day, how shall the Father trust us to go out and preach to others? But some will say, "What is the use of preaching to my neighbors? they do not want to hear the gospel. They have had it preached to them all their lives, and still will not accept it." Listen to what Peter says in his first epistle, 2:12: "Having your conversation honest among the Gentiles that whereas they speak against you as believers, they may by your good

works, which they shall behold, glorify God in the day of visitation." This is the way you should preach to them. "Having your conversation honest." And how shall it be honest if you deny the things of God? Don't force your opinions on them, but let them know what God has done for you. If they will not hear you, then preach to them by your good works, they can not help themselves there, but must behold whether they will or no. This

is one advantage we have in preaching to our neighbors—they can not get away from our influence. Perhaps they may not acknowledge our good works, but their day of visitation is coming. It may be trouble or sickness or death, or the Holy Spirit may visit them with great conviction for sin, then they will be glad to hear of our God and the way to reach Him; and we will be doubly glad because we will know Christ is rewarding our

faithfulness and using us for the glory of His kingdom. Let us then so live that our neighbors will call upon us to pray with them in their day of visitation.

In conclusion, don't forget that the disciples were only to begin at Jerusalem; they were to end with the uttermost parts of the earth. Let us also remember our duty to "those who are afar off."

WARREN, PA.

Mother and Little Ones

LIFE'S LESSONS

A child came close to his teacher's side, His book tight clasped in his little hand. "Teacher," he said, with wistful eyes,

"We're coming to words that I don't understand;

I've turned the pages over and over,

And the words are so big, and they're all so new,

When we come to the lesson where they are put,

Oh, teacher, I don't know what I'll do."

The teacher smiled at the troubled face,

And tenderly stroked the curly head. "Before we reach them I think you will learn

The way to read them," she gently said; "But if you shouldn't, I'll help you then.

And don't you think that the wisest plan is to learn the lesson that comes today,

And learn it the very best you can?"

And it seems to me it is so with us;

We will look at the days that are still ahead—

The days that perchance may never be ours—

With a pitiful longing and nameless dread. But surely the Teacher who gives the task

Will lovingly watch as we try to read

With faltering tongue and tear-dimmed eyes, And will help His children in time of need.

—Charlotte L. Seaver, in Free Methodist.

A CONCERT FOR THE FATHERLESS

Night was coming on cold and dreary. A wild wind from the north was sweeping over the prairies of western Kansas. The air was thick with frozen particles of ice and snow that rattled against the windows of an eastern bound train. The car was poorly lighted and a spirit of discontent seemed to have fallen over the travelers. Above the roar of the wind and the noise of the train came the shrill cry of a baby.

A delicate little woman, thinly clad and evidently in the last stage of consumption, vainly tried to hush the little one. Black looks were exchanged and scowling faces were turned toward the noisy child. One man in an audible voice remarked, "Better put brats in the baggage car with the dogs and guns." The weary mother grew more nervous and the child screamed louder than before. A woman sitting near offered to help, and soon found that the family of mother and four little children were suffering from hunger. They had been two days on the train, coming from western Colorado, their lunch box was emptied and they were without dinner or supper. The father had recently died and the brave mother was trying to reach her childhood's home with her little ones before the grim summons came to "pass over the divide." The eldest child, a girl of eight years, was trying to amuse the two boys, younger than herself. The story of the hungry little ones spread from group to group and lunch boxes were freely offered, and the little ones bountifully fed.

A white-haired, stately old gentleman left his seat with a pleasant smile and courtly

bow to the tired mother, said, "I was quite a nurse in my younger days; let me take that child," and the baby read his face, as only babies can, and was satisfied. Reaching out its hands it was soon cuddling its head upon the old man's breast. The tired eyes began to droop as its nurse slowly paced up and down the aisle humming a cradle song.

At a distant end of the crowded car were the members of the Denver concert company. All were tired and sleepy; some were cross, and some complained of the cold car and the smoke from the soft coal.

But the baby face touched a tender chord as the old man paused beside them and told the sad story of sickness and poverty. A new interest was aroused, and after a few moments' consultation the manager announced that "the company would give a concert for the benefit of the widowed and fatherless."

How they sang! Every corner of the car was filled with the sweet melody. Now soft and low, then higher, sweeter, clearer, our hearts were lifted. We forgot the cold and the bitter wind outside as the sweet strains of "Annie Laurie," "We'd Better Bide a Wee," and "The Old Folks at Home," rolled through the car. Song after song they gave us, and then came the grand old hymns that hold the key to every heart. As the last word of "Rock of Ages" softly died away the old man with the sleeping baby in his arms passed the hat and everyone responded to that call for help. Hard faces grew soft and eyes were dim. Silver chinked against silver and not a few bank notes drifted silently among the coins. With tears streaming down her face and voice choked with sobs, the mother tried to express her gratitude.

The old man placed the sleeping babe beside its sleeping mother and walking to the center of the car raised his hand and reverently said: "Praise God from whom all blessings flow."—Exchange.

LIVINGSTONE AND THE SLAVE RAIDERS

An African king and councilmen were talking excitedly over the rumors that they had heard that very morning. "The slave raiders are coming this way," cried one. "They catch the women when they are digging in the gardens and the men when they are alone on the path. They fasten them with chains and put them in strong pens. They march them off and nobody knows what becomes of them." "Ah! Most of the people die and whole villages are lost," exclaimed another. "We will see to it," said the king, "that the slave raiders do not come within our borders. We will keep a sharp lookout and allow no strangers inside the village." "Yes, yes, we will all watch," the men agreed, "and no slave raider shall come near us."

At that instant some villagers came running to the king, crying, "O master, some white strangers are coming up the path." "Go back, stop them in the path, find out who they are and what they want," replied the king at once. The messengers sped off. The king and the councilmen grasped their

spears and waited in silence. Very soon the messengers came running out of the jungle with wild faces. "Who are the strangers and what do they want?" demanded the king. "They are Livingstone's children," said the messengers. "They have come a long way and are tired; they want to spend the night in our village, and these are the gifts they sent to you." They spread out on the hard earth floor before the king a strip of bright colored calico, some beads, and a roll of copper wire. A murmur of surprise and pleasure ran around the group. But the king only said, "Bring Livingstone's children to me." "Livingstone's children!" exclaimed the men when the messengers had gone. "Can it be the white master is coming this way again?" "No," replied another, "he was going to the coast, but he left some supplies beyond here." "The white master is a good one," said the king. "He never beats his men and he taught us many good things." The men grunted and nodded their heads approvingly.

In a few minutes they returned, followed by the white strangers and their servants. The party entered the open council place and the white men bowed low before the king. "Who are you and what is your business?" asked the king. "We are Livingstone's children," said they. "Our master has found a road to the coast and sent us back for his supplies. The day is late; we wish to spend the night in your village." "The white master is our friend," said the king. "Yes," the travelers replied. "Livingstone told us we would be among friends in this country." The chief turned to his men and said, "Prepare the best huts for Livingstone's children." Some of the men left at once to carry out the king's command and soon the visitors were comfortably settled and their servants began to prepare the evening meal. The people flocked to the huts, bringing gifts of parched corn, yams, and other food, and they lingered about until the day was ended.

Late that night, when the village lay asleep, suddenly a woman screamed, then another. The people rushed from their huts, rubbing their eyes in a dazed way, and blinking before a great light. Many of the huts were on fire! People were running about blindly, and the white men who called themselves Livingstone's children, binding them, herding them together, under a tree where men with guns kept them from escaping. The few who managed to get out of the village were surrounded there by men, who caught and bound them, too.

When the gray dawn of the morning light came there were only the ruins of the village left. The children were crying, men and women were begging to be freed. Some of the stronger men were talking together. "We were deceived," they said. "The visitors were not Livingstone's children. They were the slave raiders. O! why did we ever trust them?" murmured they. "The white master never takes slaves; if he were only here, he would save us!"

And this was the slave-trader's trick. All through the central part of Africa during the terrible years of the slave traffic the slave raiders trapped the black people in every way their cruelty could devise. Many times they started wars between tribes and took all the captives for slaves. They bribed men from one tribe to capture slaves from neighboring tribes. The black man was safe nowhere from the slave raider. Men and women were kidnapped wherever they could be caught. Whole villages were often surrounded in the night and all taken as slaves.

Soon the slave drivers prepared the cap-

tives for their long march to the sea. They lashed the women and children to one another by strong cords of leather. They fastened great Y-shaped sticks around the necks of the men and riveted the forked ends together with iron. At last the miserable procession marched off—women with heavy bags of meal or grain on their heads, and sometimes a mother with a baby on her back, little children, some of them not more than five years old, and great, strong men—nearly a hundred in all. By their sides marched the slave drivers, wearing bright red caps and gay clothes. On their shoulders they carried muskets and in their hands many of them had tin horns, which they blew proudly as they marched along.

All day long they marched. Noon came, but there was nothing to eat. The evening drew on and only a little food was given them. At last they lay down for the night to rest. But how could they rest, bound together with leather cords or great slave sticks about their necks? The second day began more miserably than the first. If they complained, the slave driver's whip fell on their backs; so they trudged wearily on. But there was in store for them a relief of which they had not dreamed, and upon which the slave driver had not reckoned.

