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Religious Energies vs. Personal Experience

This is practically putting the whole statement in the caption. It is just the case which confronts us today. It is a case of a house divided against itself. The position of the church, as held and advocated today, is one where religious sympathies and energies are given the place of religious personal experience. "Applied Christianity," or the "social work and activities of the church," are the slogan of very many, if not most of the prominent church people and ministers, far more than the necessity and privilege, first of all, of a personal experience of saving grace in a new heart, and the implantation of the life of God consciously in the soul, upon the antecedent conditions of repentance, faith and consecration being met. Indeed, this matter of a personal religious experience is sneered at, in some quarters, and retired to the rear.

This is a difficult matter to discuss. It is so easy to be misunderstood and to be set down as opposed to reforms so direfully needed. It is so easy in seeking to turn the thought and attention of the church back to the primary and fundamental things in the order of their revelation in the Bible, to be misunderstood and considered as indifferent to the social needs of the world, the gross injustices and inequalities prevailing, and the distressed and woe and misery piteously crying with its unsatisfied pleas for redress. What influence or power is to lend a helping hand if not the church of God? Who but the children of the Highest are we to depend upon to apply the relieving agencies and means for the redress of these social wrongs and outrages? We do not for a moment question the obligation of the church in the premises. We agree in placing the responsibility of assistance upon the children of the Highest. We believe in "Applied Christianity," but only insist that there must be Christianity before you can apply it.

Our insistence is simply that faithful performance of all such obligations is not salvation, or evidence of personal saving experience of grace in those performing the duties. Religion is a different thing from religious sympathies and energies. These latter may exist without any personal religious experience of real salvation by grace. They will inevitably and invariably, however, accompany and spring out of such personal religious experience of the children of God. We lament the undue emphasis put upon these effects rather than upon the natural and divinely ordained cause of the effects. To such an extent has this wrong emphasis been carried that an indiscriminating public can easily get the idea that mere enlistment for the social betterment of mankind is in itself personal salvation. An espousal of these effects as the aim and desire of life is thus substituted for being born from above of the Spirit, without which God declares no man can see the kingdom of heaven. Some writers have actually gone so far as to insist that such an enlistment for social service should now constitute the appeal of the modern evangelism, instead of the appeal to men to come forward for personal salvation from sin.

Successive Steps in a Process.

In tracing the underlying philosophy of this movement away from the personal religious experience, and the substitution of the social appeal for it, we find an interesting and a sad study. Most intimately related to this sad change is the subsidence of the sense of sin. Beyond doubt this decay of the sense of sin, has naturally trended the mind of men to the thought of social service as man's highest work and duty. Because, following

immediately upon this decay of the sense of sin, ensues a loss of the sense of grace. Men who lose the sense of sin very naturally and quickly lose the sense of grace, for ceasing to feel the need of grace, the sense of it will soon depart. Having no sin of a serious nature one can feel no special need of a saving grace. Going a step further back, we will find that another and a more fundamental thing had become dimmed before this process of the dimming of the sense of sin and of grace were possible. A sense of the holiness of God first became blurred, or obscured, and lost from the mind, and this was attended with its natural accompaniments of the loss of the sense of sin and of grace. The holiness of God is fundamental in religion—is indeed the rock on which it is reared.

Dr. Forsyth has well said: "Neither love, grace, faith nor sin have any but a passing meaning, except as they rest on the holiness of God; except as they arise from it, and return to it; except as they satisfy it, show it forth, set it up, and secure it everywhere and forever. Love is but its outgoing; sin is but its defiance; grace is but its action on sin; the cross is but its victory; faith is but its worship. * * To bring sin home, to bring grace home, then, the holy must be brought home."

This is very true, and quite as fundamental as true. Only the holiness of God can display in proper relief the hideousness of sin, and through the sin which God's holiness reveals the need of His saving grace can and will be brought to the mind, and come into the faith of the world. Say what we may, here is the secret of the great failure—a loss of the sense of the holiness of God, and of His requirement of holiness in us as the birthright of His children, and their necessary equipment for all the service He requires at their hands, whether it be among the submerged and oppressed and wronged under wicked social conditions, or among their own friends and families and associates, or among the unevangelized millions in the lands of darkness and despair, or whether all these duties enter the realm of their obligation.

Holiness the Great Solution

Holiness is the solution of all our problems. It is a universal solvent. It is the universal panacea. It is the omnipotent hope. It is the omnipresent help. It is the unfailing supply and reliance of the church in all ages. It is all these things and yet it meets the most inhospitable reception of any thing at the hands of the church today. Churches spurn it. They discredit and ridicule it. They refuse its exclusiveness and intolerance of sin. They have become too liberal for its narrowness—to broad for its limitations on license. They therefore dwell alone on the love of God and say naught of His holiness, whereas His love is but "the outgoing" of His holiness, as we quoted above. His holiness is too logical, too remorseless in its implications, too imperious in its sequences. Logically God's holiness forbids Him accepting less than holiness in His children. This implies the sequence that, as He demands holiness, and can demand nothing less, He was compelled to and did provide in the blood of His Son for such holiness of heart and life in those He calls to the adoption of sons and daughters. Departing from this as the solitary, safe, guiding star, the Ship of Zion has zig-zagged on hither and yonder, drifting whither divers winds might sway her, for these years, until today she is adrift with no special power of propulsion, no well-defined aim, no great refreshing fruits in the way of conquests, with very little confidence in her on the part of the world to which she is specially sent and commissioned. Con-

scious of her woeful lack of somewhat, but spiritually blind as to her own real need, she in vain turns to moral reforms and social amelioration as her great work, and vainly leans upon these as her credentials for being, and evidence of her life and power. She is not aware of having drifted entirely away from the "hiding of her power," which is ever and only in the saving and sanctifying power of the Holy Spirit, bringing sinful men and women into sweet harmony and communion with the holiness of God, and the whole will and fellowship of the Man of Sorrows who was without sin.

**Personal
Influence
and Tact**

God uses men and women to impress His gospel truth upon other men and women. Thus He saves people. The need of diligence and tact, therefore, is very manifest toward Him. Many illustrations of this truth abound in the biography of saintly people. You will scarcely read one such biography without finding the glad record borne to the godly example or admonition of some good man or woman, by which the saint, as an unsaved sinner, had his attention turned to things divine, and was finally led to a complete surrender to Christ.

God thus works through His church and His individual children for the awakening and salvation of the lost. O that we could realize the greatness of the dignity and honor thus conferred upon us in being privileged to be associated with Him in this glorious work of saving men from death and hell to Christ and religion and heaven! Angels might covet this honor, for it is a work not given to them, so far as we know, in any degree. Theirs seems to be more a work of unseen ministering to the saints in a protective and shielding way, than a work of salvation from sin. Any of us would esteem it as distinguished honor, and would gladly and promptly respond if called by special and personal invitation from President Wilson to accompany and assist him in some important foreign work of a diplomatic or benevolent character. How we would feel elated at being thus favored by one of the great and distinguished of the world rulers for such a work. And yet every one of us, as the children of God have a personal and special and earnest call to be associated with the Great King of Heaven in the most wonderful and honorable and important work in which God or men or angels could be employed—the salvation of human beings from sin to holiness and oneness with God. Let us gladly and promptly yield obedience to this great call. Let us seek every equipment needed for this great work. Let us have devotion, alertness, perseverance, and tact. It will take great devotion to succeed in the work. A half-hearted and haphazard way of going about it will issue in little or nothing in the way of results. We must likewise have perseverance. We must not get discouraged. We must continue our work in the face of failures and obstacles and rebuffs. We must not be weary in the good work, remembering that we shall reap if we faint not. Men can brook delays and discouragements, and persevere against all sorts of odds in their material business. Why not in the business of the Lord?

**Alive to
Opportunity**

Then we must be alert—quick to see opportunities, and to improve them. We must have our eyes ever open for opportunities. We must not sleep or lag in this work. We must be quick to see a chance for a word or an act, and as quick to use it when the chance is manifestly present. But we need certainly great tact. We must know how to act, and what to speak, and when to attempt for souls. It seems to us there is no one thing more needed than delicate and almost infinite tact in dealing with souls. The right word spoken at the wrong time, or unwisely, will issue in failure. The needed thing done in a wrong or injudicious way will bring failure. We should pray for tact and all the needed helps to qualify us for this great work.

A striking but very simple illustration of felicitous tact in reaching souls is found in D. L. Moody's work, as related by Dr. Grenfell, of Labrador missionary fame. A little stroke of tact enabled Mr. Moody to hold Dr. Grenfell, when a young medical student, in one of his meetings, and during this series of meetings Grenfell was finally reached and saved. In London recently, at the celebration of his fiftieth birthday, Dr. Grenfell related how Moody influenced him. As a medical student, he went into one of Moody's meetings one night in East London. He became so fatigued and worried by a long prayer that was being offered, that he was in the act of leaving with hat in hand, when Mr. Moody quickly rose, doubtless as much wearied

with the long prayer as he, and said tactfully but kindly, "While our brother is continuing in prayer, let us sing a hymn." This wise and tactful disposition of the prayer so impressed the student that he resumed his seat, involuntarily, to see the outcome of matters. The address of Moody which followed so gripped Grenfell that it led him to Christ, and changed the whole course of his life. First to the Deep Sea Mission, and then to Labrador, went the convert of Mr. Moody, and the world is still hearing from him.

O for infinite tact and courage and perseverance and alertness and devotion in the Lord's work, which will put us at our best for God's work in bringing men and women to salvation, and into His kingdom's service!

**The Final
and
Decisive
Test**

The Master has said "if any man will come after me let him deny himself and take up his cross and follow me." Again, the disciple has been called by Him "the light of the world, the salt of the earth." The prayer of the Master was that the disciples might be sanctified, "that they may be one; that the world may believe that thou hast sent me."

Paul, in perfect harmony with the spirit of these declarations, and with the whole tenor of the teachings of Christ on the altruistic spirit, said: "For none of us liveth to himself, and no man dieth to himself." So agree all the apostolic teachings. The duty and the joy of such service for the race, in bringing men to the Cross, is the final evidence, and the fruit and the glory, and the decisive test of real discipleship. If a man have not this spirit of sacrifice for the good of others, he can not have the spirit of the Christ, who, though rich, for our sakes became poor, that we through His poverty might be made rich.

Dedication to Christ, in the act of real personal salvation by the power of the Holy Spirit, is the true preparation and equipment of any body of believers, or any church, for social service, of which we hear so much these days. There will be needed very little organization or education or planning and activity to beget this spirit. It is heaven-born, and all who are born from above have it, by a kind of natural law in the supernatural world. The law of the Spirit in the regenerated heart will produce this spirit, and no amount of writing or sociological study in the schools, or such teaching from pulpits, will be able to produce it where the Spirit of God has not created it in the human heart. There can be begotten a great deal of excitement and enthusiasm and interest by these artificial means among people, upon merely humanitarian and sympathetic and utilitarian grounds, and much relief of suffering and much benevolent work can be thus accomplished in the name of religion, when religion has had nothing in the world to do with it. The dress parade, spectacular, manufactured kind will not stand the crucial test which comes when it is to cost something to put it into practice. There are times when such Christian service is needed and demanded imperatively, and on these occasions only the kind which comes from above, whence true discipleship is born, will endure and answer the demands. The sentimental kind can shine and shimmer and delight on paper, or in the eye of men, as a theory, and attract a great deal of enthusiasm and religiousness, but it will not endure; but when times of stress or persecution or danger come it will wither and fade away, and the place that once knew and heard it much will know and hear it no more.

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FORGIVENESS of enemies becomes with the Spirit-cleansed supernaturally natural. It is not difficult but a pleasure to forgive and pass by unnoticed and practically forgotten injuries, wrongs, and slights from others. The soul is now in unison with the One who died for His enemies, and finds pleasure in the same work of returning good for evil.

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GOD is no longer "an hard Master," with the soul which finds the cleansing blood sufficient and availing for its own impurity. God is good in giving, good and wise in withholding, kind with the disciplining rod in hand as much as in His lavish providences, and so wondrous in His marvelous administration that the soul can really say and exalt in the truth, that, "it was good for me that I was afflicted."

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REGRET is not reparation. It may lead to prevention but can not repair.

THE EDITOR'S SURVEY

Dangerous Inequalities

We are face to face in this country with a problem full of difficulty and peril which is being settled with extremely little speed. We refer to the trouble between capital and labor. It may be flippantly brushed to one side as much as we please, but this does not prove that no such problem exists, or tend in any degree to adjust or solve the problem. Our country may be large and new, and there may be a thousand other reasons which men may summon to prove the impossibility of there being any serious menace in the conflict between capital and labor, but it remains true that human nature is the same as it always has been, and that the social and industrial conditions are not right, and are not just to each and all classes in this country. The wise thing to do is to admit the truth, and address ourselves to the adjustment of troubles which exist, and not spend our time in denying the existence of trouble. On the fact of the disgusting prevalence of monopoly in this country "Grapho," in *Congregationalist* says:

We have been very busy making millionaires here in America, more millionaires and bigger millionaires than the world ever saw before. And say what we will, disprove it on paper as we may, when some men get too much other men do not get enough. There is hardly a single great industry in the country which is not very much, if not altogether, monopolized by the few. We have struck oil pools which are like the rivers and lakes of water on top of the earth, but the oil flows toward the Rockefellerers. We have discovered whole mountains of copper, but the Guggenheims sit all over the mountains. We have herds and flocks as never before, but a few brave spirits in Chicago round them up and hand them out at their own prices. Hens lay and cackle and then the cold storage man holds the eggs until they are "strictly fresh" and the prices fresher yet. And so it goes. The combinations have us tanked up. Then we wonder why some men are hungry.

One way to solve this problem is to dissolve and disintegrate the combinations and distribute what the Colonel used to call swollen wealth over a larger human surface. We do not have too many men, but we do have too many millionaires.

Such a Fearful Risk

Men take such fearful risks for the gaudy tinsel and empty pleasures of time and sense. For a mere thrill of fleeting sensuous delight, for a mere place among his fellows of transitory prominence and power, for the mere fleeting pleasures of the palate, for the simple answers to some of the carnal appetites of nature, men and women will risk the eternal welfare of the immortal soul, and finally go down in endless despair and wretchedness. It seems to the thoughtful and sober the work of insanity, but it is done by men of intelligence and position in life who know better, and often admit their folly. They plead "time enough yet" and intend after awhile to turn and attend to these things of prime importance. Yet they deliberately relegate them to a place of secondary importance, forgetful that in this very act of procrastination they are adding offense to an already guilty and offensive life, and laying up wrath against the day of wrath. Why will men act so insanely who are sane and quick to every appeal of the flesh, and of time and business. It is the work of the "god of this world" who blinds their minds lest they see and turn to duty, and attend to the things of destiny now while life and time are given. This folly is illustrated in the following from the *Methodist Times*:

A boy once lost his life among the moun-

tains of Switzerland. He was ascending a dangerous place with his father and the guides. The lad stopped on the edge of the cliff and said: "There is a flower I mean to get." "Come away from there," said the father, "you will fall off." "No," said he, "I must get another beautiful flower."

As the guides rushed toward him to pull him back they heard him say, "I almost have it." But he fell two thousand feet. Birds of prey were seen a few days after circling through the air and lowering gradually to the place where the corpse lay.

How many are seeking the flowers of worldly pleasure upon the very precipice of eternity.