Late in the afternoon, as the procession came around the end of a hill, they suddenly came into a camp, so very suddenly that they were in the center of it before the slave drivers could stop the procession; and there, standing in plain view, was a white man. That man was David Livingstone! The next instant every slave driver took to his heels and disappeared, tin horns, red caps, and all, into the thickets. They knew that David Livingstone was in Africa to stop the slave-trade.

And so the entire slave gang was left alone with Livingstone and his men. The whole procession at once fell on their knees in thanksgiving and soon they clapped their hands for joy. Livingstone and his men swiftly cut the leather thongs that bound the women and children, but it took longer to saw the slave sticks from the necks of the men. When at last they were free, Livingstone said to the women, "Take the meal from the bags you are carrying and cook food for yourselves and your children." But the women looked at him in wonder. "Surely he does not mean what he says," they thought, and stood still. Again he spoke to them. "Isn't that meal in the bags you are carrying?" "Yes," they replied. "Well, it is yours now. Your enemies are gone and you are to cook some food. See how hungry your children are." It seemed too good to be true, but surely they must obey the white master. "Come," said Livingstone, "build a fire, get some water." Quickly the women set to work. The children gathered the slave sticks in a great heap and set fire to them and over the flames they hung a huge kettle. All the hungry company sat down and ate the first good meal they had had since that last evening in their homes when the cruel white visitors came to them.

Presently a boy who did not know Livingstone went to him and said, "The other men tied us and starved us. You cut the ropes and tell us to eat. What sort of people are you? Where did you come from?" "My boy," replied Livingstone, "I came from a far country to tell you and all your people about God." Who is God, and who told you about Him?" asked the boy. "God is the Creator of this world and the Father of us all. His Son Jesus Christ, came to tell men that the Father loves all His children, both black and white, and He wants them to live like brothers in peace together."—Elizabeth Mendenhall, in Livingstone Hero Stories.

JOHN THREE SIXTEEN—A STORY

One cold winter night a poor Irish boy stood in the streets of Dublin, a little city Arab, homeless and friendless. He had taken to bad courses, and become an associate of thieves, who were leading him on the road to destruction. That very night they had planned to commit burglary, and appointed him to meet them at a certain hour.

As he stood waiting, shivering with cold, a hand was suddenly laid on his shoulder. As it was very dark, he could only see a tall form standing by him, and he trembled with fear; but a kindly voice said: "Boy, what are you doing here at this time of night? Such as you have no business in the street at so late an hour; go home, go to bed." "I have no home and no bed to go to." "That's sad, poor fellow! Would you go to a home and a bed if I provided one?" "That would I sharp," replied the boy. "Well, at No. — street you will find a bed." Before he could say more, the lad had started off. "Stop!" said the voice. "How are you going to get in? You need a pass; no one can get in without a pass. Here is one for you. Can you read?" "No, sir." "Well, remember that the pass is John 3: 16. That's something that will do you good."

Joyfully the lad rushed off, repeating his lesson, and soon found himself at the street and number indicated, before a pair of large iron gates. Then his heart failed him, they looked so grand. He could not get in there. Timidly he rang the bell. The night porter opened, and in a gruff voice asked, "Who's there?" "Me, sir! Please sir, I'm John Three Sixteen," in very trembling tones. "All right, in with you; that's the pass," and the boy went in.

He was soon in a nice warm bed, and as he curled himself up to go to sleep, he thought, "This is a lucky name; I'll stick to it." The next morning he was given a bowl of hot bread and milk before being sent out into the street (for this home was only for a night). He wandered on and on, fearful of meeting his old companions, and thinking over his new name, when, heedlessly crossing a crowded street, he was run over.

A crowd collected, the unconscious form was placed on a shutter, and carried to the nearest hospital. He revived as they entered. It is usual in the Dublin hospitals to put down the religion as well as the name and address of those admitted. They asked him whether he was a Catholic or a Protestant. Sure, he didn't know. Yesterday he was a Catholic, but now he was John Three Sixteen. This reply elicited a laugh.

After his injuries had been attended to, he was carried to the accident ward. In a short time his sufferings brought on fever and delirium. Then was heard in ringing tones, and oft repeated: "John 3: 16! It was to do me good, and so it has."

These persistent cries aroused the other patients. Testaments were pulled out to see to what he pointed. What could he mean? and here and there another read the precious words: "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

When those poor sick folks read the tender words, and heard the unconscious comment—"It was to do me good, and so it has!"—the Spirit stirred within them, and God used that text then and there to the conversion of precious souls. There was joy in the presence of the angels of God over sinners that repented. The grace of God used this one text from the lips of a poor, ignorant boy in that hospital, and souls were saved.

Consciousness returned, and the poor little fellow gazed around him. How vast it looked, and how quiet it was! Where was he? Presently a voice from the next bed said: "John Three Sixteen, and how are you today?" "Why, how do you know my new name?"

"Know it! You've never ceased with your John Three Sixteen, and I for one say blessed John Three Sixteen!"

This sounded strange to the lad's ears. To be called blessed, he for whom no one cared. "Don't you know where it comes from? It's from the Bible."

"The Bible! What's that?" The poor little waif had never heard of the Bible—that blessed book, God's word to man. "Read it to me," he said, and as the words fell on his ears, he said to himself, "That's beautiful; it's all about love, and not a home for a night, but a home for always."

He soon learned the text, saying, "I've not only a new name, but something to it!" This was indeed a joy. As the days passed on, there were changes in the hospital ward,

but our little friend never got lonely; he fed on his text and its precious words, little thinking how soon he would have use for them. Yet another soul in that ward was to be won to Christ by his means, and now in simple faith he was to be the bearer of blessing.

On a cot near him lay an old man who was very ill. Early one morning a nun came to his bedside saying, "Patrick, how is it with you today?" "Badly, badly," groaned the old man. "Has the priest been to see you?" asked the nun. "Oh, yes, but that makes it worse; for he has anointed me with the holy oil, and I'm marked for death. I'm not fit to die; oh, what shall I do?" "Patrick, it's very sad to see you so," she gently answered, "look, here are these beads; they have been blessed by his holiness the Pope and they will help you to die happy." She placed them around the man's neck, and then wishing him good-bye, went out. But how can a string of beads ease a dying man facing eternity, with his sins unforgiven? Poor Patrick groaned aloud. "God have mercy," he cried. "I'm not fit to die. What shall I do? Oh, what will become of me?"

Our little fellow heard his miserable words. Poor old man, he thought, he wants a pass! Then he called, "Patrick, I know something that will do you good—quite sure—it has done me good." "Tell me, tell me quickly," cried Patrick; "if only I could find something to do me good."

"Here it is! Now, John three sixteen: Are you listening?" "Yes, go on. "John three sixteen: 'For God so loved the world that he gave his only begotten Son that whosoever believeth in him should not perish, but have everlasting life.'"

Through these words Patrick found peace in his dying hour, and entered into everlasting life; another soul brought to Christ in that hospital ward by means of a single text, blessed by the Holy Spirit.

Our little friend soon recovered. For long John three sixteen was his one text. God blessed his simple faith; friends placed him at school, and now he is an earnest worker for the Master.

Blessed are they that hear the word of God and keep it (Luke 21: 28).—Selected.

PRESIDENT LINCOLN AND THE DYING BOY

During the hard times of the war, President Lincoln made frequent visits to the hospitals, that were always overcrowded with the suffering and dying.

On one occasion he stopped to speak to one of the patients, a mere boy of sixteen, who had been mortally wounded, and was nearing his end.

President Lincoln, taking the thin, white hand, said:

"My poor boy, what can I do for you?"

With a beseeching look, the little fellow turned his eyes to the homely, kindly face, and asked, "Won't you write to my mother for me?"

"That I will," answered the president, and calling for pen, ink and paper, he seated himself and wrote a long letter. When it was finished, the president rose, saying:

"I will mail this as soon as I get back to the office. Now is there anything else I can do for you?"

In some way the boy had come to know it was the president. And so, looking at him in the same appealing sort of way, he said:

"Won't you stay with me till it's all over? It won't be long, and I want to hold on to your hand."

That was too much for the great-hearted president to resist. The tears came to his eyes and he sat down by him, and took hold of his hand. The little fellow did not move or speak a word. That was some time before 4 o'clock, and it was long after 6 before the end came.

But the president sat there, as if he had been the boy's father. When the end came, with a prayer he gently folded the boy's thin hands. The tears streamed down his cheeks unheeded.

Was it a wonder that the soldiers loved him?—Lutheran.

Miraculous Healing of an Illinois Holiness University Student!

"Himself took our infirmities and bare our sicknesses."

On the Sabbath morning of March 2, 1913, at 1:15 o'clock, God came in wonderful healing power and touched the body of one of our students, Miss Eula Wilson.

She had been confined to her bed fifteen weeks and six days, during which time she had had five awful abscesses in her right side.

For four days in the early part of January her jaws were completely locked, for nine weeks she had been totally blind and almost deaf in one ear, had lain in one position for weeks, not able to raise her head, nor could she be turned, had been unable to retain either solid food or water since Christmas. For two whole weeks she was unable to retain nourishment of any kind. Her side and back were so black-spotted that it seemed her flesh must be decaying.

Throughout her entire sickness, Miss Wilson gave evidence of an unusual faith in God and even when others believed she was dying and anxiously bent over her that they might hear her last words, she would gaspingly say, "I am still holding on; I will get well."