"There is another flower I mean to secure, no matter what the risk may be," they say. Unspeakable folly! Yes; but they do not realize it. You did not realize it till the Holy Spirit opened your eyes to see your danger and your need. Be patient with those who willfully close their eyes to the truth. Be patient with those who are risking so much. Be patient with those who smile at your solicitude. Suppose you have met with a rebuff. Go again. Plead! plead! plead! What a wonderful thing it would be if, after all, you should rescue that soul from the precipice.

Is the eye of some unsaved reader scanning this paragraph? Be warned of your danger.

True to God

By DOUGLAS DOBRINS

This above all, to thine own self be true,
And it must follow, as the night the day,
Thou canst not then be false to any man.
—Hamlet.

Is Self the noblest tailman
By which to guide our way?
Can we not find a truer hand
To lead us day by day?

Is't in the reach of manhood's grasp
Though Self be present e'er,
To lift the soul to higher realms,
To grander, kinglier sphere?

Though Self be all unselfishness,
Though ego throned within,
Forget the I, lose sight of Self,
Be freed entire from sin,

There's still a higher plane to walk,
A highway rarely trod!
We walk this sweeter way in life
By being true to God!

—Herald and Presbyterian.

The flowers for which you risk so much will wither in a day. We entreat you, come away from the precipice!

One Time to Deliver an Insult

There comes a time when it is right—yea, a duty, to deliberately insult a speaker. When this time arrives there is no need of hesitancy or apology or dilatoriness. Just out with a pointed, deliberate insult to the one speaking. You want to know when this is? We answer when a man dares to relate a smutty anecdote in your presence. When this dastardly deed is attempted, promptly insult the speaker and turn and leave him to grapple with the insult. No gentleman will dare relate a vulgar anecdote in your presence. Only the boor or the degenerate—the base in sentiment and the depraved in purpose—will attempt any such thing. Those who would dare such things need and should receive the most serious jolts and jars it is possible to give them. No man should be allowed to empty a bit of filth into the ears of a pure man. He is only trying to make your ears a sewer for the conveyance of his vile and polluting filth. These dirty recitals often leave impressions which the pure find difficult or impossible to efface. It leaves a soil, even when resisted by the pure—a soil

on the memory if nothing more. This is a bitter memory. Hence it is we insist you should meet such an attempted recital with an insult, and turn quickly so as not to hear the filth. E. K. Mohr, in *Presbyterian Banner*, says:

Deliberately insult the man who starts to tell a filthy story in your presence by turning on your heel. Such a corruptionist has no more right to steal your pure thoughts than to put his hand into your pocket and take your money. These retailers of filth are whitened sepulchres—clean on the outside, but inwardly filled with dead men's bones. They are debauchers of clean minds, robbers of purity. You should never permit yourself to listen to an improper story—a story you would not care to repeat to your mother or sister. The filthy suggestiveness will soak into your memory as spilled ink soaks into blotting paper.

Allow no man to drag your mind through a sewer. Do you know that there is many a man who would sacrifice much today to be able to wipe from his memory some of the things he listened to when a boy? The man who will deliberately repeat a risque story in the presence of youth deserves no respect. He is an incarnate devil of meanness. He is daubing a coarse picture on clean walls. No gentleman will tell a story he could not tell in the presence of ladies. Do you remember what General Grant said to the officer who began to tell a story, remarking, "There are no ladies present?" The silent soldier quickly retorted: "There are gentlemen present."

Keep your mind unsoiled. A foul suggestion may harden into a habit of thought that will lead you far astray. Keep clean inside. It is more a matter of importance that you should keep the dirt off your soul than to keep it off your clothes.

In Labors Abundant

The pitiful showing of work done by most of us for the Master is discreditable indeed. How few are sufficiently in earnest to entrust their money and time and labor to the Master as an investment on a scale in any decent proportion to their obligation. The church makes a poor showing in this respect. When men come in touch with an earthly enterprise which promises large returns, they invest lavishly, and in doing so generally take large risks, and often lose their investments. Here is an enterprise behind which the King of heaven stands, and in which we can not lose, but inevitably and invariably will gain, and with an increase out of all proportion to the investment we make, and yet men hesitate and higgie as if it were a venture of schemers, and they were afraid they would lose if they invested. God is the best of pay masters. His enterprises never fail. His bank is alone unbreakable. All He proposes to us for our investment is absolutely safe and sound. When we invest in those things which God has undertaken, we are safe and proof against loss and failure. God proposes the salvation of men and of all men the wide world over. He invites and commands His followers to co-operate with Him in this stupendous enterprise. How men should eagerly enter into this marvelous work, and share the safety and the profit and the glory of the great work! An exchange tells of an instance of a dear old lady who had reached some adequate conception of her opportunity and her obligation:

This morning we were invited to a dear old saint's house for breakfast. She is seventy years old, and brighter than many at forty. She simply shines for the Master. She is a widow, and takes in washing for a living. Out of her washing money she puts aside for her home and foreign mission box. She also has a lovely flower garden, and sells flowers for funerals and fairs. All this money goes into her mission box. She told us that she sometimes takes her box around and collects, and

thus she works for the Master. The sick all know her. One Saturday she walked six miles to see a woman who had been sick for years. She is happy, ready to die, and surely a praise to her Master. You that are looking for an easy place in the Master's vineyard, and are selfish, narrow, close, stingy, penurious and are laying up your money for your children to fight over after you are dead and gone, do you see anything in the above example for you?

Habits as Chains

The saddest thing about life is that the habits we form, and which affect so directly our eternal destiny, are but chains to fetter us, and they are self-made, and we alone are personally responsible. If we could, when the hour of helplessness and hopelessness comes, be able to look somebody in the face, and truthfully charge them with our sad plight, it would be some relief. But when doom comes at last, we can blame only ourselves, and can not involve anybody else. It is like the incident related of a smith in the middle ages:

In the Middle Ages a smith was imprisoned for some crime, and was chained to prevent his escape. Owing to his having made chains, he began to examine with anxious interest those that bound him. His experience taught him that usually there was a flaw in a chain, and he hoped to discover one, in order to break from captivity. But suddenly he found on the chain some marks which proved that it was one of his own making, and he had always cherished the reputation of making flawless unbreakable chains. The unhappy prisoner gave up hope immediately of being able to get free. The chains we make ourselves—chains of habits—are those which are most difficult to break. Let us see to it that the acts we do are not likely to enslave us, or we shall be in the same sad plight as was this prisoner.

Devils, Divers and Diverse

There are devils diverse as well as divers. There are eloquent devils and dumb devils. There are gay devils and devils lugubrious. There are social devils and hermit devils. There are high devils and low devils. There are rich devils and poor devils. There are laughing devils and there are weeping devils. There are stealthy devils and there are public devils. There are drawing room devils and there are brothel devils. It must be remembered, however, that these devils are all from the pit and have one and the same business. They are all our enemies and seek the destruction of immortal souls in an endless hell. The fine dress or pleasing address or winsome smiles or gaudy attire or smiles of the devil must not be allowed to alter your estimate of him and his work one iota. Remember they are all of their father Beelzebub, the prince of devils, and have only one and the same business, the debauchment of souls whether this be by way of the bagnio or the ball room, by the way of the saloon or the drawing room, by the way of the punch bowl or the card table, by wild boy companions or through the wiles of female charms with hellish intent underneath. One of these kinds of devils is shown in the following recital, from the *Young People's Paper*:

A young man in a Wisconsin town gave his heart to God and was converted through and through. He was very bright and before his conversion was very worldly. There was a young lady in that town he had been wont to visit often. She said to a familiar friend of hers, when she heard of his conversion, "I wonder if he will come to our parties now?" That friend replied, "I don't think he will play cards any more." "I'll bet I can get him to play," she said. "I'll bet you can't," said her friend, and they made some kind of a bet together, the two girls, both members of the church, though they had no interest in religion. "Now, I'll tell you," said the first, "I'll give him two weeks, then will report to you."

A few nights after the meeting closed he came down to spend the evening with the girl.

He put his wraps on the rack in the hall and stepped into the parlor. She invited him to a chair. By and by she said, "Well, let's have a little game of cards tonight." "No, thanks," said he; "I am not going to play cards any more." "You are not? What do you mean?" "I mean just that—that I am not." "Well, I know that you are not going to play with bad men, or gamble any more, but you will play with me." This was his reply: "I played my first game in a parlor with a girl, and my last with a gambler in a gambling den. Before I knew it I was gambling with all I could get. I don't propose to start again where I did the first time." A brave, kind, polite answer. He had turned out a miserable gambler, and he did not propose to be caught a second time that way.

They talked on a few minutes together, and then she said: "Oh, pshaw! I am not going to let you be so particular. What will we do if we don't play cards?" Continuing, she said: "There is such a thing as being fanatical. I am glad you have changed, but I don't want you to be fanatical. And right here alone, just you and me—will you play a little game with me? I'll never tell." She pulled out a little drawer and from it took a pack of beautiful enameled, gilt-edged cards, and as she held them out to him she gave them that quick snap, music to the player's ear. "Come on! any game you say, your deal!" He looked at the cards; he looked at her; she was almost trembling with excitement. He looked into that eager face and she smiled upon him out of those beautiful eyes; he saw those pearly white teeth as they flashed out from behind coral-line lips; she smiled at him again so temptingly. He thought the world of that girl. He stood for an instant, looking into her face hesitatingly, then he reached out and took the cards from her hands and—tossed them over into a corner of the room. He turned and said: "I have a lesson to prepare tonight for tomorrow's recitation; I guess I had better go home and get it. Good evening." And he bowed and walked out of the room.

Young man, are you made of this sort?

Force of Example upon Children

Children are wonderfully impressible, and just as keenly observant. We can not be too careful of our words and actions when in their presence. We are helping to mold them for good or ill in all our contact with them, whether we try or not to influence. Our influence goes forth and impresses them unconsciously to us. How very cautious and prayerful we ought to be in the face of this great truth. It is enough to make us tremble with fear when they are about us. Our influence both voluntary and involuntary upon the mature of age is great, but, if possible, it is even greater upon young and impressible children. Just here God gives us a fearful responsibility, but an equally great opportunity for doing good, and helping Him in trending young life for which His Son gave His life, toward truth, purity, God, and heaven. Let us be true to the children about us. An exchange says:

It behooves us when we are with children to guard with especial care what we do and what we say, for the boys and girls scrutinize our every day acts more closely than we realize. One Sunday school teacher was reminded of this by an incident which occurred upon a class outing. The party journeyed to the picnic ground in a large express wagon. The teacher alighted and walked up the various hills to ease the burden of the horse and without any thought of the lesson it might impart to the children. One of the little girls returned home full of the joys of the occasion, and told her mother all that had happened. "And," said she, with beaming eyes, "Mr. S. was so kind to the horse. He walked up every hill." When these words were repeated to that teacher, he realized that by a simple act and without uttering a word he had preached a more effective sermon upon kindness than if he had talked many minutes.

Let the Father Decide

There need be little or no perplexity with us as to what amusement or pleasure we should choose. We of our own strength or

wisdom will often come to places where we can not decide. But there is One who never makes a mistake, who can and will decide for us, and will always choose the best for us. We must keep in such close and intimate relations with Christ that we can draw near Him in all such perplexities, and humbly ask Him to choose for us. Then we must leave it with Him, content with whatever His choice may be, and determined to make His choice our choice and our delight. This must be our attitude and our request of Him, and it will save us much perplexity and trouble. *Zion's Herald* gives us a fine illustration of this point in the following:

Christians are seemingly perplexed now and again as to whether it is expedient for them to take part in this form of amusement or that one. If they would but let Christ make the choice for them, there would not be indecision or vain regrets. Never will the writer forget a little sad-voiced, half-orphan, Polish boy who lived in a basement, whom he took to the five and ten cent store and told he could buy anything he wanted. Inside the door, the boy pressed eagerly down the crowded aisle, looking from side to side; but the many people and the display of goods were bewildering to him, and he kept drawing closer and closer to his companion, finally to snug up to him and grasp his hand and stand on tiptoe and whisper plaintively: "Won't you pick me out what's best?"

His was a surrender of desire and will, manifesting all confidence in the older person's willingness and ability to make the wisest choice for him. If, prayerfully and with clean hearts, we come to the Master and make a like humble request of Him, we shall gain what we ask. He surely will 'pick us out what's best.'

Every-day Religion

We know nothing of Sunday religion, or Lent religion, or any other specific type of religion for a special day or place or time. The one and only sort revealed in the Bible is a religion suited and intended for every day alike. No other kind would meet the needs of man, because he has to live Monday as well as Sunday—Friday as well as any other day. This religion suits every kind of a day. Rainy days, as well as sunny days, it is a boon and a necessity. Days of prosperity, as well as days of adversity, it is our dire need and our strength and our solace and our wisdom. It is thus marvelously adapted to us and our state and our various moods and needs as nothing else is or could be. The *Christian Guardian* says:

That religion that isn't good for every day isn't much good for any day. If it doesn't stay with a man on Monday, it was only a cloak and a mockery on Sunday. It is doesn't show itself in the home, breathing upon every one therein a kindly and helpful and strengthening influence, then it will make a fine show in the house of God to very little purpose indeed. If religion doesn't grip a man's soul, if it isn't one thing in his whole life, Sunday and Saturday, day and night, then it becomes so near to being nothing that it is scarcely worth reckoning at all. When we speak of everyday religion, we speak of the only genuine kind of religion there is. And it is its homely, everyday quality that will commend it to the world and will in the end win for it the allegiance of the world. Religion is for every day. Its blessings and benefits, its comforts and sweet consolations, its guidance and its inspiration are for the commonplace day in the commonplace lives of commonplace men and women. It is something to take with one, something that will never be out of place anywhere, something that will add to life's joy its best touch of sweetness and will mix with all life's sorrows, hope and courage and power. A man who has everyday religion in good wholesome quantity can easily afford to be without a good many other things.

"When the angel reads the charge, 'Theft,' many will cry out in astonishment, 'Why, Lord, that was only business.'"

A Lonely Christ

Written by H. G. TRUMBAUER

"No man cometh to me except the Father * * draw him," said Jesus. He seems to say, "I am so unlike what others expected, none would come to one so poor, friendless, and homeless. I have no external charm with which to attract men. If man be drawn, it is the Father drawing him, not I." After multitudes had been drawn and again turned

Evolution in Action

F. M. LEHMAN

A Pool of protoplasm lay
Where Chaos nursed her young;
Far, far back in the Yesterday,
When Order was unsung.

False Science flashed its dingy lamp
Out o'er the moving mass,
And lo! from out the trembling damp
There came a braying Ass.

Again they stretched across the ooze
Their Evolution tape,
And lo! as tho' waked from his snooze,
Came forth the grinning Ape.

Once more did Darwin-Haekel plan
By magic, master strokes,
And lo! this time it was a Man (?)—
A Thing on legs that smokes.

Could Darwin-Haekel products tell
That Evolution's true?
Would you believe if that were—well,
That Ass or Ape were You?

Why foist this piffle on the race,
And rule Creation out?
The great, omniscient God of grace
Knew what He was about.

This "tadpole" crowd—all infidel,
Around that pool of ooze,
Is leading thousands down to hell
By Satan's subtle ruse.

God used no protoplasm hoax
To build this house of clay.
Man is not one of Darwin's jokes,
To shake his head and bray.

The braying Asses, grinning Apes,
And smoking Things on limbs,
Drawn from the pool in phantom shapes,
Left on its cozy rims

Are phantom Apes and Asses still—
A cheap, colossal fraud.
Man was, by power Divine and will,
Created by His God.

away from Him, He asked the few remaining disciples, "Will ye also go away?" Later, "they all forsook him and fled" and left Him in the garden, in the palace of the high priest, bound before Pilate, stripped, scourged, Thorn-crowned and spit upon He suffered and sorrowed alone. See Him on the cross! Angels had heralded His birth over Bethlehem's plains, sustained Him in the wilderness and strengthened Him in the garden; but there was no angel at the cross. At His baptism and at His transfiguration the Voice from heaven declared His divinity, but that Voice was silent now. Was it not enough that earth should outrage Him, but did not heaven also desert Him? He notes the averted face of His Father and cries, "My God, my God, why hast thou forsaken me?" There He bleeds, faints, bows His head and dies of a broken heart—alone!

IN THE sixteenth chapter of Matthew, Jesus gathers His disciples about Him and asks "Whom say ye that I am?" Peter replies, "Thou art the Christ, the son of the living God," and thus sets Him above the highest of men. Jesus then tells Peter that it was not because of any special advantages that he had come to know this truth. It was not because he had seen or heard what others had not seen or heard, for he had no eye or ear by which this could ever have been learned. "Flesh and blood hath not revealed it unto thee." This revelation of the present, personal, divine Jesus came direct from the Holy Ghost.

Here begins the saddest chapter ever written in all history, the dark and lonely sorrows of Jesus. He bends over His disciples and says, "Come near to me, my children, I want you to see what you have in me and what I desire in you. I must go to Jerusalem to suffer many things and be killed. I want your tenderest love, sympathy and trust." Then Peter took hold of Him and said, "Pity thyself [Greek] Lord, this shall not be unto thee." Jesus rebuked him, saying, "Get thee behind me, Satan." Why was he rebuked? Because he was in the devil's business, which is to make us think about ourselves. The devil says, "See what a hard time you are having! No one cares for you, they are all against you, and pay no attention to what you say. Pity thyself."

From that moment we find Jesus again and again alone. His thoughts are not their thoughts. He is conscious of the daily darkening shadow of the cross. The next chapter begins with "And after six days." There is a whole week of silence, not a thing done, not a word spoken. He did not have their sympathy. They would not interest themselves in His sorrow, so He sorrowed alone.

Many professed followers of the Nazarene want Him to make them happy, to supply their temporal needs and to give them white robes and crowns in heaven. Shame on you who complain for every trivial thing. Do you think there should be nothing in religion but to sing and shout? In our midst today is a lonely Christ carrying the sorrows of this world. He knows every sad and hungry one, every outcast, every sin-enslaved soul. Shall He not have our sympathy and help in making others happy and free? No, we want a nice comfortable religion and go on testifying, "I am saved and sanctified," and at the same time shirk duty and refuse to share His sorrows. A carnal heart is a contradiction. Peter was a divinely called apostle, and received direct revelations of the Christ, yet his carnal heart protested against the sufferings of his Lord and the consequent reproach and apparent defeat of His disciples, and left Jesus to suffer and sorrow alone.

While He sorrowed alone in the very shadow of the cross, His disciples disputed among themselves who should be the greatest. So today many professing disciples seek the highest seats and earthly store while He who "had not where to lay His head" goes on sorrowing alone. The man who declared, "I will go with thee whithersoever thou goest," evidently expected honor and ease; but when Jesus stated the poverty of His circumstances, the man concluded the journey too rugged and left the "Man of sorrows and acquainted with grief" to journey and sorrow alone. The young ruler who had great possessions refused to sell out and give to the poor, went away grieved over the test of his sincerity and left Jesus to His poverty and to sorrow alone.

But see how the greatness of His divinity shone through His human poverty and loneliness. His birth was mean, but angelic hosts proclaimed it. His lodging so poor, but visitants were directed to it by a star. His education was not the highest, but He confounded the Doctors. His friends were not kings, but the poor, blind and sick whom He healed. He had no bank account, but finds the needed coin in the mouth of a fish. He owned no barns or fields, but with five loaves He fed the multitude. Wind and wave obeyed Him and death delivered its prey at His word. Today He sitteth in the heavens a Conqueror and Intercessor. Shall we represent Him here? Let us crown with love and sceptre Him with cheerful obedience. So then as we help Him to save and bless others, He will not suffer and sorrow alone.

Bible Evidences of Salvation

Written by CHARLES V. LAFONTAINE

MUCH preaching of holiness occupies the minds and hearts of Nazarene preachers and members. Well that it is so, for no other truth is of greater importance than the experience that prepares for heaven, and makes people fit to live with on this earth. However, a good, square look at the foundation principles once in a while is a good thing, for unless the foundation is sure, the superstructure is bound to be shaky. The truth of the Bible is always well authenticated, and the fact of salvation is always demonstrable. Salvation is knowable, sensible and enjoyable. It is the finest experience of which the heart is capable. Salvation is always by faith, and never by feeling, yet, nevertheless, there is an enjoyable feeling that accompanies salvation. Feeling is a result, and not a cause, is always in place.

Salvation is based upon facts, and the facts are knowable and seeable. One must base his faith in the Word of God, and upon the fact of his own experience. The facts are that conviction is necessary, repentance is demanded, contrition is felt, confession is made, restoration is practiced, abandonment of sin is real, turning unto God for pardon is definite, surrender is required, and faith absolutely essential. These are all facts to be taken into consideration with the seeking soul. When one has done all the Word requires, he has some thing to stand upon. So the results of salvation are as real as the cause of it. Pardon is given, forgiveness is received, justification is granted, regeneration is experienced, witness of the Spirit is assured, adoption is enjoyed, and cleansing is glorious. These results became facts in one's salvation. These are the things upon which one can jump up and down, for they make a good foundation on which to rejoice.

Three evidences tell a person that he is saved: "These things have I written unto you that believe that ye may know that ye have eternal life;" "One thing I know that whereas I was once blind I now see;" and, the "Spirit himself beareth witness with our spirit that we are the children of God." These evidences are in one's own consciousness, and are unmistakable. But the world has a right to have certain evidences that a person is a real Christian, and such evidences that can be seen, in order that the world may believe that we have really passed from death unto life.

The Bible has not left us in doubt as to the nature of these evidences. In 2 Cor. 5: 17, Paul gives as strong an evidence as is needed, when he says, "If any man be in Christ he is a new creation"—not a reformed man, but a re-formed man; a new man out

of the old one, yet not the old one, for "old things are passed away, and behold all things are become new." "In Christ" is characteristic of Paul, and denotes what he would desire of all Christians—a closeness of relation, or attachment between the human and the divine which is both personal and real. Such a person is under the control of a divine power that makes for newness of life, and that a life of divine power and energy. It is indeed a new creation, not a patched up arrangement of reformation; not a mended up affair, but something brand new.

Old things have passed away. Old habits broken and disabled—smoking, chewing, snuffing, drinking, card-playing, theater-going, dancing, horse-racing, and all such like diversions of the sinful life of the world. The old manner of talking is gone; the mouth not only washed out of the tobacco but the old language of swearing, scoffing, lying, slandering, whispering, reporting scandal, smutty talking, bragging, self-praising, all is gone not to return any more, for he has become a new creature, and these former things are now no longer needed. Old ways of thinking are gone. No more evil surmising, evil thinking, misjudging, false representation, insinuating, all is gone. The converted man has nothing to do with these.

In Rom. 6:6 Paul says that the converted man does not serve sin, or "the sin." While the carnal nature is not taken away in conversion, yet the new man in Christ has grace sufficient to overcome carnality, and not to serve it. The new man does not have to serve sin, although there may be strong inducements to do so, but grace is able to keep right here. Again, in Rom. 6:13, Paul says that the converted new man in Christ not only does not serve sin direct, but does not yield his members as instruments to sin.

The body has members and these members are to become instruments of righteousness in place of unrighteousness. The foot is a member, but "if sinners entice thee, consent thou not, go not into the ways of evil men, avoid it, pass not by it, turn from it, and go another way." The foot of the new man "walketh not in the counsels of the ungodly nor stands in the way of sinners." The Lord is able to keep thy foot from being taken in the snare of the fowler. The eye is a member, but one can make a covenant with his eyes that they shall look right on, and not look upon sin to lust after it. There are truly many evil sights to behold, and much evil to see, but you do not have to stop and gaze at it. What if the women do wear low-neck dresses; the new man looks the other way. What if their feet are half dressed; the new man does not have to stand on the corner and gaze himself into sin. What if the slit skirts are in fashion; what business has the new man turning about to see what's doing. Let thine eyes look straight on, and elevated and they will miss many a temptation. The hand is a member, but the hand of the new man drops everything sinful, and takes up nothing unholy. No more cigarettes, cigars, dice, chips, pipes, unclean pictures, short change, or holding of bribes. The hands of the new man are hands of usefulness and blessings. The tongue is a member, and James says that "it is an unruly member, and that no man can tame it." He did not say that the Lord, by grace, could not tame it. The tongue of the new man does not take up a reproach against his neighbor, does not report any evil speakings nor suggestions, but is used for helping in every possible way to advance the cause of God. Again, John says that the new man does not commit sin. Never willingly, intentionally or knowingly does he do what he

knows is wrong. He does not come short of, transgress nor disobey the Word, either in commission or omission.

Once more, the Apostle John says that the new man who is born from above overcometh the world and keepeth himself. Temptations come to the new man, but they come in the same old way as they came to Mother Eve, or to the Savior; they come either through the "lust of the flesh," "the lust of the eyes," or "the pride of life." But no temptation is going to come but that he is unable to bear, for God will with the temptation also make a way of escape that he may be able to bear it. The new man lives without condemnation, for anything wrong in thought, word or deed. These are the only ways there are for sinning, yet we have heard some preachers say that they sin every day in thought, word and deed. That amounts to backsliding every day. The new man does not do that, but keeps saved every day.

The new man lives in assurance before God, and if his heart does not condemn him, he has confidence toward God, because he does those things that are pleasing in God's sight. The new man has an inborn "love for the brethren," hides God's Word in his heart that he may not sin against God, and does not forget the assembling together of the saints. The new man has a blessed experience, and is abundantly satisfied with the peace of God's house, yet is hungering and thirsting after righteousness, and for a "heart from sin set free, in every thought renewed, perfect and right and pure and good, a copy, Lord, of thine."

SPOKANE, WASH.

Some Reasons Why I Left the Methodist Church

Written by JAS. J. BALLINGER

IN THIS article I propose to state as briefly as possible why I left the Methodist Church after a membership with her of thirteen years, eight years of which were spent in the pastoral work; and in so doing, it is not my intention to censure those who still remain with this denomination, or in other evangelical churches. "Let every man be fully persuaded in his own mind."

1. The educational institutions, almost throughout, have missed to a great extent the real object of their existence. In a meeting of the college presidents of the Methodist Church, held about one year since, the thought of running schools upon strictly religious principles was ridiculed by nearly all present. In Drew Theological Seminary some of the young ministers use tobacco, and practice other evils. The teaching in many of these schools is destructive to real Bible faith, hence they become unsafe places for the training of the young mind.

2. The church papers, while good from a literary, historical, moral, and some other standpoints, are failing to take a definite stand for the cardinal doctrines of the church—leaving, to a great extent, much latitude concerning those teachings which made Methodism the once mighty evangelical power of the world.

3. The Methodist Book Concerns are lowering their scriptural standard. It has become difficult to find in them some of the writings of early Methodists, whose books at one time were considered standard works; and it is also difficult to get books published by them which are definite, in their teaching of sanctification as a second definite work of grace—this was demonstrated in the case of

Rev. McCaig, D. D., who was told by the book committee that he had better take his work to the Christian Witness Co.

4. Many of the men in high places, drawing big salaries, are disseminating skepticism through the pulpit and press. For instance, the book of Dr. Mains, with others bordering along the same line of infidelity are allowed, and not only allowed, but the sale of these books is pressed by the Book Concerns, with the indorsement of bishops.

5. The life-time plan for electing bishops in the Methodist Church is having a bad influence. In the first place some become tyrannical in their administration. Again, by being thrown almost constantly with the unspiritual element in high places they lose out themselves.

6. The salary allowed the bishops seems out of proportion with that generally received by Methodist preachers. It is true that, because of their position which necessarily incurs extra expense, they ought to receive more than pastors, but when one considers that the average salary of the preachers of this church is less than five hundred dollars a year, a uniform salary of six thousand five hundred dollars a year for these men (some of whom have reached the place unworthily), appears out of place.

7. Again, we believe that superannuated bishops should be supported as superannuated pastors, presiding elders, evangelists, etc., allowing them according to the strength of the Claimants' Fund. But instead of this, they receive one-half the amount of active bishops, or thirty two hundred and fifty dollars a year, while other superannuated preachers receive from fifty to three hundred a year.

8. I am against the political wire pulling in the election of these men. If any one questions this method of election, I can produce the names of men who went in on this plan. It is true that God has His way concerning some of them, and we know that some of the bishops are godly men; but not all.

9. The action of the bishops, with most of the ministers, at the last General Conference, in their attempt to lift the ban on dancing, horse-racing, theatre going, etc., was an insult to God, and a source of grief to the really spiritual members of the church; while it fed the carnal appetite of the unsaved of the church, and the leg-displayers of the street.

10. The unscriptural methods of financing the organization in many places are bringing it under great reproach. Church suppers, worldly entertainments, with their kindred contrivances, are being resorted to instead of God's plan—paying the tithe.

11. I object to the controlling influence that Masonry and other secret fraternities are exerting in the church. If a preacher opposes these societies openly, he is usually shifted at Conference. One or two old, tobacco-soaked Masons, who never attend prayer-meeting, can usually get a hearing with the average superintendent in the Methodist Church before a clean minister of the gospel, whose life's blood is being put into the work, is considered.

12. I am opposed to the unscriptural union that the church has formed with these unholy institutions. It seems safe to state that the majority of the members of the church are tied up with some of these organizations, and thereby helping to rob the church numerically, financially, spiritually; and at the same time encourage benighted souls to trust man-made institutions for salvation, and become paralyzed in their own souls by the godless influence under which they are thrown.

13. Further, the opposition of the church to Bible holiness is a sufficient ground in itself to make one desire a change. Since I have been a member of this denomination I have heard only one sermon on sanctification by a bishop, and none by presiding elders, and there have been few people on the charges served by me who enjoyed the experience, and were in sympathy with it. This condition renders one's efforts, in no small degree, fruitless; for when the field is entered, there is much to overcome by way of opposition before any are led into the light of full salvation; and when the field is surrendered by the holiness preacher to one who does not teach that truth, and who in many cases fights it, much of his work is undone.

14. Another reason for leaving the church is the disregard for discipline. The time has come in the history of the Methodist Church when ministers can teach infidelity without endangering their ecclesiastical scalp, but instead find promotion in position; and the members can swear, drink, desecrate the Sabbath, be guilty of immorality, and other sins and pass untouched by those in authority.

15. There is a great falling away from the former reverence in the house of God. There was a time when the membership knelt in silent prayer on entering the sanctuary, but today not one of fifty will kneel while the preacher is praying. Many will look around with a spirit of idle curiosity during this essential part of the worship.

16. Family worship, the class meeting, and the prayer meeting, are becoming out of date. One of the trying efforts of the sincere pastor is to get people to take interest in these means of worship.

17. The conformity of the church to the world in costume. On entering the more fashionable churches, it would be difficult to distinguish between the theatrical performers, with denizens of the redlight districts, and many of these so-called Christians. Slit skirts, hobble skirts, low necks, no necks, sparkling diamonds, glittering gold, and extremely costly array make up the external attractions which increase the vanity of these lovers of fashion, and lure their souls on and on after the increasing demand of a godless world.