Her smiling face, cheerful manners, untiring patience and never wavering faith in God whom she believed would spare her life to do a work He had on her heart, were the source of great encouragement to God's children and of conviction to the unsaved and unsanctified who ministered to her needs.

The time of prayer, the Word of God and the songs of Zion were her special

delight through all her intense suffering.

During the week previous to her healing, Miss Wilson was much worse in body and passed through a severe spiritual test. God gave her wonderful victory in her soul and from that time began to talk to her of complete healing. As is usual when God has something rich in store for one His children, the enemy tried hard to defeat her. She kept praying for herself, but felt that in accordance with James 5:14 she should call others in to pray with her. This she did near midnight March 1st, and after those called had each engaged in audible prayer, she continued to pray. The devil kept saying, "Be careful about using all your strength: you know your heart is weak." It did seem that her strength was almost gone, but with each uttered cry to God, He gave her strength for another. Continuing to call upon God, she suddenly received the assurance that her cries were heard and the desire of her heart granted. Before even opening her eyes, for she had been unable to open her lids for weeks, she exclaimed, "O, I can see!" and raised herself in bed. They gave her the Bible, carelessly opened, and she read the first verse of the 108th Psalm: "O God, my heart is fixed."

Then with shouts of praise and victory unto our God who had so wonderfully and marvelously healed her body, she stepped from the bed, which had so long supported her helpless form and walked unassisted out of her room and down the long hall, going

first to the room of her friend, the nurse, who had retired for the night for some needed rest (Miss Gillespie, of Vincennes, Ind., who had scarcely left her side for two and one-half months). She had first led Miss Wilson to Christ and had since been a mother to her, ministering to her needs in both spiritual and material things.

Nearly every student and teacher and many of the citizens were awakened and hastened to view the work of God's hands. O, what glory filled the atmosphere! How the presence was felt as His children joined in shouts and songs of praise to Him for this wonderful manifestation of His power and love.

Approaching the building, one was reminded of God's admonition to Moses: "Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground."

The physicians had not been to see Miss Wilson for eight weeks. Through curiosity or otherwise, Dr. Henshaw, of Ridgefarm came on Sunday afternoon and after a thorough examination pronounced her perfectly sound in body and mind. The side was normal in every respect, the swelling all gone, not a semblance of the black spots left. Thank God!

Beginning with this night a gracious revival broke out in our midst; souls are confessing and begging for pardon; the unsanctified are consecrating their lives to God and being cleansed from carnality. Praise God forever and for ever!

MRS. W. D. FOSTER,
Teacher in I. H. U.

The Work and the Workers

ANNOUNCEMENTS

DEACONESS' BONNETS

Those desiring to secure deaconess' bonnets can do so by addressing Mrs. N. C. Redford, 631 East 28th St., Los Angeles, Cal.

HOLINESS UNION

The ninth annual convention of the Holiness Union, will be held in Trinity Church, corner Third and Guthrie streets, Louisville, Ky., April 29th to May 4th, 1913. An interesting program has been arranged.

TO DELEGATES SAN FRANCISCO DISTRICT ASSEMBLY

The district assembly is to meet here at Stockton May 20th-25th, with Dr. P. F. Bresee in the chair. I wish that all the pastors of the district would send in the names of all the delegates of their church that are to come, as soon as possible, also state when and on what road they are coming so we can have someone meet them. If you should happen to miss the reception committee, just go to the W. C. T. U.

hall and you will be taken care of there. Come on Tuesday if possible.

A. J. NEUFELD, Pastor.

EVANGELISTIC

Rev. Frank Daniels, after a year's sore affliction through the long and serious illness of his wife, will be able now to resume his evangelistic work. He writes that his wife is out of the hospital, and able to get about on crutches, though with constant pain, and may be obliged to undergo further treatment, and that with slight hopes of relief. Brother Daniels is a good preacher, and will serve the people well wherever called. Write him at Dallas, Texas, Station A.

NOTICE

Rev. Will H. Nerry and wife, now pastors of the Warren, Pa., church, will be ready to take up evangelistic work June 3, 1913. They have proven themselves soul-winners as pastors and I am sure the entire church at Warren will be glad to recommend them to our people as evangelists. They understand the work from the pastor's standpoint and will render to all who may call them good work.

N. B. HERRELL Dist. Supt.

DISTRICT NEWS AND ANNOUNCEMENTS

PITTSBURGH DISTRICT

After a pleasant visit at my home in Olivet, Ill., we came to Troy, Ohio, to assist our pastor and church in a meeting. I was called away at a time when most needed; this caused a check in the meeting; however the Lord gave us victory in many ways. We have a live pastor and church at Troy, doing a good work. I left Troy on Monday, passing through Dayton, Columbus and Urichsville to Newell, W. Va., just in time to escape the flood which did so much damage the next day. Newell is a pottery town on the banks of the Ohio river. We found the pastor, J. A. Ferguson, and people in good spirits. They had just closed a good revival with Rev. Adams, of East Liverpool, Ohio. We crossed the river to East Liverpool. The church here has had a splendid revival, with Sister Carrie Crow as evangelist. The fire was still burning, and the three nights we were there seekers were at the altar. The Lord is with His people there. Rev. Adams, the pastor, resigned the work for another year, to take evangelistic work. Rev. G.

E. Martin, formerly of the Kansas Conference, M. E. Church, has been called to the pastorate, and has accepted the call. We came next to Lincoln Place, Pa. Here we will conduct a ten days' evangelistic meeting. There is a good interest among the people.

N. B. HERRELL, Dist. Supt.

NOTICE

Preachers of the Clarksville District: You are hereby invited and requested to be present at and during our spring convention at Gallatin, Tenn., April 22-27. Opening service to begin at 10:30 a. m., April 22nd, in the courthouse. All preachers to be examined please be on hand the first day as your examinations will begin at 2 p. m., April 22nd. I make this announcement at the request of the district superintendent, Rev. J. J. Rye, who will make the program for the convention and have the matter in hand. Come praying and expecting a great time.

J. A. CHENAULT,
Chairman of Examining Board.

GENERAL CHURCH NEWS

MARSHALLTOWN, IOWA

We have just closed a ten days' meeting on our old stamping ground, St. David, Ill. This town of 1,000 inhabitants and eight saloons is indeed a missionary field. We were pastor here for two years, and was glad to see so many converted while we were here still standing true to God, together with the older saints. God gave us the victory; some souls were saved, and six united with the church. Brother Boyd, the pastor, who has been sacrificing heroically to serve this place, being compelled to travel all night from Virginia, Ill., to preach here, arranged to have Rev. C. J. Henderson, of Maple Mills, four miles away, take charge of St. David, and he, Brother Boyd, will now be able to devote his full time to his pastorate at Virginia. Brother Decker, the Canton pastor, and many of his members also helped in the meeting, as also did Brother Henderson. We go from here to Kewanee to assist Brother Mosley, and then back to our pastorate at Marshalltown. Professor A. L. Whitcomb preaches for us at Marshalltown on the next Lord's day.

F. J. THOMAS.

SPOKANE, WASH.

The work is still moving in Spokane. We had a blessed day Sabbath. Five at the altar. We baptized nine by immersion and took in nine more new members, making thirty-five in the past thirty days and there are more to follow. For months every Sabbath has seen hungry souls seeking the Lord. To God be all the glory. We have been absent from our church over two Sabbaths past when dear Brother Jack Sanders, from Pasadena, supplied the first Sabbath and Rev. James Mailley, of Pullman, the second Sabbath, and they had a fine time. We had a good meeting with our Scandinavian church in Portland. Brother Bud Robinson was there over one week and did some of the best preaching we ever heard. There were about forty definite seekers. Some very bright cases. The last Sunday afternoon Brother Wallace, our district superintendent, dedicated the church, which is the first Scandinavian Pentecostal Church of the Nazarene in the world, but we trust will not be the last one. Brother Carl Erickson, the pastor, is a blessed, faithful man of God, and will surely lead them on to certain victory. Brother Davis preached in the evening and we preached in his place at the First Church where we served as pastor for years, and we surely had an old-fashioned salvation time, with six seekers at the altar.

A. O. HENRICKS.

PORTLAND, ORE. (SELLWOOD)

We closed a series of revival services with Rev. J. B. McBride, March 20th. To us Brother McBride is a marvelous preacher. He follows the command of Paul to Timothy, and strictly preaches the Word. In the providence of God the way opened for him to preach two Sunday

afternoons on holiness in the Y. M. C. A. building to good audiences. The last night of the meeting, the Methodist pastor, Rev. J. K. Hawkins, came over with his people after a short prayer meeting at their church, and united with our revival meeting. We had a blessed time together many came forward at the close and asked Brother McBride to pray for them. We expect future returns from the meeting, beside those already obtained. Faithful preaching of the Word always brings results. Our brother left here for Newburg, Ore., and then to Portland First Church. Mail will reach Brother McBride at Ridgefield, Wash.

FILLMORE TANNER, Pastor.

UPLAND, CAL.

Thank God that we ever got out of the lowlands of sin and placed our feet on the uplands of holiness. This church truly is marching on. We have been having large audiences and salvation at the altar. Brother W. C. Wilson was with us Thursday, Friday, Saturday and Sunday, for an Easter convention. We always enjoy having Brother Wilson with us and hearing him preach. The messages were brought in demonstration of the Spirit and saints were blessed, sinners saved and some reclaimed. Sunday morning Brother Wilson preached to a full auditorium and hearts were melted all over the house. It was a great sermon and the people were much benefited. The first prayer night after the meetings was the best attended prayer meeting since we have been here and there was blessed victory. Thank God for these heavenly refreshings that give the church new energy and fire. Our Sunday school has passed the 180 mark and new scholars are coming constantly. Thank God for His goodness to us.

O. F. GOETTEL.

PORTLAND, ORE.

Another extra battle on sin will be waged by the First P. N. Church, South and E. 7th streets, beginning Sunday, April 6th. Rev. J. B. McBride will come to us on the 8th. God is with us and the fire is now falling. Could you dear readers find time to put one earnest prayer for your relations in this great city?

C. H. D.

GORE, OKLA.

We have been having a good meeting here. Revs. G. O. and Bertha Crow did the preaching. The town was stirred. There were many seekers and some were saved. Closed at Gore, March 4th; moved out in the country to Cedar Spring schoolhouse where we had a victorious meeting.

J. R. GARRISON.

SURREY, N. DAK.

We closed an eighteen days' meeting with our church at Surrey, N. Dak. Rev. Wm. M. Irvin, pastor. Two backsliders got back to God. At the present we are in a meeting at Sawyer, N. D., with our church, Rev. Richard Kunze, pastor. The fire is falling, the saints are getting blessed and the outlook is fine for a great

revival. From here we go to Omaha, Neb., April 6th-20th, with Rev. C. G. Stuberg, 3009 20th street, South.

AUG. N. NILSON, Evangelist.

Portland, Ore.

DENNIS PORT, MASS.

God is blessing in this corner of His vineyard. We have been supplying the Pentecostal Church of the Nazarene here since February 8th. We are pressing the battle to the gates by way of fasting and prayer. Satan is doing his best to destroy the work, but our God is more than a match for him. "He that is for us is more than all that can be against us." The church gave us a very pleasant surprise by way of a nice supper on the eve of our birthday, March 14th. A number of neighbors and friends partaking of it with us, also bringing some provisions. We spent a very pleasant evening praising God in "Psalms and spiritual songs, making melody in our hearts unto the Lord." At the close, Brother Abner Long, in behalf of the church, presented the writer with a nice black dress, which was thankfully received, together with other presents.

MEDA CLIFFORD SMITH.

WOONSOCKET, R. I.

The First Pentecostal Church of the Nazarene of this city is alive and on hand to do business for the King. It is now nearly two years since we organized, and God has so wonderfully blessed us that we have no backsliders on our hands. While half of them live outside the city from five to eight miles, yet the average attendance is as large in proportion, if not more so, than that of any other church with which we have been acquainted. We have recently moved our location from Market Square to Cooks' Hill Lane, one door to the rear of E. R. Darling's store on Main street. We are now within three or four blocks of the depot, right in the heart of the business part of the city, and not far from the residence districts. Yesterday was Easter Sunday and our first Sabbath in our new hall. It was a wonderful day, for God's blessing was upon us from morning till we closed at night. The pastor preached in the morning from Heb. 7: 20-25, and God helped him to unlock sin and show up the awful need of real strenuous rescue work. In the evening Sister Josephine Burns, the assistant pastor, preached a sermon concerning those who shall come from the east and the west and sit down with Abraham, Isaac and Jacob in the kingdom of God. A good sized congregation was present and our sister was clearly led to apply the truth in a most potent manner. Conviction rested upon the people. We request that every reader of this article who really knows God will unite with us in prayer, for a mighty revival in this section of country. It is domineered by Rome, soaked with rum, trodden down by the devil. Lethargy, deep as midnight rests upon the people. There has not been a widespread revival here in over seventy years, and in all that time only occasionally one here and there has been saved from sin and the devil's power. We work hard painting, hanging paper, frescoing, carpentering, farming and chopping wood and timber as we get opportunity according to the seasons of the year, in order to support our family of wife and eight children. There have been times this past winter when we have worked in the woods six miles from our home and as the church is eight miles in another direction, it necessitated a journey of twenty-eight miles from the time we left home in the morning till we got home from church at midnight. And it is a sixteen mile journey, six of it on foot from our home. Say, readers, don't you think we need your prayers? We do. Please pray for us.

J. RICHARDSON, Pastor.

CHICAMUXEN, MD.

All-day services Sunday, March 23rd at Pisgah, a point on this charge, were an inspiration and blessing. We were privileged to have with us Rev. J. R. Buckmaster, a former pastor of this charge, who brought two messages of love.

HERALD OF HOLINESS

Official Organ of the Pentecostal Church of the Nazarene

Editor B. F. HAYNES, D. D.
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C. J. Kinne, Agent

His fatherly advice, sweet spirit, lovable ways, and trueness to God make him a blessing to many souls. The battle here is hard, the enemy stubborn, but we are trusting God for victory. Thank God for the increase in our work the past year as reported in statistics of the Herald of Holiness. J. C. TRAGER, Pastor.

NEW BEDFORD, MASS.

We have just closed a successful revival campaign, in Vineyard Haven, Mass. This beautiful village of some twelve hundred inhabitants, situated on Martha's Vineyard, had not seen a revival for nearly half a century. Think of it! These meetings were made possible by Brother Charles Robinson, of Providence, R. I., formerly a resident of this place. A fine new moving-picture hall was secured for the meetings. Not a very suitable place for this kind of work, yet it was the best we could get, as the churches would not let us in, because of holiness preaching. No wonder; churches that have not produced a revival in forty years, would not stand for full salvation gospel. Thank God for the privilege of preaching it even in a moving picture hall! Of course the Lord blessed His Word, and gave a revival in spite of all opposition. A goodly number were saved, and several sanctified. The attendance was the largest at religious services in years in that village. The last Sunday night, all of three hundred were present. Mighty conviction was on the people. Sister Curry, delivered a never-to-be-forgotten sermon in the evening, that will not fail in results in the days to come. The writer was assisted by the following brethren: Norberry, Hillery, Beers, Whitney, Harold, Edwards, cornetist, Miss Alice Hillery, violinist, Sister Draper, organist and personal worker were of great help in the meetings. A good impression was made on the community and we were invited to come again in the near future. Praise the Lord! They like us better when they know us. As we spread out, God increases. The New Bedford church is marching ahead in a blaze of glory and victory! How the fire falls on our week-night prayer meetings! I have never seen the like of it. Frequently souls are seeking in these services. The revival swing is on constantly, and attendance increasing. Several good members of the holy family to be taken into the church soon. Brother Beers took care of the work while I was away at the Vineyard Haven campaign. Praise God for these Spirit-filled co-laborers. Perfect peace and harmony prevails and great things are ahead for this church. Several are coming to us from other churches to get warmed up at our fire. Several good cases of sanctification of late. Hallelujah!

F. W. DOMINA, Pastor.

NEWELL, W. VA.

On the 10th of March, Brother T. J. Adams, pastor of the Nazarene church at East Liverpool, Ohio, came to hold a series of revival meetings with us, and truly it was an old-time meeting. Brother Adams is one of the Lord's chosen, to help win souls back to Himself. He gave us the gospel with no uncertain sound, preaching hell fire and judgment to the rebellious, as well as holiness to the church. The house was crowded, the Holy Ghost was present, Jesus was exalted, God honored, the word took effect, sinners repented, backsliders were reclaimed saints rejoiced, and the pastor feels good. Some nineteen souls were at the altar. This makes sixty-one at the altar this year so far. We feel encouraged to push on as the Lord leads, and preach the old-time gospel. One of our members went to meet his reward yesterday morning. From the time he was saved he never wavered, and died in the faith of Him who said: "I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live."

J. A. Furgason, Pastor.

WICHITA, KAS.

Our church is not large, having only been organized last May, but when it comes to the question of quality, I believe we have some saints of the most sterling character, all on

The Publisher Says:

BOOK ACCOUNTS

We would like to collect all outstanding accounts which are due before the end of this month if possible. We have to make heavy payments on our machinery and will need all that is due us.

THE HERALD OF HOLINESS

This issue completes the first year for the Herald of Holiness. We will make special note of it next week. As you think what the paper has meant to you and the work to which you are committed, do you not feel like making a special effort to get some new subscribers. If all of our subscribers would unite in a special effort it would result in thousands of new subscriptions.

THE PUBLISHING HOUSE CIRCULAR

Some pastors have written us asking for more of the circulars relative to the Publishing House and its business. We still have a supply of these and will gladly send them to any who will distribute them. In sending in your request please state about how many you want.

SUNDAY SCHOOL ACCOUNTS

A number of Sunday schools are behind with the bills for their supplies. If a considerable number of our schools go behind even for one quarter, it makes a heavier load for the Publishing House. Please make an effort to bring all Sunday school accounts up to within one quarter. We need the money now.

fire for God and souls. We have not had a revival in the popular sense of the term, nevertheless God has been mightily working in our midst. His seal seemed to have been especially upon the prayer meetings, so we protracted them night after night in succession, with the exception of about three Saturdays, going from house to house, and in the chapel of the rescue home, 1021 S. St. Francis Ave., where we have our regular worship. Conviction was upon the people, confessions and restitutions were made, souls got saved and sanctified. One man during the meeting, who had recently been saved, threw out of the court a \$4,000 law suit. We have had some additions to the church. God has been blessing in the efforts put forth in the street meetings and the work among the Mexicans. Last Sunday, the proprietor (a Mexican) of a pool hall opened its doors for us to hold services every Sunday afternoon. We preached to a good bunch of them in their own language in the hall for the first time Sunday. We are expecting greater things to come to pass. We are on the up-grade. Praise God for full salvation! J. H. ESTES, Pastor.