18. The superficial work in getting people into the church. Many of the so-called revivals are only hand-shaking affairs which are produced through human effort and magnetism instead of the work of the Holy Spirit, and as a result the organization is being filled with unregenerate people, who are not in sympathy with real Bible methods of salvation.

19. The standard of social entertainment among the young people of the church is such, in many places, as to prove ruinous to their spiritual development; and where legitimate means of entertainment are made the standard, they are often used to excess, giving the social nature the pre-eminence over the spiritual nature, or in other words, the church, in a large measure, is placing the social side to the front, and is endeavoring to make this the prominent feature of its operation.

20. The failure of the church to demand abstinence from the use of tobacco, of its membership. The writer, in looking over the minutes of the Southwest Kansas Conference observed that there was a deficit in ministerial support of thirteen thousand dollars, which had accumulated inside of five years. With a very conservative estimate of the amount spent by the tobacco-using element of the church during this period, it was seen that more than five times the above amount had been burned and chewed up by the lovers of

"the weed." I saw where the gospel had been withdrawn from fifty thousand people in a foreign country for lack of six hundred dollars. Twenty-five moderate tobacco users, by giving up the idol, and turning the price into the church could have saved this back step of the evangelistic forces, and reached thousands for Christ.

21. It is the duty of every parent to seek the very best spiritual environment for his children. If one is a member of a church which is worldly, and the young people of that church partake of the spirit of worldliness, and the pastor's sons and daughters make these young people their associates, it is quite evident that they will be affected by the same spirit; but, if on the other hand they are thrown with the spiritually minded class of young people, the tendency will be to preserve the home influence, and establish them in the faith. Now if the bishops of the Methodist church propose to lift the ban on worldliness, leaving the matter optional with the members as to whether they will dance, gamble, play cards, go to the theatres, etc., is it wise for the pastor to turn his children over to such an element?

22. For the sake of my own soul, I deemed it wise to take this step. There are hundreds of ministers, and thousands of members backslidden because of the opposition that they met, and constantly meet, in their denomination. Some evangelists urge the sanctified to stay with their respective denominations, telling them to burn and shine, and live their religion in the face of opposition: and we admit that this advice, in some cases, may be in harmony with the plan of God, but in many instances it is the worst thing they could do; for the newly converted, or sanctified need instruction and sympathy. There are some, it is true, who will stand despite opposition, but these are in the minority. A babe could not live long under the kicks and cuffs of the members of the family into which it had been born, and the timid soul that has just come into Canaan, meeting the frown of a D. D. or the cold breath of a frozen church, will certainly have a struggle to keep a spiritual existence.

23. History points to no churches that have gotten back after having fallen away from the faith upon which they were launched. We believe that God has His hand upon the Pentecostal Church of the Nazarene. It has its faults, we admit, but we believe it to be the best organization in existence. The harness fits well, when regulated according to the Manual. Let us keep cool heads and warm hearts, avoid side issues, and extremes; be broad minded enough to love the people of other churches, and pray for them; keep free from coveting the sheep of another shepherd; hold up the standard where Christ puts it; work with other denominations, where this can be done without sacrificing principle; love God with all of the heart, and the organization will look forth as the morning; be fair as the moon; clear as the sun; and as terrible as an army with banners.

NEWTON, KAS.

The Sunday School Primary Teacher

Written by MISS MICKEY THOMPSON

"TRAIN up a child in the way he should go and when he is old he will not depart from it." Ever since that eventful day in which Robert Raikes gathered together for religious instruction that little band of neglected children, the Sunday school

has maintained an important and ever widening influence for good, till now it has girdled the globe with a bright train of religious thought, international in extent, and ever changing, yet never losing in interest or power. The subject of training children in the Sunday school is one of very great and vital importance. It is an admitted fact that the larger majority of those who are converted, are converted in early life. Not all may have continued faithful to their first impressions and convictions of duty, nor to the grace which they first sought and found, but the convictions were then begotten and impressions then made that terminated in the person becoming a Christian and giving his or her life to God. The main object of all Sunday school teachers should be the salvation of the children entrusted to their care.

In order to do this, the teacher must be consecrated to God, and have a willingness to make diligent preparation for the work of teaching. We see that the work of the Sunday school teacher is two-fold; that is, her first duty is to live a life like the Christ, and then be enabled to lead the little ones to Christ. It takes heart religion to reach hearts.

Teachers should accept their work earnestly resolving to do their best. The ideal teacher will not only resist steadfastly every temptation to get behind, but will press earnestly forward, cheerfully bearing burdens, and laying hold of God's promises with unflinching faith. "Thou hast been faithful over a few things, I will make thee ruler over many." "Be thou faithful unto death and I will give thee a crown of life." Small things often make up the interest or mar the results of Sunday school work.

A teacher's influence is so great that often it goes beyond a mother's. Children imitate the voice, the gestures of their teacher, and unconsciously take upon themselves her personality. In view of this tendency of the little ones, how carefully and prayerfully ought we to walk before them. The preparation of the teacher should be a daily living of the lesson to be taught, and a hand to hand walk with the Great Teacher, without which there will be a lack of spirituality which inspires pupils with the necessary confidence and respect. There is no part of the organization of the Sunday school that is more important than the choosing of the primary teacher. As a rule, women are most successful in teaching children. We need to remember that the work of God has been carried forward by only those who possessed marked natural ability. Moses was naturally slow of speech and passionate, yet he became the meekest of men, and God made him a great leader of a mighty people. Peter was only a fisherman, unlettered, unused to public speaking, yet he preached one sermon that led three thousand souls to Christ. The primary Sunday school teacher must be a lover of children, and able to adapt herself to the circumstances and to the children and improve every opportunity to inspire love and reverence for the Word and house of God. She must herself be the Bible lover that she would have her pupils to be. As the result of experience, we have found that there is a better way of teaching than the cramming method. We do so much better work when we make the Sunday school lesson a daily study. Select the facts with which to inform the pupil. The letter of the Word is important, but the spiritual application of the truth is essential, and should not be lost sight of for a moment. The primary teacher should feel that she has an opportunity to influence the life and mold the character that none other has. Children are

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Mother and Little Ones

Little Barbara's Hymn

A mother stood by her spinning-wheel,
Winding yarn on an ancient reel.
As she counted the threads in the twilight dim

She murmured the words of a quaint old hymn:

"Whether we sleep or whether we wake,
We are His who gave His life for our sake."

Little Barbara, watching the spinning-wheel,
And keeping time with her toes and heel
To the hum of the thread and her mother's song,

Sang in her own sweet voice, ere long:
"Whether we sleep or whether we wake,
We are His who gave His life for our sake."

Next morning with bounding heart and feet,
Little Barbara walked in the crowded street;

And up to her lips, as she passed along,
Rose the tender words of her mother's song:

"Whether we sleep or whether we wake,
We are His who gave His life for our sake."

A wanderer sat on a wayside stone,
Weary and sighing, sick and alone;
But he raised his head with a look of cheer,
As the gentle tones fell on his ear:
"Whether we sleep or whether we wake,
We are His who gave His life for our sake."

A mourner sat by her loved one's bier,
The sun seemed darkened, the world was drear;
But her sobs were stilled and her cheek grew dry,

As she listened to Barbara, passing by:
"Whether we sleep or whether we wake,
We are His who gave His life for our sake."

A sufferer lay on his bed of pain,
With burning brow and throbbing brain;
The notes of the child were heard once more,

As she chanted low at his open door:
"Whether we sleep or whether we wake,
We are His who gave His life for our sake."

Perhaps, when the labor of life is done,
And they lay down their burdens, one by one,

Forgetting forever these days of pain,
They will take up together the sweet refrain:

"Whether we sleep or whether we wake,
We are His who gave His life for our sake."
—Exchange.

Pete's Picnic

"Pete Farnum's just the meanest boy that ever was," said Tom to his friend Robert, as they walked home from school together. "If it hadn't been for his stealing my map, that I worked so hard over, I should have had a hundred in geography. Pa said he'd give me a bicycle if I had a perfect record this month, and I did want one so much. It's just too mean for anything. There he goes now with that miserable cur of his. It's the only thing he cares about, I believe. I'd like to scatter a little Rough on Rats, accidentally, you know, where that dog would be liable to run across it. Capital scheme, isn't it? Why don't you say something?" he added impatiently, as Robert made no reply.

"I was just thinking, Tom; Mother said the other day she didn't believe Pete got half enough to eat. You know his uncle is awful stingy and makes him work all the time he's out of school. Maybe he wouldn't be so mean if he was just chock full of meat and pie and things, like you and me."

"Don't be a softy, Rob! I guess you wouldn't stand it to lose a bicycle; but you have one, so of course you don't care."

"O Tom! you know I do, and you may ride mine lots, if you don't get one. You don't really mean what you said about Rough on Rats, do you? Some other dog might get killed with it, you know."

"I'm bound to get even with him somehow," returned Tom, clenching his fists.

"All right," said Rob, "I'll be around after supper, and perhaps we'll think up something."

An hour later, as Tom was swallowing his last mouthful of gingerbread, he heard a familiar whistle and left the table to join his chum. They went out to the barn, their favorite resort for a conference. Rob said: "Suppose we go up the river in my boat Saturday and spend the day. We could take along fishing tackle and a big basket of grub and"—

"Good," interrupted Tom. "And—and"—continued Rob pulling out a long wisp of hay and twisting it around his finger, "how would it do to invite Pete to go too?"

"Give him a ducking, shall we?" answered Tom.

"I wasn't thinking of that," returned Rob. "You know what Miss Bowers said last Sunday about doing good to those that hate us. She said if we didn't feel like loving our enemies, we could at least do them some kindness, and maybe the love would come afterwards."

"Yes, I remember," slowly replied Tom, whose anger had cooled considerably since supper. "I thought then I'd try that way; and I most wished I had a real genuine enemy to practice it on, but I wasn't thinking of a mean sneak like Pete. His uncle wouldn't let him go, anyhow."

"I think we could fix that all right. He has a job of sawing wood just now, and we could help him out with that and so get him off for a day."

"Saw wood for Pete Farnum! not if I know myself!"

"Mother said," pursued Rob, regardless of the interruption, "that she couldn't help being kind o' sorry for Pete. His father and mother are dead and his uncle's awful hard on him. I guess it's pretty tough on a fellow to live as Pete has to."

"Maybe 'tis," admitted Tom, "but he need not be quite so mean for all that. Still it's your boat, and I suppose you can invite him if you want to."

"But it's your picnic as well as mine, and I'm not going to invite anybody you don't want. 'Twould spoil all the fun."

"Halloo, Pete," said Tom, overtaking him on the way to school a day or two later "Rob and I are going up the river Saturday for a picnic. How would you like to go along too?"

"I'd just as leaves," replied Pete cautiously, "only Uncle won't let me."

"Yes, he will, for I've asked him, and he said you could go if you finished sawing that wood first. Rob and I are coming around after school to help you do that, so that you can get off Saturday."

"But you take your own grub to a picnic, don't you?" asked Pete, a new difficulty presenting itself.

"Mother's going to fix that all right," said Tom. "There'll be enough for all hands. Besides, we're going to fish, you know. We'll have a ripping time, I tell you."

Pete, to whom the prospect of a holiday was a tempting one, fell in with the plan, though secretly resolved to be on his guard, for he half suspected some trick.

Saturday dawned clear and bright, and after the three boys were fairly on their way, Pete's silent suspicion yielded to the frank good humor of his companions. He was quite willing to do his share of the rowing, and he proved a more successful fisherman than either of the other boys. They had a glorious time in the woods playing wild Indian and roasting their fish over an open fire. But the crowning pleasure of all came when they opened their lunch baskets.

Such sandwiches and doughnuts as they contained! and to finish off with three large apple turnovers, each with an initial of one of the boys pricked on the top!

When Rob had gone down to the spring to get some fresh water, Pete, holding the half-eaten turnover in his hand, said suddenly to Tom, "Did you know 'twas me that took your map the other day?"

"I kind o' thought so," replied Tom quietly.

"Then you're a brick, a genuine gilt-edged brick, and I'm a fool, that's what I be; Uncle's always calling me that. But wasn't you mad with me, Tom?"

"Yes, I guess I was awfully at first; but never mind—come—let's talk about something else. I don't believe you would do it again."

"You bet I wouldn't, not after the way you've treated me today. But I ain't going to stop talking about it neither, not till I've told the teacher 'twas your map not mine I gave her last week."

Pete was as good as his word. So it came about that just as Tom was beginning to think he might possibly love his enemy, he found that he had no enemy to love, for Pete was ever after one of his most devoted friends.—Emily Tolman, in Congregationallist.

Saved by a Wife's Prayer

Out in one of the trans-Mississippi States I ran across an illustration of prayer in real life that caught me at once, and has greatly helped me in understanding prayer.

Fact is more interesting than fiction. If one could know what is going on around him, how surprised and startled he would be. If he could get all the facts in any one incident, and get them colorlessly, and have the judgment to sift and analyze accurately, what fascinating instances of the power of prayer would be disclosed.

There is a double side to this story—the side of the man who was changed, and the side of the woman who prayed. He is a New Englander by birth and breeding, now living in this western state; almost a giant physically, keen mentally, a lawyer and a natural leader. He had the conviction as a boy that if he became a Christian he was to preach. But he grew up a skeptic, read up and lectured on skeptical subjects. He was a representative of a district of his western home state in Congress; in his fourth term or so I think at this time.

The experience I am telling came during that Congress when the Hayes-Tilden controversy was up, the intensest Congress Washington has known since the Civil War. It was not a time specially suited to meditation about God in the halls of Congress. And further he said to me that somehow he knew all the other skeptics who were in the lower house, and they drifted together a good bit and strengthened each other by their talk.

One day as he was in his seat in the lower house, in the midst of the business of the hour, there came to him a conviction that God—the God in whom he did not believe, whose existence he could keenly disprove—God was right there above his head thinking about him, and displeased at the way he was behaving himself toward Him. And he said to himself: "This is ridiculous, absurd. I've been working too hard; confined too closely; my mind is getting morbid. I'll go out and get some fresh air and shake myself." And he did so. But the conviction only deepened and intensified. Day by day it grew. And that went on for weeks, into the fourth month as I recall his words. Then he planned to return home to attend to some business matters, and to attend to some preliminaries for securing the nomination for the governorship of the state. And as I understand he was in a fair way to securing the nomination, so far as one can judge of such matters. And his party is the dominant party of the state. A nomination for governor by his party has usually been followed by election.

He reached home and had hardly gotten there before he found his wife and two others had entered into a holy compact of prayer for his conversion, and had been so

praying for some months. Instantly he thought of his peculiar unwelcome Washington experience, and became intensely interested. But not wishing them to know of his interest he asked carelessly when "this thing began." His wife told him the day. He did some quick mental figuring, and he said to me: "I knew almost instantly that the day she named fitted into the calendar with the coming of that conviction or impression about God's presence."

He was greatly startled. He wanted to be thoroughly honest in all his thinking. And he said he knew that if a single fact of that sort could be established, of prayer producing such results, it carried the whole Christian scheme of belief with it. And he did some stiff fighting within. Had he been wrong all those years? He sifted the matter back and forth as a lawyer would the evidence in any case. And he said to me: "As an honest man I was compelled to admit the facts, and I believe I might have been led to Christ that very night."

A few nights later he knelt at the altar in the Methodist meeting house in his home town and surrendered his strong will to God. Then the early conviction of his boyhood days came back. He was to preach the gospel. And like Saul of old, he utterly changed his life, and has been preaching the gospel with power ever since.

What It Costs to Pray

Then I was intensely fascinated in getting the other side—the praying side of the story. His wife had been a Christian for years, since before their marriage. But in some meetings in the home church she was led into a new, a full surrender to Jesus Christ as Master, and had experienced a new consciousness of the Holy Spirit's presence and power. Almost at once came a new intense desire for her husband's conversion. The compact of three was agreed upon, of daily prayer for him until the change came.

As she prayed that night, after retiring to her sleeping apartment, she was in great distress of mind in thinking and praying for him. She could get no rest from this intense distress. At length she rose, and knelt by the bedside to pray. As she was praying and distressed a voice, an exquisitely quiet inner voice, said, "Will you abide the consequences?" She was startled. Such a thing was wholly new to her. She did not know what it meant, and without paying any attention to it went on praying. Again came the same quiet spoken words to her ear, "Will you abide the consequences?" And again the half-frightened feeling. She slipped back to bed to sleep. But sleep did not come. And back again to her knees, and again the patient, quiet voice.

This time, with an earnestness bearing the impress of her agony, she said, "Lord, I will abide any consequence that may come if only my husband may be brought to thee." And at once the distress slipped away, and a new sweet peace filled her being, and sleep quickly came. And while she prayed for weeks and months, patiently, persistently, day by day, the distress was gone, the sweet peace remained in the assurance that the result was surely coming. And so it was coming all those days down in the thick air of Washington's lower house, and so it did come.

What was the consequence to her? She was a Congressman's wife. She would likely have been, so far as such matters may be judged, the wife of the Governor of her state, the first lady socially of the state. She is a Methodist minister's wife, changing her home every few years. A very different position in many ways. No woman will be indifferent to the social difference involved. Yet rarely have I met a woman with more of that fine beauty which the peace of God brings, in her glad face, and in her winsome smile.

Do you see the simple philosophy of that experience? Her surrender gave God a clear channel into that man's will. When the roadway was cleared her prayer was a spirit force traversing instantly the hundreds of intervening miles, and affecting the spirit atmosphere of his presence.—S. D. Gordon.

How Frieda's Flowers Helped

Guido was busily planting flowers in the long green box that was to adorn one of the south windows of the living room.

"Miss Mary gave us the flowers the first thing this morning and she said that we must put the boxes in windows that looked toward the south."

"Yes, then they get the much sunshine that makes them grow," said Guido's mother, who stood watching.

"She said that if we lived with our faces toward God like the flowers toward the south, we would get the warmth to grow by and be fine men and women. It is a lovely thought, is it not, Carlissima?"

"Miss Mary is a great teacher, my Guido. She has made us very happy."

Just then there came a timid tap at the door and looking around, they saw a little Italian girl, holding a basket filled with bright blooming flowers.

"I have brought my flowers to you, Guido. My dadda will not let me have a box at the south window," she said, almost sobbing with the sense of her loss.

"O Frieda, I am so sorry," cried Guido. "It is drink, always drink that makes us unhappy in the Quarter."

"Never you mind, leetle one," said Guido's mother soothingly; "you can plant your flowers in a box and put it in the window next to Guido's. When you no come, I tend the flowers for you."

The little girl's face brightened at the friendly offer of her neighbor, but soon the shadow that had rested in her eyes returned.

"I thought maybe the flowers would be so pretty that they would keep dadda from drinking. You know that Miss Mary said beauty around us helped to make us better. Do you mind about setting our faces toward God, Guido, like the flowers to the sun and the south wind?"

"Yes, Frieda. I am very sorry that your father won't let you have a window box, but you will like it over here and you can carry all the blooms home to put on the table at meal times."

"If only we could stop your father from drinking, Frieda. I would be much happy. Poor leetle girl! You try so hard to do everything since your mamma died. Never you mind, though, we will try to find a way to help your dadda and if we fail, we will ask Miss Mary what to do. She can always help."

When Guido's father came from work that night and saw the window boxes, he was greatly pleased. "Those flowers make the place look, ah, beautiful, my boy," he said. "By and by, we have nice leetle home with garden and trees."

"Suppose we ask Frieda and her father over here to supper tomorrow night," suggested Guido's mother thoughtfully. "Poor leetle Frieda had to bring her flowers over here to plant. Her father drink so much, he is cross all the time, and does not try to make her happy like you do our Guido. Maybe then you can make him see how much better off we are than he is, giving all his dollars to the saloons for poison that will kill his some day."

"That is good," answered the Italian who, since he had given up drinking, had succeeded in buying a little shop for himself. "It would mean much to Frieda."

The eventful evening found the guests ready at the appointed hour. In view of having accepted his prosperous neighbor's invitation, the Italian had kept sober. He looked about the cozy little living room and then at Guido's father.

"You must do verra much bizness at your shop. You make money, yes?"

"Yes, yes," was the eager reply. "I am doing fine now. When people see I leave the liquor alone, they come trade with me, see? They were afraid to buy when my head was big with drink, but they are coming now every day. I save and pretty soon, I buy a leetle house with a garden and trees."

"That will be verra nice," said the man slowly, as if he were thinking.

Guido's mother had done her part toward making the evening a success, for she had cooked everything she thought her visitors

would like. A few weeks before, Miss Mary had helped her select a pink and white set of dishes, and had shown her how to set an attractive table. In the center of the table there was a bunch of late pink asters in a bowl, and her guests were quick to see the difference from the other times they had eaten there.

When supper was over, Frieda hovered about her window-box, talking excitedly to Guido about the possible growth of her flowers. Her father saw her interest and joy and his conscience began to smite him.

"You have done verra much for your family," he said to his host. "I think I ought to do something for my girl. She is a good child and since her mamma died she has cleaned house and is learning to cook fine too."

"Stop drink," answered Guido's father quietly, "and you can do for her like I am for my wife and boy. I have swallowed enough poison to buy me a leetle house already. What have I got to show for it? Only this scar on my face where I fell one night in the street."

The Italian's pride was aroused. "If you do all as much for Guido, I must do the same for Frieda."

"Let Frieda take her window box home tonight. It will cheer you up," begged Guido's mother, and when the man agreed, she knew that she had gained something for the child and that there was promise of more.

A week later, Miss Mary was talking to her future husband about the improvement in the Italian settlement. She said, "Every boy and girl I have taught is working for better conditions. I have shown them the evil of drink—the greatest curse to Americans and foreigners alike—and I believe with God's help, we are going to see a wonderful change in the lives of those Italians. Once free from the drink habit, they make good husbands and fathers where before they have been beasts. Drink is the greatest evil in the world, and when we can do away with that, we are going to be able to cope successfully with all other forms of sin."—A. Maria Crawford, in Union Signal.

Worry and Indigestion

Worry is a baneful curse and source of untold evils. It seams the face with lines and furrows, and has a most depressing effect upon that hypersensitive organ, the stomach, which at such times becomes a most unwilling and laggard servant. Indeed, it is safe to say that unless encouraged by a cheerful temper and bright, or, at least hopeful, thoughts, the stomach will play truant or sulk, and do no work which it can shirk. The physiological explanation of this is the close alliance of the great sympathetic nerves, which are worse than the telegraph for carrying bad news; the worry and anxiety which depress the brain produce simultaneously a semi-paralysis of the nerves of the stomach, gastric juices will not flow, and presto! there is indigestion. One sign of mental health is serenity of temper and a self-control that enables us to bear with equanimity and unruffled the petty trials and jars of life, especially those arising from contact with scolding, irascible, irritating folks. It is well to remember at such times that these unfortunates are their own worst enemies, and a cultivation of the art of not hearing will help us very much. It is a very useful art all through life and well worth some trouble to acquire.—Selected.

When Bedtime Comes

When mother sits beside my bed at night and softly strokes my head, and kisses me, I think some way how naughty I have been all the day; of how I waded in the brook, and of the cookies I took and how I smashed a window light, a-rassling—me and Bobby White—and tore my coat, and told a lie, it almost makes me want to cry, when mother pats and kisses me; I'm sorry as can be, but I don't tell her so—no, sir; she knows it all; you can't fool her.—Ex.

The Work and the Workers

TELEGRAM

VISALIA, CAL., May 18, 1914.

HERALD OF HOLINESS:

Great revival closed at high tide! Over one hundred seekers and happy finders! Fred St. Clair and the District Superintendent were the evangelists. Church organized with thirty-eight members. Enough money raised to build permanent tabernacle at once. Charles E. Smith called as pastor.

H. H. MILLER, *Dist. Supt.*

Announcements

SINGER WANTED—I wish to engage some good man, or man and wife, to lead the singing in a two or three weeks' meeting in eastern Oklahoma, in June. A large town, and a great opportunity.—**J. D. EDDIN, Ozark, Ark.**

Campmeetings

DODGE CITY, KAS.—May 29th to June 14th, 1914. Workers: Rev. C. J. Stroup, Rev. R. S. Ball, Rev. C. J. Quinn, Rev. A. S. Hipple. Plenty of shade for camping. For information concerning tents, etc., write A. S. Hipple, Dodge City, Kan.

EDMONTON, ALBERTA, CANADA—The annual campmeeting of the Alberta and Saskatchewan Holiness Association, will be held July 10th to 21st, 1914. Evangelists: Rev. Thomas C. Henderson and Dr. E. F. Walker. For particulars address Miss M. E. Chatham, Beulah Mission, Edmonton, Alta., or Rev. J. S. Daum, Didsbury, Alta.

CANADIAN, TEXAS—The fifth annual holiness campmeeting will be held June 14th to 28th, 1914. Workers: Rev. N. E. Taylor, J. M. Zook, and others. For information address Albert Lisk or E. P. Hirtzel, Canadian, Texas.

FORNEY, TEXAS—A tent meeting will be held beginning July 1st, 1914. Workers: Rev. D. H. Humphrey, evangelist; Rev. Solomon Erick and wife, singers. This town has never had a holiness meeting, so far as I know, and I am the only Nazarene here.—**W. E. COOPER.**

GRANITE, OKLA.—Under the auspices of the Pentecostal Church of the Nazarene, a holiness meeting will be held, from July 8th to 19th, 1914. Workers: Rev. N. E. Tyler, evangelist; Rev. M. M. Short, song leader. Address R. S. Mitchell.

DONALSONVILLE, GA.—The annual campmeeting of the Southeastern District, Pentecostal Church of the Nazarene, will be held from May 28th to June 10th, 1914. The meeting will be in a gospel tent on the college campus, in easy walking distance from the depot. Workers: Rev. Bud Robinson, and Revs. G. O. and Bertha Crow. All ministers will be entertained free. For other information address, Rev. S. M. Stafford, for the committee.

DAYTON, OHIO—The Miami Valley Holiness Campmeeting will be held on the Montgomery County Fairgrounds, July 17th to 27th, 1914. Workers: Revs. Will Huff; N. W. Rich, F. DeWeerd; Bible teacher, J. A. Huffman; singers, Arthur Johnson and wife. Regularly ordained and licensed ministers and their wives may receive free board and lodging by notifying the committee of their coming previous to the meeting. For other information, address J. L. Kennett, 28 Louis Blk., Dayton, Ohio.

District News

EASTERN OKLAHOMA

Since our last writing we have visited several of our churches. We spent ten days with Sister Womack, at Wann, Okla., in a revival. The Lord blessed us in preaching the Word; the town was stirred, and a few found the Lord. Brother R. E. McCain, of Millcreek, did good service at the organ and in song. Sister Womack knows how to do things right; she keeps the fire prayed down.

We went with Brother J. R. Patrick from there to Oologah, and spent one night. God gave us a very profitable service. He has some true-blues at Oologah. May His richest blessings be upon them!

From there we came home, and spent the next

Sunday with Brother J. M. Messer in a rally, at Antlers. It was much enjoyed by all present. Messer keeps things moving around him.

Our next point was at Bokohoma, with Brother M. C. Coon. We found the little church packed full, and did the best we could for them in preaching the Word and also in the board meeting.

We came back to Idabel on Friday for a rally with Brother Coon's church at that place. Truly, we had a great time. Brother S. B. Dameron, of Hugo, did most of the preaching, and God let the glory down on us all. I am a strong believer in these rallies; they get our people together and encourage them to love one another better, and I am persuaded that this is the need of our people.

D. H. HUMPHREY, *Dist. Supt.*

NORTHWEST DISTRICT ASSEMBLY

The Examining Board will conduct the examination of candidates on Tuesday, May 26th. The first session of the Assembly will be an evangelistic service, Tuesday evening. There will be persons to meet all trains on Tuesday and Wednesday. They will have on the badge of the Assembly, and also a ribbon across their breast with large letters, "Entertainment Committee." But in case they should fail to be at the train when you get there, you go out of either depot onto King street, and go west, or to the left, one square from the Great Northern depot, where, at the turn of the car line you take a Phiney Ave. car and get off in Fremont at Blewett St. Go to the right, up hill one square, to the church. Or, at the same point from which you take the Phiney Ave. car, you can take the Green Lake car, and get off at Blewett St., on the overhead bridge, and go to the left (west) two squares to the church. The Phiney line is the best for strangers. If you wish to find the pastor, stay on the Phiney Ave. car to Forty-second St., and go to the right two squares and turn to right again at Aurora Ave.; third house on left side of street.

LEWIS I. HADLEY,

Pastor First Church, Seattle.

TENNESSEE

Our annual District Meeting and Convention will be held at Dickson, Tenn., May 26th to June 4th, inclusive. Program: Opening sermon, Monday night, May 26th, at 7:30 o'clock, by Rev. C. H. Lancaster, district superintendent of Alabama District; Deaconess day, Tuesday, May 26th; Sunday school day, Wednesday, May 27th; Pastor's day, Thursday, May 28th; Evangelism and Soul-winning, Friday, May 29th; God's Method of Financing, Saturday, May 30th; all-day service, Sunday, May 31; Educational day, Monday, June 1st; the School Problem, Tuesday, June 2d; Home Missions, Wednesday, June 3d; Foreign Missions, Thursday, June 4th; revival services daily at 11 a. m. and 7:30 p. m.

All pastors, and those expecting to be pastors, are requested to attend throughout the ten days, and preach at least once. Deaconesses, evangelists, et al are expected on their appointed days. All will be expected to take some active part and feel free in these services. The purposes of the meeting are at least three. First, to have an old-time revival; second, to get better acquainted with the work God has called us to do; third, to get better acquainted with each other and our working forces.

Revs. G. M. Hammond and Will H. Nerry, superintendent of the Kentucky District, will be expected to be among our workers. Let all our churches pray for a Holy Ghost time.

J. A. CHENAULT, *Dist. Supt.*

WESTERN OKLAHOMA

The Lord is blessing on this district. We have been with Rev. I. M. Barnum, at Eagle City, Langdale, and Isabella, for the past ten or twelve days. Surely Brother Barnum is the right man in the right place. I find all of his churches in good condition. A revival spirit prevails all over the circuit. Several new members have been added to the church, and the work is moving on.

S. H. OWENS, *Dist. Supt.*

MISSISSIPPI

I am in need of a singer and organist to join our band for the year, and would be glad to corres-

Dr. Walker Ill

The prayers of the church are requested for our General Superintendent Dr. E. F. Walker, who was taken ill at the opening of the Colorado Assembly. He is suffering from nervous trouble and general breakdown, but is receiving the best of care in St. Luke's Hospital, Denver. While his condition is serious, the physicians are hopeful.

pond with any one wanting to go into the work. A single man preferred. Please write me at Pontotoc, Miss.