MANCHESTER, N. H.

God is blessing the work here. Souls are praying through and believers are being sanctified. God is blessing our pastor, Miss E. M. Jodrey, and her assistant, Miss C. L. Knight, in their efforts. He is supplying all the needs both financial and spiritual. We are having glorious victory all the time. We had a blessed day all day yesterday. I. M. ILES.

EAST LIVERPOOL, OHIO

Directed, as I believe, by the Holy Ghost, I had my credentials signed over from the Methodist Episcopal Church to the Pentecostal Church of the Nazarene, and have accepted a call to the pastorate in this city. I find a splendid body of young men and women here bearing the standard of holiness up the heights. Surely the grace of God is upon them. Rev. N. E. Herrell, our district superintendent, was with us last week, giving us three strong and helpful sermons and meeting his official board. Three souls were at the altar—one for reclamation,

two for entire sanctification. They gave testimony to receiving the blessing sought. Our Sunday school attendance reached the 100 mark on the Sabbath just past—the largest in the history of the organization. We have a fine corps of officers and teachers and are planning to double our enrollment. We had three services on the Sabbath, all well attended. God was present in gracious power. One soul was wholly sanctified in the night service. We are planning to have Brothers Kell and Kennedy with us in May and expect a great harvest of souls. GILBERT E. MARTIN.

MURILLO, ARK.

This is indeed a mission field; a place where most of the churches and school houses are open for the pure gospel, where there are many hearts yet who will receive the Word gladly. But while God's messengers and workers linger in more pleasant fields of labor the awful enemy is doing a great work. Soon it will be almost impossible to reach the people here. I am praying God to send just the workers we need; workers who will endure hardness as good soldiers, who will stay in the field till the work is established. There has been some work done here. The evangelist came and labored, some were saved, some sanctified, but the flock was left out in the cold with no shepherd, and the wolf came in and scattered and devoured the most of them. We are doing our best in our weakness by the help of God to build up and establish a little work here that will stand till Jesus comes.

EDITH MAY WARREN.

DALLAS, TEXAS

I closed a good meeting here in Oak Cliff last night; not a great revival, but some found God both in pardon and purity. I think nine or ten professions last night. Am determined to hold out to the end. I say, "On with the battle." W. F. DALLAS.

LOVELAND, COLO.

We just closed a series of meetings here under Brother and Sister E. A. Lewis, of the Northwest District. The battle was strenuous but God's blessing was upon us. The people here seem to be afraid of another church and so were hard to reach. Some five prayed through. The last Sunday fourteen girls and boys prayed and testified to the love of Jesus. This sight encouraged our hearts. We give God the glory for all that was done. Brother Lewis goes to Colorado Springs to help in a meeting there in the Nazarene church. Sister Lewis stays with us a while.

H. O. VERNON AND WIFE.

EVERETT, WASH.

Our series of meetings, March 13th-30th, have been blessed of the Lord. Souls have been saved and sanctified. One man who had been a slave to opium for seven years was gloriously saved and delivered. The president of the holiness association was sanctified during a half-night of prayer at the church. He said "I was a denominational fool, but God sent me to the Nazarene church to get through to victory." Brothers Fish and Wisler were in charge with Brother Edwards and wife leading the singing. The preaching was with the power and the singing in the Spirit. There is great opposition to our work here and we desire the prayers of God's people that God will give us success.

MRS. IMOGENE FIGG, Pastor.

MIAMI, FLA.

Am associated with Dr. O'Bannon, of Missouri in tent meetings. We closed at Homestead on Sunday, March 30th. We go to Little River for ten days, then expect to leave the state of Florida. JOHN F. GIBSON.

Andover, Mass.

BEVERLY, MASS.

The ministerial relief board of the New England District has sent envelopes to all the pastors asking that an offering be taken in the

churches to start a fund. Several of the churches have responded, and it is expected the others will before the assembly.

N. H. WASHBURN.

MALDEN, MASS.

Another good day yesterday. Our Sunday school had a blessed attendance of 131. Everything glorious. The money is coming in for our mortgage, and we shall soon clear it off completely. Let every church do likewise! Souls were seeking the Lord last evening, and several were received into membership. Praise the Lord for old time revival salvation!

L. D. PEAVEY.

DODSONVILLE, TEXAS

We have just closed a good rally at Dodsonville church. The glory is on here. Our district superintendent, Rev. I. M. Ellis, was with us and preached in power. The work is moving nicely, souls are getting to God and coming into the church. Let us as pastors and evangelists stand by our great church and publishing plant. Expecting a great year on the Dodsonville charge. W. E. ELLIS, Pastor.

KENESAW, NEB.

The last week in February I consented to go to Gordon, Neb., upon urgent requests from Brother Calame, a holiness pastor in the M. E. Church, to assist in a meeting at a country point. The Lord gave us gracious victory. About thirty-three were saved or sanctified and deep conviction was on many more. I was snowbound for a week in the worst blizzard I had ever witnessed. But praise the Lord for His blessed and sweet communion through it all. I preached once to a very hungry people, for holiness preaching in Gordon, Nebr., where we were in a meeting last year. On the way home I stopped at Ainsworth, Neb., where L. Milton Williams had opened battle the week before, and on Sunday night at the first altar call about ninety came out.

EVANGELIST MINNIE E. LUDWIG.

PORTLAND, ORE.

We closed out at Sellwood church, Portland, Ore., with victory. This was a small meeting, but some definite work was done. Brother and Sister Tanner are most excellent people to work with. Within two and a half blocks of our church are two theatres running every night and Sunday too, and a dance hall running two nights in the week. Then there is a Y. M. C. A. hall where they have every night some big doings, and a Methodist church within half a block that believes in and gives entertainments, and would be glad if the Nazarene church was out of town, although the pastor professes holiness and treated us kindly. Our people are contemplating moving their church to a more favorable location six blocks away. We are now in the beginning of a real battle at Newburg, Ore., and God is giving us souls. We begin at First Church, Portland, with the pastor, C. Howard Davis April 8th, when we expect great things. J. B. McBRIDE.

FIRST CHURCH, LOS ANGELES

We predicted that March would be a phenomenal month with us. It was glorious, but not beyond our expectations. Dr. Bresee preached each Sabbath morning with unction and power, and the pastor, Brother Cornell,

brought the evening messages. There was no morning or evening service without results. In fact, many found their way to the mourner's bench, and prayed through in the good, old-fashioned way. It is very refreshing. The congregations were large, the Easter morning congregation numbering nearly if not quite 1,000. The services last Sabbath (March 30) were fragrant with the dew of heaven. Dr. Bresee's last sermon for this series was especially freighted with heart-searching truth. His unusual topic was, "Balam, the Great Compromiser." Brother Cornell preached at night on the subject, "Two works of grace for every man." There were several seekers at each of the three services, and some very clear cases of entire sanctification. The large chorus choir of over fifty voices rendered some inspiring music. A class of fifteen new members were received, making thirty-seven received in two months. Old First Church is having a steady increase. The Sabbath school for the past two Sabbaths has been over 400, and the young people's meeting largely attended and full of holy fire. We praise God, and push on.

EAST WAREHAM, MASS.

We are being greatly blessed of God in our little church; seldom a week goes by but some one or more seeking salvation at the altar, and not only seeking, but finding. The Pentecostal Church of the Nazarene has been through tests and persecution since we organized, a little over three years ago, but amid it all God is raising up a people that know Him. In the past two years our membership has grown from eighteen up to about seventy, and we have been able to double our pastor's salary. Our pastor, Rev. G. G. Edwards, a blessed man of God, and his dear wife have put their life into the work. We have given them a unanimous call to return for the third year. Had an all-day meeting the 18th. Rev. W. G. Schurman, of Haverhill, was the speaker of the day; had a great day, with some seekers at the altar. L. H. COVELL.

We are having victory on old Cape Cod. Our church is moving on; we haven't got over the two special meetings last November. We were blessed in our all-day meeting, March 18th, in having Brother Schurman with us; such a feast. Souls were saved and sanctified and the church built up. We are ready to push the battle harder than ever. Had the pleasure of preaching on the 19th and 20th in an Advent church; five bowed at the altar the first night, twenty-five the next evening. What a time of rejoicing! Nothing like it in that church before. There is power in the old gospel yet, glory be to our God. We expect to see an old-time revival here yet. Pray for us.

G. G. EDWARDS, Pastor.

SANTA ANA, CAL.

The Lord has been with us in a marvelous way ever since we came to this town. When we arrived here the first of July, we found a little organization of fourteen members worshipping in a small tent, furnished by the assembly. We at once began plans to secure a location where we might erect a house of worship. Through the co-operation of the membership and other friends, we secured a corner lot in an excellent location, with a six-room house. The house has been moved to the rear of the lot on Parton street, and is now the parsonage. A new church 34x56 feet has been erected, and furnishes an excellent place for the advancement of the cause of Christ in this rapidly growing city. Since our arrival here, twenty-seven have professed conversion, thirteen sanctification, and twenty-four have united with the church. We have a growing Sunday school, with Rev. Ben Valjean as superintendent. N. J. CRAWFORD, Pastor.

ALTUS, OKLA.

These are days of victory with the church of Altus. We were led to open a mission in the heart of the little city, and put the matter before it. By the help of some of our people we secured a large brick, 25x100, and the rent was

Additional Announcements

NEW ENGLAND DISTRICT, NOTICE.

At each assembly the many needs of our work are presented; and God knows they are needs. How can we exist without our schools? We must push our educational interests. If we let up on missions, will not God let up on us? May God not look to us to champion the cause of rescue work? If we expect to increase must we not all become interested in our publishing interests? Oh, if ever I wished I had money it is at the assemblies, district and general. Why? So many opportunities to do good and able to do so little. The most of us have just so much to give, and many a pastor and delegate counts out his return fare and then gives the rest. A large portion has had to go each year to the meeting of the expenses of the assembly. Generally two or three hundred dollars must be raised, and this because only a few churches help by sending their portion towards the expense of assembly. Won't you see that your church helps this year so that the delegates may have more to give to the other interests? W. G. SCHURMAN.

NOTICE TO PASTORS OF ABILENE DISTRICT

In our last district assembly we voted to pay our district superintendent twenty-five cents per member per quarter. As yet many of our churches have not done their part. Will the pastors please take this up at once and have your churches do their duty? It puts our beloved superintendent in a financial strait to keep going about his work. Will you please relieve his mind and supply his need?

J. WALTER HALL, District Steward.

EVANGELISTIC WORK

Rev. F. E. Miller and wife, gospel singers and evangelists, who are with the Bedford Pentecostal Tabernacle until May 5th, are open for engagements in conventions, rescue work, gospel tent or campmeetings. Calls are coming; first come, first served as the Lord directs. Address Rev. F. E. Miller and wife, Box 1063, Lowville, N. Y.

donated. We held services every night for a month, and a goodly number sought and found the Lord. Some were saved from very sinful lives. One man who had been professing to be a Christian for some time and had been a member of the church here, but was excommunicated about three weeks prior to the opening of the mission, confessed to having burned his home for the insurance, and he came to me and had me write the company for him. I received a return this morning stating that they desired to be very merciful towards him. He had only received \$130.00. He thinks it will be easier to pay that than to go to hell with it unpaid. One dear sister in the church had been professing the experience of full salvation and had once enjoyed it, but let it leak out. The Holy Spirit revealed unto her her lost condition and she confessed her sin to God and her pastor, and the Lord wonderfully reclaimed her. The fifth Sunday rally was a

Church Record

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great time. The program was carried out as follows: Thursday night, Rev. I. M. Ellis, district superintendent Abilene District; Friday 11 a. m., D. M. Coulson, Erick, Okla.; 3:30 p.

m., D. J. Waggoner, Oklahoma City, Okla.; 8 p. m., Mrs. Georgia Womack, Roosevelt, Okla.; Saturday, 11 a. m., Rev. Jurey, pastor M. E. church Grandfield, Okla.; 2:30 p. m., street

meeting, D. M. Coulson; Saturday night, 8 p. m., D. J. Waggoner; Sunday, 11 a. m., F. W. Johnson, Oklahoma City, Okla.; 2:30 p. m., love feast and praise service, which lasted three hours; 7:30 to 8 p. m. Brother Johnson spoke on education; 8 p. m. preaching by D. M. Coulson. Monday morning Brother Johnson talked to us on the Beatitudes at the depot, as the saints were waiting for their trains. It was truly a blessed service. We are now encouraged to go on to greater things. Yours,

B. F. PRITCHETT, Pastor.

Interesting News-Letter From Sister Eaton

[Mrs. E. M. Tanner, Missionary Treasurer of the Northwest District, sends for publication the following private letter from Mrs. E. G. Eaton:]

My Dear Brother and Sister Baldwin:

The grace of the Lord be with you. Here we are at last in this land of gross darkness, and I can hardly believe that one month has already gone. I have tried so hard to write you, but so much has happened to hinder letter-writing to my many friends.

In the first place, we are getting such a small salary we could not afford to board at dear Sister Lee's beautiful home, although it was such a pleasure to stay with them, for they are such staunch Christians, and having lived here over thirty years they know how to advise newcomers. Everything is so different here from what it is at home; we have so much to learn and much of our health of body depends on how we learn in the beginning to care for ourselves. The very first thing is a "topee," or cork hat, to protect our heads from the sun and the subsequent fever which is very dangerous. One dear girl was not careful and has gone insane as a result. Then we have to have fine mosquito nets on our beds to protect us from great swarms of mosquitos which keep up wierd music all night. The sting they leave is not only painful, but leaves or deposits malarial germs in the body, which cause much death by malarial fever. Then we have much cholera from the open sewer system, beside many other plagues: rats, snakes—very poisonous—centipedes, scorpions, and a few nights ago we heard the roar of a tiger, which they told us the next morning was only two miles away. The wails of the jackals are fierce, as they surround our house. Not having our wall completed, Mr. Eaton is very busy building the wall, or rather I should say, overseeing the building of it. He is just at home among so many children.

Thank God, we moved them to our own new Home last week. The wall was not finished, but so many were dying; eight during November and December, and one of cholera in January after we came. My! but it was a tremendous task to move over one hundred children. The workers, called coolies, who scrub, are so slow; in fact every body is, on account of the great heat, and I suppose we will soon lose our great ambition, for already I am getting weaker and can not move so quickly.

Because the coolies are so slow, I scrubbed floors and painted doors and windows to help have all things in readiness. As I scrubbed the paint and whitewash which was so hard to get off the cement floor, how I thanked God and poured out my soul in prayer that God would bless with power and glory. I felt so thankful that I really had a place to scrub. We will send a copy of the deed soon. Mr. Eaton and Brother Jacques are so busy they do not get to the city often. There is so much to do in getting settled. We have had to furnish our missionary home. We have so few conveniences, no brooms to sweep with, no lye or cleansing powders, no wash boards. Folks here just beat their clothes on boards in ponds. We can not buy a crank flour-sifter and such a thing as a mop is an unknown quantity. We have no carpets, but cement floors on account of ants, which soon make havoc with carpets. The rich who have many servants have carpets because they can take up the carpets very often. Plain cement floors with a few straw mats are cooler in this awfully hot country. We are getting fairly settled so that we can begin to write more now, I hope. I never worked so hard under such great disadvantages. It means more than mere sentiment to be a missionary. The work is hard! The awful darkness around you—then how we miss the dear faces! If only we could run in and see some of you sometimes! The utter

loneliness in the midst of a people who can not understand you, nor can we understand them, yet how blessed to work for Jesus here. We glory in every trial and triumph in His great love. We are too busy to pity ourselves, and wouldn't if we could, for the "real joy of the Lord is our strength," and the joy we are giving these poor, helpless ones brings unspeakable joy to our own souls. I wish you could have seen and heard them the day they came into their "new possessions." How they shouted and marched and sang praises to God. They wanted to shout more but Sister Banarjee had been quite ill the night before from overwork, so that we had to quiet them somewhat. I shall never forget our first Sunday morning service. We met in the girls' hall to hold our first meeting. I felt some of the girls did not have the fire as they did three years ago, and I pleaded with them to get back to the fountain. One after another they began to confess that through this trouble they had been told that when the great outpouring of God's Spirit came that it was not real, and some of the smaller ones have not had the real spirit of prayer since, but O, thank God, it is coming back. Such praying! We forgot our dinner and how the boys and girls got blessed. O, it was grand! However, I can not be satisfied until every child finds the Lord. How much it means to keep saved these days. Our dear Dr. Bresee always rings out the message, "Keep the glory!" Thank God we can have the glory, and whatever the cost, we will have it, and best of all, it is to be ours through all eternity. O, I do long for strength. A doctor was here the other day and he said he could not believe any one could keep up in my condition, if he had not seen with his own eyes. He said I ought to be called "Mrs. Marvel." Yes, God's strength in which I live alone is marvelous. I give Him all the glory. This trip may cost me my life; I do not know; but for these dear children's sake, I will gladly lay down my life. God has promised to establish the work of our hands, and though the enemies have opposed in every way and tried to ruin our hope for a Nazarene work, I have never doubted God. It is awful what our enemies have tried to do, and no telling what they will yet try to do, but hallelujah! they can not harm us for our eyes are upon the King.

Thank God, every scheme to keep us from having a home has been thwarted and the strange part of it is, we have our "Hallelujah Village" in the very part of Calcutta, Ballygunge, the most healthful part of the city, as we learned three years ago when I was here, for which, on account of its being in an European district, and prices so exorbitant, I had never hoped to buy. Of course nowhere in Calcutta is it strictly healthy, for open sewers breed disease, but some places where the Europeans live is kept cleaner, and thus more healthful.

Sister Tanner writes me you are kindly remitting your pledges. Thank God! We need quite a sum to complete our plans. Our boys and girls are all together and we are praying for funds to complete the boys' building. We have a beautiful spot for it, and foundation already in. Our God is able, and we are praying and trusting Him to send only our positive needs. Sister Banarjee may go to Europe again, as she has received so many letters with promise of help which we need so badly. Then some are looking our way for a church. They love her and the doctrine she teaches, of full salvation. Some oppose, of course, as they are afraid of losing their parishoners. God's work will prosper in spite of dead, cold, formal pastors.

Wishing you Godspeed, I am yours for lost souls in India.
MRS. E. G. EATON.