I. D. FARMER, *Dist. Supt.*

NEW ENGLAND

Sister Olive Winchester, who has been in Scotland the last five years, has returned to her old school in North Scituate, and will with Miss Curry be in charge of our Institute the rest of the school year.

The board of directors of the P. C. I. and the educational committee met in South Providence church the week of Assembly, to transact business for our school during next school year.

Sister Winchester made a pleasant call on the writer shortly after her return from Scotland. Our sister is very enthusiastic over the continuing of our school another year.

B. S. Taylor writes us that he is coming east to hold a series of Bible lectures, and will be glad to give dates to the various holiness churches in New England who desire his services.

The Emmanuel Praying Band of the writer's church held a gracious meeting for Pastor Bromley in his church at Norwood, R. I.

It was refreshing to see the glad expressions on the various faces of our preachers and delegates at the New England Assembly. "As iron sharpeneth iron, so a man sharpeneth the countenance of his friend."

The spring convention of the North Attleboro church resulted in helping Pastor Ingler and his people in their hard field of labor, and precious souls were at the altar seeking pardon or purity.

John Wesley churches raised last Assembly year over \$550 for the foreign missions. It is planned to do more the next Assembly year.

Brother McNeil, pastor of our Derry, N. H., church, is in great need of financial help to get the foundation of their church completed. Who can send Brother McNeil a dollar to encourage him?

Pastor Ingler refused to accept the kind invitation of his church at North Attleboro, Mass., as he feels led of the Lord to give his entire time to evangelistic work.

Rev. J. H. Norris, pastor of our Pittsburgh, Pa., church, is to close his pastorate there and take charge of our Pentecostal-Nazarene school at Olivet, Ill.

Sister Kent, one of the elect ladies of the writer's church, is holding a Children's Meeting each Saturday afternoon, in a neglected part of East Providence. Sometimes as high as thirty-five children attend. Let there be more of this home missionary work among our holiness people.

This scribe has received his first letter from Sister Purdy, who has gone from the homeland to work among the San Blas Indians. Will not the saints kindly remember our sister and her work in prayer?

Brother Oscar Steere, one of the largest stockholders of Portsmouth campmeeting, has just passed away to the paradise of God. Brother Steere gave liberally to Portsmouth camp. He had been afflicted with heart disease for a long while.

Pastor Talbee's wife, of our Bristol, R. I., church, is in serious condition physically. Let the saints remember Sister Talbee in prayer.

Five Points Mission House, New York City, known all the world over because of many thousands of souls that have been saved to God for over a half-century, is at last to be torn down to give room to the new courthouse soon to be erected on this historic spot. God used the Methodists to convert what was once known (before 1844) as "Den of Thieves" and "Murderers' Alley," to a garden of the Lord. They are to remove their work to the east side of that section of the city. Long live its precious memory!

"KEEP ON BELIEVING."

SOUTHERN CALIFORNIA

The four days' convention at Ontario was a time of refreshing. It is always a blessing to be with our pastor there, Brother C. W. Griffin. He always keeps his head above the waves. The people responded in the offering, and through the kindness of Brother Sharbut, the raising of one thousand dollars, to apply on the parsonage indebtedness, was made possible. We have just returned from Santa Ana, where we spent Saturday and Sunday with our church. The Holiness church of Santa Ana decided to our church at that place a property worth possibly \$1,800. We received fourteen new members into the church, most of them coming from the Holiness church. Rev. George Teel was present, preaching an excellent sermon. His brother and family were among the number coming from the Holiness church. The Teels are a fine family, and all seem to be musicians or singers. The pastor, Brother Hutchins, is seeing the fruit of his patient labor. Our need is men.

W. C. WILSON, *Dist. Supt.*

General Church News

CLARKSVILLE, TENN.

We have recently had one of the best revivals of our ministry, which resulted in 139 professions, and several additions to the church. The meetings were held in our new 40 x 60 feet Nazarene church, which was filled to overflowing many times. For some time previous to the revival we had the assurance that God was going to give us a real Holy Ghost revival. Rev. E. O. Hobbs, of Lerna, Ill., and Mrs. J. B. Miller and daughter, of Nashville, Tenn., were the workers. Brother Hobbs did the preaching. He is earnest, faithful, and uncompromising, sound in doctrine, Spirit-filled, and tactful, and an untiring worker after souls. Rev. Van Meter, an ex-showman, a marvel of grace, led in song, and assisted greatly in the altar work. Mrs. Miller and daughter, with their duet singing, added much inspiration to the services. It was truly delightful to labor with such a consecrated band of workers. From the beginning there wasn't a barren service. The long altar was filled again and again with earnest seekers, and often long into the night souls tarried and prayed till victory came. Old-time praying, pungent conviction, and much shouting and rejoicing characterized the meetings. The meeting has won for the Nazarene church in this thriving little city, a host of new friends, and our hearts are greatly encouraged to press on.—C. R. POLLARD, *Pastor.*

EVERETT, MASS.

On May 3d, at the close of the seventh annual Assembly of the New England District, we also closed our pastorate of the People's Pentecostal Church of the Nazarene, of Providence, R. I. On May 10th, we began our pastorate of the People's Pentecostal Church, of Everett, Mass. Of the four churches that had asked us to become their pastor, we had the clearest leading to this church, and after our first Sabbath with them we were fully satisfied we were where the Lord wanted us. We enjoyed our pastorate of the church at Providence, and we feel sure that during the pastorate of Brother Ward, our successor, they will be led on to greater things as a church. We are looking for victory here in Everett and we trust we shall have the prayers of all who are interested in the work here in this city.—A. K. BRYANT, *Pastor.*

LOS ANGELES, CAL.

After a hard pull at 2815 East First St., where we are in our closing week, we had a sweep of victory Sunday night. Eight stood for prayers and six responded to the altar call. Last night three raised for prayers and two responded. We close here Sunday, May 17th, and open again May 21st in the vicinity of Normandy and Thirty-fifth street in this city. Our expectations are in the Lord.—V. E. CLARKE.

DALLAS, TEXAS

FIRST CHURCH

God is still giving us victory with some seekers every Sabbath and some praying through at home during the week. One man, who had been sick for some time, and who had been a seeker for months, has found blessed victory at home. One lady was blessedly healed at prayer meeting Thursday night, after we had followed the Bible plan of anointing with oil and praying. Another sister, who was sick in bed Sunday, asked us to anoint her with oil and pray that she might be healed so that she could attend church Sunday night. We had prayer about seven o'clock and

Our Publishing House

H. D. BROWN

It lives in the hearts of our people. On May 3d we presented this great work of the Publishing House in Salem, Ore. The people took a lively interest and made a generous contribution. Rev. J. T. Little is the pastor of our church in Salem. In a few months he has secured a lot, built a tabernacle, and gathered about him a band of substantial, faithful workers. This new church is doing well.

At Barlow we found Rev. A. H. Smith with a new parsonage, and his people in good experience of salvation. We preached and held their board meeting in place of the district superintendent. We shall long remember their kindness.

At Sellwood church in Portland, Rev. H. C. Baker has recently become the pastor, and there is good prospect of a successful pastorate. We had a very pleasant evening with this people, in both their board meeting and annual church meeting. In the near future they expect to give a good contribution to the Publishing House.

Tillamook is on the ocean, about 100 miles west of Portland, Ore. Here a few sanctified people have undertaken to establish a Pentecostal Church of the Nazarene. Rev. E. J. Pontius has been in charge of the work. Sister Bert King has contributed liberally to its support. The friends hired a large omnibus automobile and took twenty of us twelve miles out to Hemlock, where we had a fine congregation and a good service. Sister M. M. Holmes has been doing some missionary work at this place, and is much esteemed by the people. We also held service one night in Tillamook. We hope to see a good work at both these places.

At Brentwood Station, Portland, Rev. Aaron Wells is certainly doing a great work. They have a good work and parsonage, largely the work of his own hands. They have a fine congregation of loyal, devoted people. They have a day school in the church, which is sustained by hard work and the earnest devotion of this little band of God's people. We had a delightful service with them. They expect to soon give a good lift to the Publishing House.

On Sunday, May 10th, we had the pleasure of presenting the cause of the Publishing House in the First Church, in Portland, Ore., where Rev. C. Howard Davis is pastor. They have a fine congregation, in a good church building, and all their work is moving on in harmony and success. Brother Davis gave us a cordial welcome, and spoke well for our cause. This people responded with a contribution of nearly \$200, and the Sunday school came up in a noble way and took \$100. We hope others will do likewise. While here we were very cordially entertained in the comfortable home of Brother and Sister Whitesides, who are well known to our church. The work of Sister Whitesides is greatly blessed of the Lord.

Sunday evening we spent with our Scandinavian church in Portland. The work is in charge of Rev. J. G. Bringdahl. They have a good property, of church and parsonage, and the church is doing a good work among the Scandinavian people. We presented the work of the Publishing House and invited seekers of salvation. The altar was filled with earnest seekers, most of whom prayed through to victory. Rev. Erickson is the pastor of this work, and remains a constant helper. Rev. De Lance Wallace joined us here, and held a consultation with the church.

We thank God for the favors He gives us in the eyes of the people. We pray that a blessed enthusiasm may sweep over our church, which will give a mighty uplift to our Publishing House.

she was beautifully restored, dressed, and came to church to witness for Him. Sunday was a precious day of victory. There were six seekers during the day; three definitely blessed. The church has recently built the pastor a nice study, and the ladies are furnishing it with carpet and shades. New cement walks have been put in front of the church, which adds greatly to our

comfort and enhances the value of our property. Our crowds are on the increase; new faces are seen in our congregation every Sabbath. I have never served a more considerate people than those who represent our church in Oak Cliff. They make a pastor's heart glad.—H. B. WALLIN, *Pastor.*

SIoux CITY, IOWA

Last Sunday, May 10th, was a glorious day at our little Nazarene church. The audience was larger than usual. We struck fire in the opening song and prayer service. The message by the pastor was from Matt. 24:28, and all through the sermon there were shouts of victory, with amens and hallelujahs not a few. At the close of the services we took in three new members, all preachers and all belonging to one family: Brothers Sam and Kirt Waters and their sister, Mrs. Jennie Elliott, formerly of Kansas City. The 3 o'clock cottage prayer meeting at Brother Doebler's, was one of the most precious times I was ever in. Our District camp for this place is set for July 3d to 19th, and we are praying that God will make it the greatest meeting Sioux City has ever seen. We are moving along with hard-fought battles, but constant victory through Jesus' blood.—W. U. FUGATE, *Pastor.*

FROM EVANGELISTS J. E. AND DESSIE LINZA

We recently closed a good meeting at Rector, Ark. Had good attendance at every service, and God's power was manifested in the salvation of many souls. We were called back for another meeting. We had two good services at Jonesboro last Sabbath. Rev. C. P. Roberts, our pastor, preached with power. Three were at the altar at the evening service, and one found the Lord in the old-time way. Brother Roberts preaches the truth uncompromisingly, and we love him very much.

SHAWNEE, OKLA.

Am in a great meeting here with the pastor, Rev. W. I. Deboard. Have our tent up on Main St.; great crowds. Eight already prayed through. One man at the altar Saturday night, who used to be a preacher, left the altar, went across the street to his store, threw his cigars away, and came back and prayed through. Two more weeks of the meeting.—L. E. BOLEBJACK.

MONTFORD, WIS.

Last Friday, May 8th, the writer held his first service at this place. There was a large attendance who showed considerable interest. Tonight, Monday, I commence a four days' series of meetings at our new property, which I have furnished to seat between seventy and eighty persons. I hope the readers of this paper interested in the salvation of souls within the baby district will remember that all of the laborers here have no financial support whatever, except what is given in free-will offerings. The writer has to be solicitor for the \$100 due for the property on June 1st next. Why not invest a few dollars in home missions? Here are thousands of needy souls seeking the light of sanctification as well as many others who could be saved. Brother Thomas, our district superintendent, left today for more pioneer work, but hopes to return by June 4th, when we shall commence a tent meeting in this place, assisted by Rev. Olin Waltz, at which time we hope to raise the second \$100, needed by July 1st, for the property.—WM. J. BENNETT, *Pastor.*

NOXALL, MO.

We closed a two weeks' meeting May 3d. Services were conducted by Brothers C. I. Deboard and Elwood Taylor, two fine young preachers. Sinners found God, and believers were sanctified. Among the latter was my mother, who has been a Christian for nearly thirty years. The saints rejoiced and are pushing on with renewed courage and greater determination. We were assisted by a class of fine Methodist folk. We certainly appreciated their support.—GROVER ROSE.

AUSTIN, TEXAS

Our meeting closed first Sunday night. This was a great meeting; the Lord blessed in a wonderful way. Seventy-five souls were either converted or sanctified. Sunday afternoon we organized a Pentecostal Church of the Nazarene with twenty-five members. This is a fine band, on fire for God. We moved the tabernacle a few blocks from this place and began the battle again. We had fine services Sunday and organized a Nazarene Sunday school in the afternoon. Brother E. D. Messer was given license to preach. Two of our members were healed of the Lord and came to the night service. Brother Eosarth preached, the Lord blessed, and five souls prayed through. Five more joined the Nazarene church. We will

Well named "great" is this wonderful island. Small in acreage is it, compared with our great America; but very great in the intellectual, commercial, political, moral, and religious world. All in all, perhaps there never has been greater, in all these respects. Yet would that I could speak with less hesitancy regarding the religious feature. Oh, when we consider religious establishments, religious houses, religious literature, and the number of religious professors, it still stands *great*. But I have failed to see tokens of much real spirituality among the many religious people; and it is to be gravely doubted if the great masses of church members have any experience at all of salvation. In England I was agreeably disappointed to find that the clergy of the Established (Episcopal) Church in reputation of more spiritual life and real devotion than I had been led to suspect. Some that I have heard of profess and preach sanctification—probably more of them than of the Wesleyan ministry. Many are interested in the Keswick movement, which, at any rate, places premium on spirituality, and insists on personal salvation.

In Perth, Scotland, several years ago, the rector of an Episcopal church got sanctified, and preached and pressed the instantaneous blessing so earnestly and persistently that a number of people of other churches waited on his ministry and "professed the blessing." But, I am sorry to say, this dear minister was "too much" for the flock committed to his pastoral care; and finally he had to leave.

A couple of young women who came from a neighboring town to assist in my meeting at Morley, England, were members of the Established Church, and got the experience of full salvation under the earnest labors of their own rector. And yet this ought not to appear so strange; for were not the great leaders in the holiness revival in England, century before last, ministers in the Established Church?

Of course these cases are rarer than they should be; but they seem to be more frequent than I had feared. As a rule, the "church" people are not spiritual. Not infrequently worldly amusements, which some of us regard as sinful, are conducted in the name of the "church." On one church-house I read a large bill advertising a card and dancing party to be given under "church" auspices. When I expressed surprise I was informed that such things are quite common.

I know of no place where open-air, street meetings are so many as in England and Scotland; and in the latter country, especially, I was much impressed with the many who attend such—some of the people having that as their only church. Also I was impressed with the courage of both men and women in braving inclement weather to attend street meetings. It rained most of the time while I was in Scotland; but never did it dampen the ardor of street workers and worshippers. And be it understood that it is not "the holiness people" alone that hold these open-airs. It is quite common with all denominations.

I am told that it is not uncommon, both in England and Scotland, for ministers to have financial interest in various ways in the dreadful liquor business. This is one reason why the temperance cause makes such little headway in this great land. If only the clergymen would get out of the business it would be easier to advance this moral reform; yet I am convinced that, while we should all insist on the enactment and the enforcement of strict and absolute prohibitory law, in the proper sense temperance is part of the fruit of the Spirit, a necessary ingredient of holiness; and we are doing most for temperance—most of real and lasting worth—when we get people possessed of the Pentecostal blessing; and this is so of all moral reform. "This is the will of God," says Paul, "your sanctification, that every one of you know how to possess his vessel in sanctification and honor." Temperance is away behind in the British Isles because holiness is away behind. In all my travels I never saw any-

GREAT BRITAIN

E. F. WALKER



where so much drunkenness as in Glasgow. It is quite common to see both men and women staggering along the street, by day and by night. Especially Saturday night seems to be the time when many have their weekly drunk.

Glasgow is a city of a million inhabitants. I never saw streets so crowded anywhere, except in Chicago. I noticed thousands of young men and young women on the street at night, and many little boys and little girls. And what especially impressed me was so many standing on the sidewalks and even in the middle of the streets. I had never seen so much standing anywhere. It was thus explained to me: The people generally live in very small apartments; and when all the family are in the house it is too crowded, and especially there is no room for company. The parents as a rule are glad to get the children out of the way until bedtime, which is nearly always late—very late, I think. The young men and young women do their visiting and courting of one another on the street, because there is no room for them in the house—especially to be all to themselves. Brother Sharpe explained this to me; and I myself observed that room in the residences of the common people is very scarce; not one-half of what we have in America.

After the Assembly at Glasgow I spent six days with the Pentecostal church at Edinburgh. This is the aristocratic city of Scotland. Not one-half so large in population as Glasgow, it nevertheless is a city which has a much larger place in historic interest, and perhaps of real influence on the world of letters and religion it today has more than Glasgow. I was never in a more interesting place. Some years ago a Wesleyan preacher here struck hard and faithfully for the Wesleyan-Christian doctrine of full salvation; but they did not stand by him; in fact, so greatly discounted him and the cause for which he earnestly contended, that he left the denomination; and I understand is now pastor of a Parish church (the Established Church of Scotland, which is Presbyterian) in the Highlands of Scotland. I am told that he still stands by the Bible doctrine.

In Edinburgh there are some missions, where sanctification is "permitted," if not preached; but the preachers frequently interfere, and rob the people of the precious faith.

The distinctively "holiness movement" in this great city has, as is the case in many places, suffered by the entrance of personal ambitions, in the past; and recently it has been checked somewhat by the entrance of the idea that doctrine is not necessary. "Better not be so insistent on Bible terms, and especially better not make much of a profession. Just live it." Much harm seems to have been done by that attitude, and by such as would nevertheless work with the "holiness people" who are known for clearness of doctrine and testimony. Alas! such hindrances are in not a few places!

Brother James Jack, a licentiate, is pastor of the Pentecostal church in Edinburgh, and he is a faithful, zealous, self-denying man of God, with a wife who is indeed an helpmeet for him. There is a faithful little flock, to the like of whom Jesus said, "Fear not, little flock; it is your Father's good pleasure to give you the kingdom." They have recently, like the church in Perth, built a neat house of worship; and there regularly the gospel of full salvation is proclaimed; and thither hungry souls repair to find the great salvation. While I was with them we had good services; but the attendance was somewhat influenced adversely by the fact that another meeting was being held not far away by a brother who had just spent six weeks with the Pentecostal people, and of course had gained quite a personal following. I am told that some attended the meeting of this brother with

whom they had become well acquainted, and whom they highly esteemed, rather than the few days' mission of this stranger. My last day in Scotland I preached twice, with great physical difficulty, because I had the quinsy. Yet the Lord stood by me, and enabled me to finish my course with joy.

The next morning early I started for London, so afflicted in my throat that I could scarcely speak. I was advertised to preach that and the next night in this metropolis of the world. Large bills had been printed, announcing my brief ministry. When I reached London, in the evening, I had not been able to swallow a crumb, nor a drop of water, for nearly twenty-four hours; and I could speak only with difficulty and pain. It did not look favorable for me to keep my appointment that night, if even the next. But suddenly I noticed a loosening and easing-up in my throat, called for something to eat and drink, and set right out for meeting. There my voice was given back to me, and I preached with ease and the Lord confirmed the word with signs following. When I began to preach I forgot all about having been sick. The next night it was just the same; and both nights I was enabled even to sing.

The services in London were held in the mission in Battersea, where Brother David Thomas and his helpers nightly hold forth the gospel of full salvation. Brother Thomas is a sanctified Welch successful London merchant. The Lord enables him to earn some money in his business and he freely spends it supporting missions where the true doctrine of holiness not only has right of way, but is the principal thing. Year before last he took a tent to Keswick, at the time of the great annual gathering there, and himself, assisted by his daughter, held meetings between the times for the great meetings of that institution; and entire sanctification—not repression of the old man, but his crucifixion in order to the destruction of the body of sin—was faithfully preached; and many who came to Keswick went to that altar and got sanctified. This last year, by some sort of manipulation, the Keswick leaders had a rule promulgated which made it so difficult for Brother Thomas to repeat the work of the year before that he was not there. But he is very much in earnest, and told me that he was looking for a very large hall where to preach the blessed doctrine; and with the help of the Lord, who has owned his ministry in so many places and established regular holiness missions, he intends to press true holiness in London. Where I preached was a good-sized room, but it is not large enough. They urged me to remain for a meeting. I indeed wanted to do so, but could not, because of so many engagements in America; but I promised to return to London as soon as the Lord will open the way. That the Lord will lead, Brother Thomas and his workers express their desire and faith.

I very much regret that I did not get to visit the good work presided over by Miss Crossly and Miss Hatch at Star Hall, in Manchester, England. Was invited there; but could not possibly go, as every day of my stay on the island was full.

On the whole, I think that the mission to our brethren across the sea was a successful one. Certainly the Lord gave me good fruit for my labor; and He helped me to strengthen the faith and encourage the purpose of the brethren in holding up the white banner of holiness where nearly everybody is religious, but few give evidence of salvation, and where sanctification is generally unknown as a doctrine or regarded as impossible as an experience. I shall be pleased to return, and for a longer visit with fewer meetings, but longer-continued—if it is the will of Him whose I am and whom I serve.

And now I am on my way to my own native and beloved land, where I shall yet labor, as the Lord affords strength and opportunity, for the spread and conservation of scriptural holiness. Expect to arrive at New York tomorrow.

At Sea, April 28, 1914.

be here over the fourth Sunday, then go home for the fifth Sunday meeting at Red Rock, our home church.—OLLIE ROWE

GREAT BEND, KAN.

Meetings are starting off with victory; two at the altar last night. We believe Brother Gray is the right man for this meeting. Pray for us that the Lord will give us many souls, and that the work will be built up.—LEE EVERHART, *Pastor*.

SPOKANE, WASH.

We have written a report of leaving the Lowell church to take charge at Calgary, Alta., yet we feel much more could be said of the blessed, harmonious pastorate with Brother Riggs and the New England people. We did not have to leave Lowell. It is sometimes said, "Woe unto you when all men speak well of you." We are glad to notice it says "all men," not "all saints." There was the utmost harmony between pastors and people; if they did not love us we did not know it. Just now we are visiting our loved ones at Spokane, Wash. Five of them have thus far been at the altar to be saved. God is answering wonderfully our prayers for them. Have met Brother LaFontaine with the saints here at Spokane. Glad to see them pushing ahead with victory. God is blessing the work. We will soon be on our way to Calgary, greatly refreshed for the work. Oh, that God will put it upon us for the salvation of the people and the establishing of holiness.—E. E. MARTIN AND WIFE.

SEYMOUR, IND.

We are glad to report increased interest in every department of our church. We have an enrollment of 100 in our Bible-study class, which meets each Tuesday evening. Our subject now is tithing, or God's plan for financing His kingdom. On Sunday we begin with our Sunday school, and preaching in the morning. Children's missionary band at 2:30 p. m., young people's prayer band at 2:30 p. m., young people's meeting at 7 o'clock, and preaching following. We are especially thankful for the young people who are showing an interest in the Lord's work here. We are planning for a big summer campaign, to begin the last of May. We have secured one of the District tabernacles, and we expect to hold two meetings prior to our mid-summer meeting in July, which will be held in the city park, conducted by Dr. and Mrs. Ellyson, of Olivet, Ill. While God has given us almost a continual flow of salvation since the Assembly, yet the number is small in comparison with the great number here in Seymour who are unsaved. We are going to do our best to rescue more brands from the burning. God was with us all day yesterday and five souls were at the altar last night. One man was converted last Wednesday evening who had been a fearful drunkard. This means another home saved.—M. T. AND LIDA BRANDYBERRY, *Pastors*.

PROVIDENCE, R. I.

The first Sunday of May we preached our farewell sermon in the Utica Avenue Church of the Nazarene, Brooklyn, N. Y., and last Sunday we preached our first sermon as pastor of the People's Pentecostal Church of the Nazarene, Providence, R. I. We are back near our old field of labor. Before going to Brooklyn, we served four years as pastor of the Broadway Evangelical church, Pawtucket, R. I. They were four years of great victory in soul saving, and the church marched on in triumph. We also had gracious outpourings of the Holy Spirit, and many souls saved during our six years in the Utica Avenue church, and left it united and in a prosperous condition. We are pleased to know that Rev. D. Rand Pierce is coming to take up the pastorate. We are looking to God to give us the greatest time in all of our experience as pastor, on this field. There is a good opportunity here, and by the grace of God we are going to do our best to spread scriptural holiness in this part of Providence. We have a fine church building, a good company of saints, and a lot of people all around the church who need salvation; therefore we are going after them in the spirit of our Christ.—J. A. WARD.

CHESTERVILLE, TEXAS

The work here is moving on nicely. A burden for the lost is on the hearts of the saints, and there have been a number ask for the prayers of the Christian people. We are glad to say that there has been no falling away since our last revival meeting. Brother W. R. Cain will be with us at Eagle Lake, from the 14th to the 24th of May, then at Chesterville till the 14th of June. Let all the saints pray that the Lord will give us victory.—LEWIS S. REDWINE, *Pastor*.

We Are Interested!

There is no question but that we are all interested in buying a home for the Pentecostal Church of the Nazarene. God has raised up the church to spread scriptural holiness and we are working at the job. Our general boards are among the chief agencies in this work. To attain the highest degree of efficiency they must have their headquarters in one place. The church has wisely directed them to do so and is now buying the home for their use.

We are hearing from the Sunday schools, many of them sending for mite boxes and quite a goodly number have undertaken to raise a definite amount. The reports are very encouraging and the church is to be congratulated that so many are ready to respond so quickly. We thought the first report of the schools would be ready to publish this week. It is left over another week in order to include some especially good pledges which are just coming in.

Meanwhile it will be well for those who have not reported to hurry up and get in line for this first public announcement of the amounts pledged.

This great work can be accomplished without interfering with any other church enterprise. The one thing necessary is for every one to help a little.

Send for mite boxes for your Sunday school.

Get all the members interested.

"Victory is coming!"

ABILENE, TEXAS

We have just closed a successful meeting, conducted by Rev. E. W. Wells, pastor at Ballinger, Texas. He was with us ten days. He is a good, live preacher of the gospel, on the old-fashioned Holy Ghost lines. Some remarkable cases of salvation occurred during the meeting. There were about thirty professions, and nine additions to the church. There has been almost a continual revival since Christmas, and seventy-five or eighty professions up to the present, with thirty-five additions to the church. The church is in good condition; harmony and love prevailing, and bright prospects for the future.—G. W. McCLUSKY, *Pastor*, Hamlin, Texas.

NORTH YAKIMA, WASH.

Sunday, May 10th, was a good day with us. There was a good attendance at both services, and the Lord was with us. We prayed with one young man at Young People's meeting. Conviction was on many. Four young Christians were baptized. We haven't had a dry meeting for a long time. At nearly every service some one gets saved or sanctified. We are praying for a constant revival, and the Lord is answering prayer. Brother N. J. Lund, who is filling the pastorate for the balance of the Assembly year, is being used of the Lord and is helping push the battle here.—H. T. SUMMERS.

COMANCHE, OKLA.

The work here is encouraging. Last Sunday was another good day with us. About fifteen seekers during the day; two joined the church, making ten since we began our work the first of the year. Rev. A. G. Jeffries will begin a meeting in Comanche, June 5th, continuing ten days. The writer and wife will have charge of the singing.—E. A. COPELAND, *Pastor*.

ONTARIO, CAL.

Sunday, May 10th, was a great day. At our 11 o'clock service we had communion, and seven

united with the church. Brother F. A. and Sister Renfro came to us from the Free Methodist Church. Sister Renfro is a preacher of that church. Brother and Sister DeJanes, Brother and Sister Anderson, and Sister Thomas. How we thank the Lord for His goodness to us. At our 7:30 service we had an old-fashioned prayer and testimony meeting. The church was filled. The Lord was with us. At the close one lady came to the altar; others held up their hands for prayers.—C. W. GRIFFIN.

CREELSBORO, KY.

The work is moving on nicely. God's blessings are upon the church in its first year of existence. The people are responding to every call financially, as well as spiritually. Sunday was a good day with us. Rev. Will H. Nerry, our beloved district superintendent, brought the message Saturday night and Sunday morning and evening, with power. One new member was received into the church.—L. T. WELLS, *Pastor*.

OAKLAND, CAL.

I am glad to report victory. I have recently been engaged with Rev. J. W. Goodwin, pastor of Oakland Nazarene church, and Andrew Johnson, evangelist. The meeting was in many respects a great campaign. I will join Brother Johnson again at the Peniel camp, Peniel, Texas, in August.—FRANK B. SMITH, *Song Evangelist*, 822 Alice St., Oakland, Cal.

NORTH ATTLEBORO, MASS.

Our spring convention was held from April 16th to 27th, and proved a great blessing to us all. Brothers Beers, Post, Whitman, Stevens and Stanton preached with power; some souls were born again, and a few sanctified wholly. We were sorry that Brothers Fowler and Washburn were unable to preach for us. During the week following, our District Assembly convened in Providence, R. I., and, it being so near, a number of our people were in attendance. What a privilege it was! What a feast! The stirring messages of Drs. Breese, Walker and Haynes are still with us, and doing much good. The addresses of Sisters Winchester and Snider were inspiring and helpful, and the sermons of Bros. Fowler and Shepard were enlightening and encouraging. Sisters Lawrence, Reynolds and Donie sang delightful solos, and the ladies' quartette rendered several cheering numbers. Bros. Gibson, Reney, Talbee, Archibald, and others, used their voices freely, to the comfort and encouragement of the saints. My pastorate closed with the Assembly, and our new pastor and wife, Rev. and Mrs. L. D. Keeler, began their ministry among us last week, coming to us from the New York District. May God graciously bless and use them in this needy field. The editing of our new song book, together with the burden of our special meetings, closing the pastorate, etc., has greatly taxed our strength, but we hope in God and rest in peace. We are now ready for calls in the evangelistic field, and expect soon to be on the wing. Our campmeeting slate is nearly filled, and we look forward to a fruitful summer in soul-winning. We expect, the Lord leading, to make our home in Kansas City, Mo., after September 1st. A wise Providence seems to be pointing us into that section, but we shall not forget the many friends and their fellowship which we have enjoyed during our sojourn in New England. Blessings on them all! —ARTHUR F. INGLER.

ADA, ARK.

Wife and I have just closed a fine meeting one mile from this town. Five were converted Sunday night. They want us back for a summer meeting. We cross the Arkansas river tomorrow for another meeting.—D. C. W. TETRICK.