EAST PALESTINE, OHIO.

We can report progress here. Martha E. Curry assisted us in special meetings. We never saw a meeting start off better. Large crowds, and good interest. The evangelist was ill more or less the entire meeting and the pastor confined to his home by illness for nearly two weeks of the time so that the work of the Lord was greatly hindered. Some sought and claimed victory, but only a few. Easter the Lord poured out His Spirit on us and two sought to be reclaimed. That was a day of power and blessed victory. Last Sabbath was another good day. Four were at the altar in the evening service after a sermon on the judgment. There was much conviction that night. Since last report we have been doing some things along temporal lines. The church has been beautifully decorated by way of paint for ceilings and sides. The good sisters cleaned the building in a thorough manner and then we laid a good brussels carpet. Previous to this we had installed a large furnace so that we have had plenty of heat and no smoke. A system of ventilation has also been put in and a good bulletin board placed on outside of the church. We have also bought eighteen chairs for the infant department of our Sunday school and one corner of the church has been curtained off for them so that they have a nice quiet place for their class. I almost forgot to say that a splendid new piano has been placed in the church and a liberal supply of new song books. The pastor is praying through every day and digging up new sermons every week and the official board has voted unanimously for him to remain another year and he has about made up his mind to do so. We have a nice list of subscribers for our grand paper, the Herald of Holiness, and every little while we take a copy into the pulpit and do a good job of advertising it to any who do not take it, which number is very small, I assure you. We are planning to take care of the coming assembly, which convenes May 28-June 2.

EDWIN E. WOOD, Pastor.

THE PENTECOSTAL PRAISING BAND QUARTETTE

Thirteen years ago, called and ordained of God, was organized in the "upper room at the home of Brother Elsner, 584 Bainbridge street, Brooklyn, N. Y. Later on, May 10, 1908, only a

"Sunday School Joy Bells"

Many Sunday schools have found our Sunday school song book a help in their work. It is especially prepared for Sunday school work. Every school should have a separate book for Sunday school use.

NOW IS THE TIME

In order to give the weaker schools a chance and also to reduce our stock, we will make a special price during this quarter. The regular price of the book is \$15.00 a hundred, postpaid. No discounts.

For a short time we will send them at the following prices:

100 copies, \$11.00, prepaid
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PENTECOSTAL SUNDAY SCHOOL LITERATURE

□ □

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□ □

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few blocks from the "upper room," the members of the band were ordained as elders in the Pentecostal Church of the Nazarene, at their New York District Assembly, held in the John Wesley Pentecostal Church of the Nazarene, Rev. P. F. Bresee, general superintendent, presiding. It was among this beloved people, the "John Wesley Pentecostal Church of the Nazarene," that they held their first meeting on April 26, 1900. Since then they have had several meetings, and traveled several hundred miles, and God has honored their labor of love in giving them many souls, and the end is not yet, praise the Lord. Yes, they believe that their best days are ahead. The band as a Silver Quartette now has this additional musical feature to offer in their meetings which has already been blessed of God to be instrumental especially in drawing the outsiders in. Praise the Lord. Sunday, March 23, 1913, they celebrated their 13th anniversary with a full house at their home church, the Utica Avenue Pentecostal Church of the Nazarene, Rev. J. A. Ward, pastor. The charter members are, Rev. Henry Elsner, cornet; Rev. Oscar Christiansen, second cornet; Rev. Benjamin Rowe, alto; Rev. Joseph Fletcher, euphonium. A pentecostal preacher is behind each horn. Let everything that hath breath praise the Lord.

SHEPERD, MICH.

Brother J. S. Figg, a man full of faith and the Holy Ghost, living six miles southwest of Sheperd, was saved four years ago, and ever since has had a burden on his heart for his community. Last summer Brother Figg invited me to come to his locality for a revival. The way opened up in February. I took along Frank Hovingh, a gospel singer, from Grand Rapids, and the Lord blessed him in singing and preaching. Between forty and fifty were converted, reclaimed, or sanctified. The meeting was in a Baptist church, and the people said it was the first revival the vicinity had had for eighteen years. A young Nazarene evangelist, Maurice Raymond, came along to bless our home, January 12th. Mother and babe are getting along nicely. The writer is now near Sutton's Bay, in a battle where there is Russellism, Dowleism, Eddyism, and other devilisms, and much indifference. God bless the great paper the Herald of Holiness. The Publishing House is sending out the best Sunday school literature in the country. I hope it

will get a big foothold in America. Evangelists and preachers must push the canvass for this great paper and the Sunday school supplies. Time is short and what we do must be done quickly. The holiness schools haven't come any too soon. V. BUXTON.

PORTLAND, ORE.

Our meeting at Madras, Ore., following L. Milton Williams' campaign, was one of the greatest revivals we ever had the privilege of conducting, with conviction, restitution, salvation and victory. There were some of the clearest cases of conversion in this meeting I ever witnessed. On the last Friday afternoon

Southern New England Holiness Camp Meetings

It will soon be time for us to turn our thoughts and give our attention to the coming holiness campmeetings of 1913. What a great blessing these camps have been to God's people in all ages. Away from the noise and turmoil of city life, to live in the woods with its sweet pine and beautiful oak and maple trees; away from the crowd of ungodly people, shut in with God's people for a week or ten days. Thank God for these holy convocations! What a physical as well as a spiritual blessing they are to those who attend. How safe and secure we feel to lay down to rest in the campmeeting tent or cottage. God says, "They shall dwell safely in the wilderness, and sleep in the woods, and I will make them and the place round about my hill a blessing. And I will cause the showers to come down in his season, and there shall be showers of blessing." Ezek. 34: 25, 26; Lev. 23: 40-43; Neh. 8: 13-15. Not only have these camps been a blessing to the people who attend, but God's people have blessed and hallowed these lonely places in the woods by their going there to worship God. Well may the prophet Isaiah cry out, "The wilderness and the solitary place shall be glad for them, and the desert shall rejoice and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing." Isa. 35: 1, 2, 7. We are sorry to say, that many of the old-time Methodist campmeetings have died out here in the east, but God has raised up the holiness campmeetings here, and all over the country, where men and women can get converted and wholly sanctified to God, and such camps will continue till Jesus comes.

There are at least five or six distinctive union holiness campmeetings held in New England every summer, besides some others which have somewhat of a denominational character. It is my purpose now to simply note three of these in southern New England, which are not a great distance from Providence, R. I.

Douglas Campmeeting

Perhaps the largest of these camps is dear old Douglas, which is the mother of all holiness campmeetings in New England. What a blessed history this camp has had for nearly forty years. What sacred memories surround this holy place. What men of God preached there with the Holy Ghost sent down from heaven. What scenes have taken place on those grounds in the days of Revs. Inskip, McDonald, Hughes, Wood, Gill, Steele, Simmons, Munger, Bishops Taylor and Mallieu, Dr. Parker, Dr. Levy, Dr. Pepper, and a host of other servants of the Most High God, who have since gone to their reward. Many others are living who have been greatly used of God to bless Douglas, among the great number we will note but a few: Brothers McBride, Fowler, Short, Briggs, Benson, Amanda Smith and Cassie Smith. It is nearly a quarter of a century since the writer first went to Douglas campmeeting. How we miss those who have gone from us. But they have gone "where congregations ne'er break up, and Sabbath's [and campmeetings] never end." Still we greatly feel their loss to these camps below. But no person will be missed so much from Douglas campmeeting, as will dear old Deacon George Morse, who has recently gone to be with Jesus. Not a financial loss—that will be met by others—but there was

the professor of the high school dismissed his classes and came to the meeting with the students, which was a great blessing to the people. The revival closed on Sunday night. Rev. Israel Putnam, the pastor, stood by and said amen to second blessing preaching; also our old friend, Rev. Branstetter, was with us through the whole campaign. From this meeting we went to Mesa and preached in the school house. Then on to Connell, where we had a victorious meeting in the M. E. church. The congregations were fine and conviction came upon the people. Sinners were saved and believers sanctified. To God be all the glory.

EVANGELIST HARRY JOSEPH ELLIOTT.

only one Brother Morse. His very smile was a benediction; his very presence made every visitor to Douglas feel at home. His personality seemed to help make Douglas what it was. How we shall miss his kindly look, his godly face, his warm handclasp, and holy kiss, that he gave to all his brethren as he met them, irrespective of their denomination. Is it possible that we shall see his face no more on those sacred grounds? Never again to see him at his cottage, or sitting on one of the verandas at Douglas? Shall we never meet him in one of the pilgrim pathways leading to the places of worship? Are we never again to see him at his old place in the dining room, or better still, at the tabernacle, leading the Sunday morning lovefeast, reading and expounding the Word of God, and carrying the saints of God to the throne of grace in one of his mighty, fervent prayers? It hardly seems possible that we shall never again see him at Putnam, Douglas, or at any of the holiness conventions. But Douglas campers will never forget him. While that is true, we believe it would be wise for the stockholders at their next annual meeting, to pass a resolution to name the tabernacle after the name of Deacon George Morse. This would be perfectly proper as the Word of God declares, "Honor to whom honor belongs." We think a simple name something like the following would be very appropriate: "Morse Memorial," or "Deacon Morse Memorial," or "Deacon Morse Tabernacle," or "Morse Memorial Tabernacle." May God continue to bless old Douglas campgrounds, and bless her coming campmeetings, to the awakening, convicting, converting, reclaiming, sanctifying and solidifying of hundreds and thousands of precious souls, for whom Jesus lived, prayed, suffered, bled, died and rose again, yea, also ascended to the right hand of God the Father Almighty where He might make intercession for the saints according to the will of God. May God bless Brother Short, as the saints will crowd a little closer about him as he leads the hosts on to victory.

Portsmouth (R. I.) Campmeeting

Towards the close of Douglas campmeeting each year, comes the Portsmouth campmeeting. This camp has been going about twenty years, under the leadership of its founder, Rev. Seth C. Rees. Brother Rees is one of the strongest preachers in all the holiness movement. He has been the president of Portsmouth camp ever since its organization. Some unctuous and most powerful meetings we have known have been held on these grounds. Here many souls have received their call to home and foreign missionary fields. We know of no campmeeting that has raised as much money for rescue work, home and foreign missions, etc., as has been raised at Portsmouth camp. So many times meetings have been hurt in spending so much time in begging for money that little or nothing could be done at that service, as the Spirit seemed to be grieved; but not so with Portsmouth camp, thank God! May this camp continue thus, only in a more wonderful way, till Jesus comes in the clouds of heaven. Amen.

Rock Campmeeting

This holiness campmeeting has been in progress more or less for a quarter of a century,
CONCLUDED ON PAGE SIXTEEN

MT. VERNON, N. Y.

The Lord is blessing our work and souls are seeking God. Within the past month five beautiful young people have yielded to Christ, Three young women and two young men, all of whom were Catholics. One of the young men and his two sisters are Italians, and as there are many of their nationality in this place, we are praying that God will use them mightily among their own people. A sister from the M. E. Church, who has become deeply interested in our work, recently pledged \$400 to start, for us, a building fund and expects to give us more in the future. We are pushing the battle on rescue lines also. My wife is giving lectures on white slavery and has the privilege given her, by the managers and superintendents of the large department stores and other places of business to address the girls in their employ, at noon or at the closing hour at night, warning them of the

wily schemes of the white slave trader and to preach unto them Jesus. This she is doing and in this way we expect to reach many of them for God. This work has only been organized one year and while we have had our tests financially to bring the work through, yet thus far God has helped us to meet all our bills and we are trusting Him for the future.

THEODORE E. BEEBE, Pastor.

PROVIDENCE, R. I.

Rev. C. E. Roberts and wife and Miss Lenora Taylor have conducted a very successful evangelistic campaign at the People's Pentecostal Church of the Nazarene. There were over seventy-five seekers at the altar for pardon and purity. Brother Roberts' preaching was in demonstration of the Spirit and power; the same is true of Sister Roberts' preaching. There was no daubing with untempered mortar, but a close hewing to the line, that produced

deep and pungent conviction. The singing of Sisters Roberts and Taylor added much to the success of the meeting. There was a good attendance on all the services. Finances came easy. We got more than we asked or even thought.

A. K. BRYANT, Pastor.

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Southeast Tennessee—Sara J. McGowan, Rt. 3, Santa Fe, Tenn.
Washington-Philadelphia—Rev. J. M. Hartzell, 1605 N. Twenty-first, Philadelphia.

Superintendents' Directory

GENERAL SUPERINTENDENTS

- P. F. BRESEE Los Angeles, Cal.
1126 Santee Street
Stockton, Cal., San Francisco District Assembly, May 21-25
University Church, Pasadena, Cal., Southern California District Assembly June 18-22

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

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

- E. F. WALKER Glendora, Cal.

- Philadelphia, Pa., Washington-Philadelphia District Assembly April 22-27
Colorado Springs, Colo., Colorado District Assembly June 12-15
Portland, Ore., Northwest District Assembly June 18-22
Boise, Ida., Idaho District Assembly June 25-29
Didsbury, Alberta, Campmeeting July 4-13
Calgary, Alta., Alberta District Assembly and Campmeeting July 14-22
Portland, Ore., State Campmeeting, July 24-Aug. 4
Sawyer, N. D., Dakota-Montana District Assembly August 6-10
Gaines, Mich., Campmeeting August 22-28
Cleveland, Ind., Campmeeting Aug. 29-Sept. 8
First session of all District Assemblies at 7:30 p. m. of the first day advertised.

DISTRICT SUPERINTENDENTS

ABILENE

- I. M. Ellis, Box 175, Hamlin, Texas
Germany, Texas, April 9
Hico, Texas, April 10
Live Oak, Texas, April 11
Meridian, Texas, April 12-13
Cleburne, Texas, April 14
Parker, Texas, April 15
Osceola, Texas, April 16
Lakenon, Texas, April 17
Hillsboro, Texas, April 18
Yates, Texas, April 19-20
Pilot Point, Texas, April 21-23
Gordon, Texas, April 24
Mingus, Texas, April 25
Hutto, Texas, April 27

ARKANSAS

- G. E. Waddle, Box 245, Beebe, Ark.
Cayne, Ark., April 8-9
Liberty, Ark., April 10-11
Bells Chapel, Ark., April 12-13
Jaka Jones, Ark., April 14-15
Jonesboro, Ark., April 18-20
Cally Springs, Ark., April 21-22
Beech Grove, Ark., April 23-24
Beebe, Ark., April 25-27

ALBERTA (Canada) MISSION

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

ALABAMA

- C. H. Lancaster, Jasper, Ala.
Corona, Ala., April 19-20
Brilliant, Ala., April 24-27
Sargossa, Ala., July 2-13
Thaxton, Miss., August 8-17

CHICAGO CENTRAL

- J. M. Wines, Greenfield, Ind., R. F. D. No. 9.
Hope, Mich., April 9-15
Harrietta, Mich., April 16-21
Grand Rapids, Mich., 1409 Turner Ave April 22-28
Chicago, Ill., 420 W 65th Place April 29-30

CLARKSVILLE

- J. J. Rye, Clarksville, Tenn.
Jason's Chapel (near Tennessee City, Tenn) April 11-13

COLORADO

- C. B. Widmeyer, 212 N. Walnut St., Colorado Springs, Colo.
Colorado District Assembly, Colorado Springs, Colo., June 12-15

DALLAS

- W. M. Nelson, Texarkana, Texas
Alba, Texas, March 28-April 13

DAKOTAS AND MONTANA

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

IDAHO

- J. B. Creighton, Boise, Idaho

IOWA

- B. T. Flanery, Olivet, Ill.
Eldon, Iowa, April 21-23
Bloomfield, Iowa, April 8-20
Celar Rapids, Iowa, April 24-27
Canton, Ill., April 29-30
St. David, Ill., May 1-2
Maples Mill, Ill., May 3-4
Virginia, Ill., May 5-18

KANSAS

- A. S. Cochran, 3446 Wayne Ave., Kansas City, Mo.
Howard, Kas., April 8-10
Chanute, Kas., April 11-12
Newton, Kas., April 18-20
Sallina, Kas., April 21-22
Covert, Kas., April 23-24
Plainville, Kas., April 25-27
Studley, Ark., April 29-30
Plainville Circuit, Kas., May 2-4

KENTUCKY

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

LOUISIANA

- T. C. Leckle, Hudson, La.

MISSOURI

- Mark Whitney, Des Arc, Mo.

NEW ENGLAND

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

NEW YORK

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

NORTHWEST

- DeLance Wallace, Box 304, Walla Walla, Wash.

OKLAHOMA

- S. H. Owens, Altus, Okla.

PITTSBURG

- N. B. Herrell, Olivet, Ill.
Pittsburg District Assembly, East Palestine, Ohio, May 28-June 1
Lincoln Place, Pa., March 28-April 6
McKeesport, Pa., April 7
Terrace, Pa., April 8
Tarentum, Pa., April 9
Claytonia, Pa., April 11-20

SAN FRANCISCO

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

SOUTHERN CALIFORNIA

- W. C. Wilson, Rt. 1, Box 235A, Pasadena, Cal.
San Diego, Cal., April 6-20

SOUTHEASTERN

- W. H. Hanson, Glenville, Ga.

SOUTHEAST TENNESSEE

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

WASHINGTON-PHILADELPHIA

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

SOUTHERN NEW ENGLAND HOLINESS CAMPMEETINGS

and held at the close of Douglas. Brother Ryder was the president of this camp for many years, and gathered about him many of the "old guard" to preach the unsearchable riches of Christ. While this camp was never what we would call a large camp, nevertheless it has done some great and large work for God in the salvation of precious souls. Multitudes will rise up in that great day of God, and date their conversion and entire sanctification to the camp at Rock, Mass. Rev. D. F. Burns is now the human leader of this camp. He gathers about him such men as Dr. Briggs, Brother Stevens, Brother Post, besides a number of holiness preachers of the Evangelical church. Brother Burns is one of God's humble, self-sacrificing men, and will be greatly missed by the brethren of his church after he has gone to his reward. Brother Burns is one of the leaders of the Boston Monday Holiness Meeting, held each week in the Wesleyan Hall, Bromfield street, Boston, Mass. May God continue to bless these holiness camps and all other holiness camps in other parts of New England, such as Old Orchard, Maine, and Grand View Park, Haverhill, Mass., etc., and may they continue to get folks justified, purified, classified, sanctified, clarified, solidified, magnified, fortified (but not petrified), electrified, and bye and bye glorified! Amen and Amen. Keep on believing!

JOHN NORBERRY.