FROM EVANGELIST SOLOMON IRICK

I will hold a revival meeting in company with Rev. M. Bell, of Perkins, Okla., at Francis, Okla., from May 21st to 31st. The pastor, Rev. Loller, writes that all things are ready for a great revival. Prayer meetings will be organized to continue up to the revival services. We will be in meetings at Forney, Texas, July 1st to 15th; Grandview, Texas, July 17th to 27th; Dublin, Texas, July 31st to August 10th; Mulhall, Okla., August 14th to 24th; Olive Hill, Ky., August 28th to September 7th.

SHREVEPORT, LA.

The cause of holiness is more prosperous here than we have ever seen it. More than fifty have united together in the Pentecostal Church of the Nazarene, and many new, interested and hungry people are coming to our services. Brother and Sister Irick held us a fine meeting in which many

EDITORIAL CORRESPONDENCE

PITTSBURGH DISTRICT ASSEMBLY

The Pittsburgh District Assembly met in the First Pentecostal Church of the Nazarene, Pittsburgh, Pa. A preliminary service was held on Tuesday evening, May 12th, at which Rev. J. H. Norris delivered a felicitous address of welcome. Appropriate responses were made by District Superintendent N. B. Herrell and Dr. Bresee. This editor was called on for a speech also.

The organization of the Assembly—Wednesday morning was completed, which furnished a working body ready for business under the following organization: Dr. Bresee, President; Rev. N. B. Herrell, District Superintendent; Mrs. Olive Gould, Secretary; Rev. J. W. Short, Assistant Secretary; S. A. Auburn, Statistical Secretary; W. M. Creel, Assembly Treasurer. A nominating committee was appointed which reported the standing committee nominations.

THE DISTRICT SUPERINTENDENT

If anybody thinks the District Superintendent in our church is a sinecure he has only to know of the career of Brother A. S. Cochran, ex-District Superintendent of the Kansas District, or to hear the report of the District Superintendent of the New England District, Brother Washburn, or hear the report of Rev. N. B. Herrell (as I did, who made his report as District Superintendent of the Pittsburgh District), to have his mind disabused. Brother Herrell, during the past year preached 225 times, had 200 converted and sanctified, took 150 into the church, baptized 13, dedicated 2 churches, held 9 revivals, assisted in 4 camp and tent meetings, and organized 7 new churches. He said that there were other points that desired to be organized but insisted on coming in with their tobacco habits, and he informed them he would postpone matters until they cleaned up. Brother Herrell was at home four times during the year. If the rate of building of new churches in this district this year prevailed throughout the entire thirty districts, there would be an increase this year of 210 churches.

REPORTS OF PASTORS

The reports of the pastors are often thrilling. The tear is often brought to the eye as one listens to heroic recitals of struggle and triumph. One young brother yesterday, in a splendid report of a successful year, was asked by the Chairman if he was able to give his full time to his work. He replied that he had this year, but next he would not; as from loss of a church this year from his work his salary next year would only be six dollars a week and he would be compelled to do sufficient manual work to complete a sufficiency for actual expenses. Tears came to his eyes at the thought of having to take any portion of his time from actual pastoral work. Another report by a young brother thrilled the audience and brought tears to the eyes of many. These thrilling recitals remind one of the heroic struggles of early pioneer days of Methodism.

We are impressed by the definiteness of the reports made by the pastors. They give no uncertain ring. They have been at earnest and serious work in a most serious way, and they know just what has been accomplished and can tell it off with a refreshing clearness to all.

PUBLISHING HOUSE ANNIVERSARY

The Publishing House Anniversary was a triumph. Dr. Sloan presided and opened the exercises with a few remarks breathing a spirit of loyalty and enthusiasm for the Publishing Interests. Then W. M. Creel and B. F. Haynes addressed the body on the various phases of the publishing work and the HERALD of HOLINESS. The tide of interest ran high. The proposition to take pledges on the Sunday School plan for paying off the balance of the debt on the Publishing House property met with generous response. The pledges of the Assembly amounted to even one thousand dollars. Brother Creel took one-third of this sum for the Warren Sunday School.

BONDS—We have a subscription or promise of five hundred dollars for bonds to be taken

the first of October, and about one thousand dollars to come in April first. There is prospect of further subscriptions to the bonds after a little while.

Brother Creel is a true yokel in work for the Publishing House. He has the one essential condition for successful work for any enterprise, which is to have its interests on the heart. He has the Publishing Interests on his heart.

Rev. N. B. Herrell was re-elected District Superintendent for the ensuing year, and made an appropriate address of acceptance to the Assembly.

EDUCATIONAL ANNIVERSARY

Three addresses of a very high order were made at the Educational Anniversary, by Rev. Martha E. Curry, Dr. J. H. Norris, and Dr. Bresee. Miss Curry made an unanswerable argument for the necessity of the organization of our church and for the founding and maintenance of our own colleges and universities for the preparation of our own young preachers for their work and of our young people generally for life. She was especially strong—and correct as strong—on the dangerous character of the institutions of the old churches.

Dr. Norris was pointed and strong and eloquent on "The need of men—qualified, educated, trained men—for leadership." He argued that if such trained men were needed in Congress for governmental uses and in society for doctors to look after the body, that more important still was it that we have such equipped and educated men for leadership in the transcendently more momentous interests of the immortal soul. He said many striking and telling things. With emphasis he declared: "I pray God we may have a sufficiency of such broadly trained and educated men for leadership in our ministry and church from our own institutions as to prevent us from opening the doors of our church too readily to inefficient men from other churches." Again, "There is nothing more dangerous than ignorance in the saddle." Also, "It is almost a crime to be ignorant today, when the opportunity for culture is brought to our very door and offered to us." His splendid address was replete with aphorism of pertinent force and timeliness, and which gripped you with hooks of steel.

Dr. Bresee said, "I had rather ask a young man to an institution with a third-class Faculty but with first-class fire than to ask one to an institution with a first-class Faculty and with no fire. His recital of the origin of the Pasadena University was graphic and pathetic.

DEACONESSES

There are an unusually large number of deaconesses in this Assembly, there being thirty-nine in all. Nineteen stood and reported their year's work, and it was a most interesting service. There have been a total of 2,839 visits made this year. Dr. Bresee knows just the proper words to say of these deaconess meetings as well as on all other occasions.

MISSIONARY ANNIVERSARY

The Missionary Anniversary was a great occasion. Brother and Sister Davidson and Miss Hitchens, all returned missionaries, and Rev. Gilbert Martin, made excellent addresses. These addresses were not only illuminative on the subject of missions, but breathed a spirit of true loyalty to this great cause. Sister Norris sang with beauty and great effect a solo, the composition of one of the returned missionaries, Brother W. J. Rogers. This great anniversary will mark an advance along missionary lines.

Saturday night was given up to a great testimony and praise meeting, which was a spiritual feast. The tide ran high, and the saluts rejoiced, and there was an altar call as there has been at all the services. There has been at nearly every service seekers at the altar, and some have prayed through to victory.

Sunday was a great day, opening with a love feast, led by one of my old Asbury boys,

Brother Short. Dr. Bresee preached at 11. The writer in the afternoon, and Mrs. Dr. Sloan, who was Mrs. Carrie Crowe, at night. The Lord was present and blessed mightily throughout the day, and the Assembly closed fittingly in a rapture of spiritual power and glory.

ASSEMBLY NOTES

The Editor's reception by the Assembly has been remarkably cordial. The brethren certainly love their paper and are loyal to it, and to all the publishing interests. We profoundly appreciate the very kind words of welcome and of appreciation of the paper by Dr. Norris in his welcome address, and similar words of appreciation of the paper by so very many of the brethren. These testimonies certainly are encouraging to one who desires and labors assiduously to furnish a paper for the Church which the Lord can use for His glory and the weal of His church.

Dr. Norris and his committee on entertainment certainly have made a signal success in the entertainment of this large body of visitors. There are about fifty more than were expected, but under the magic touch of this splendid committee the delegates are quickly in hospitable homes of entertainment, and things move along smoothly.

One could not ask more satisfactory proof of the substantial growth of the church than attendance upon these Assemblies furnishes. Dr. Bresee is right when he says that the history of the Pentecostal Church of the Nazarene has been marked by greater miracles than the opening of the Red Sea and the sending of manna to the Israelites.

The editor enjoys being guest in the home of Dr. and Mrs. Norris, whose delicate, beautiful hospitality he will carry long as a grateful memory. The Doctor, as has been announced, goes to Olivet, Ill., as President of the University. We predict and wish for this institution success under his administration.

Dr. Bresee's bow abides in strength and the arms of the hands are made strong by the hands of the mighty God of Jacob. Illustrating the advantages of organized holiness work, the Doctor said that it was due to the fact that he belonged to a splendid government organization that he could sit in his room and write a letter and deposit it in the postoffice and some one would be sure to carry it to an outgoing train, and some one would see that the train took it carefully to Los Angeles, Cal., and somebody else would carefully deliver it at the door of 1126 Santee St., Los Angeles, and the party addressed would be sure to read its contents. He knew not what confusion and delay and uncertainty, and expense would ensue if there were no such organization, but only a haphazard uncertain chance way prevailed for the transmission of mail from point to point.

Dr. Bresee said there were two essential things in the location of a new church. *First*, be sure to get a location where there is a sure prospect of getting a strong local constituency; *second*, get a point easily accessible to all parts of the city at one carfare.

One young brother, with a family, in his report developed the fact that he had a church of twenty-five members, and had labored assiduously and successfully the past year, and had received a total salary of \$245.

There is a striking resemblance between Dr. Norris and ex-Governor Malcom R. Patterson, of Tennessee. They look very much alike in personal appearance, and in the act of speaking from the rostrum. The Doctor has the advantage of the Governor in the matter of personal appearance, and suffers nothing in comparison with this distinguished orator of Tennessee on the platform.

Universal regret and sympathy was created by the reading of a telegram announcing the nervous breakdown of Dr. Walker, who is in a hospital at Colorado Springs, Colo. A wire of sympathy was ordered sent him by the Assembly.

were saved and sanctified. Later, Brother St. Clair was a great help to us. The outlook is for a great work. We have secured a splendid lot, 50 x 150 feet, on Park Ave., a paved street with double car line; a very convenient place to be reached from all parts of the city. Our next step is to build a roomy tabernacle. Our people are poor, but they are working and praying, and asking God to put it into the hearts of His children to help.—Mrs. J. S. SANDERS, 1242 Gary St.

GOLDTHWAITE, TEXAS

We close our meetings here tonight. God has blessed us in preaching the Word, and several have prayed through, the most of them being sanctified. The church has been strengthened, and they are going to build them a house of worship soon.—I. M. ELLIS.

THE MEETING AT ABILENE, TEXAS

Our meeting at the above place with the pastor of our church, Rev. G. W. McCluskey, was a blessed one. At first the battle was hard, but the break came, and from that time to the close souls were saved or sanctified in almost every service. The total number of professions was thirty-four, and nine were added to the church. Brother McCluskey has done faithful and successful work for the church and for the Master. He has won his way to the hearts of the people, and his ministry is having effect. The people who are standing for Bible holiness are among the best of earth. They know how to work for God, being full of the Holy Ghost and faith.—E. W. WELLS.

KANSAS CITY, MO.

Rev. Jas. J. Ballinger, who recently came to our church from the Methodists, preached his first sermon, as assistant pastor at Kansas City, Sunday. His coming was made necessary by the prolonged illness of Pastor A. S. Cochran. Brother Ballinger gives evidence of good ability, and the anointing of the Spirit is upon him. We are expecting the good work of the church to continue under his ministry. The city authorities have granted their permission, and street meetings will be held each Sunday at the corner of Troost and Fifteenth. We were blessed in having Brother Jack Sanders, of Los Angeles, Cal., for the leader of our first meeting on the street.

LOUISVILLE, KY.

We decided about six weeks ago to remain as pastor of this church. The Lord has blessed since the decision. The congregations are increasing; the saints are encouraged, and we have had many seekers. Last Sunday we had eleven seekers; one was a Presbyterian preacher, who sought and obtained the blessing. He has told me since that he had spent in college, the last three years, \$2,000, studying theology to refute holiness, but since hearing holiness preached, his hungry heart got ahead of his stuffed head, and he went in heart first. A little sister at the altar, who knew more kneeology than theology, prayed him into the fountain in ten minutes. We expect great things at this place.—J. G. NICKERSON.

NEW YORK CITY

We have just closed the fourteenth anniversary of the Friday Night Holiness Class, in the First Pentecostal Church of the Nazarene, in New York City. Rev. C. W. Ruth was the evangelist, and we had a blessed time. It was also just one year for the organization of our church; what a blessed year it has been. God has met all our heavy need financially, and there has been a constant revival throughout. More than 150 souls have knelt at our altar during the year, for both works of grace. Not all, but, thank God, some have prayed through to victory, and are with us rejoicing in Jesus. Two have gone clear through to glory. One, the man of whom I told you in another report as coming all the way from Montana just to meet Jesus, and through our meetings, found Him to the great joy of his soul, and was so happy that he hardly knew if he was in the body or out, said he must go back and tell his family that he had found Jesus the Savior for whom he had been looking all his life. He went back and witnessed to it, and was with them just two weeks, when God suddenly translated him to glory. Since then his sister has come and sweetly yielded her life to the same Savior, and now has the hope of a glad meeting, "just inside the Eastern gate." The other was a little girl eleven years old, who a few weeks before, with her mother and sister, knelt and prayed, then lifting up her smiling face, so sweetly said, "I've given my heart and life to Jesus." She, in the bud of childhood, was called to bloom in heaven. So God has His seal to the work in many ways. Our hearts have been so encouraged from time to time by the coming of the saints; from all parts of the globe they

COMING!

"Caleb of the Hill Country"

A new book by Brother C. A. McConnell. Every lover of holiness will be interested in this most interesting book, which is a true story of early experiences in the holiness movement in the south. The following commendation is a good description of the book. We expect to publish this book soon and have decided to give our readers an opportunity to help publish the book.

COMMENDATION

CALEB OF THE HILL COUNTRY is beautifully written. It deals with sin in desperate characters, attacks the whisky demon, and climaxes every incident with the influence and power of the gospel. The history clustering around the "print shop" is so vividly sketched that one almost hears the ink-roller run over the "forms." Caleb Wainwright and his "man," busy getting out the "Enterprise" on the old "Washington" press when pretty Nellie Dorman, "attired in fluffy white," stands in the doorway with a pitcher of buttermilk and a dish of "Indian" peaches brought for the men's refreshment on that hot August afternoon is wonderfully realistic.

Caleb throws his life against the saloon through the medium of the paper, and into the uplifting of his neighbors by introducing to the commercial world Nellie Dorman's "Indian" peach. The fight waxed hot. George Farris, Caleb's young friend, comes on the scene. School teacher and Christian, he helps in the fight for righteousness. He is later sanctified—an experience Caleb also longs to possess. The village churches are closed to the "Kentucky evangelist," whereupon Caleb and George seat the old warehouse, and the real fight begins. "Uncle Zeke," an old negro, plays his quaint part in the exciting and rapid shift of scene and incident. The "break" in the meeting comes, and the slain of the Lord are many. Nellie Dorman, now Mrs. Wainwright, leads "Old Man Mason," once the terror of the town, but now meek as a lamb, forward to the mourner's bench, which sets curiosity on tiptoe and tongues to wagging.

The strange collapse on the platform of a preacher wire-puller who seeks to edge himself into the situation in order to subsequently kill the work, with the would-be wise doctor announcing that the hypocrite is stricken with "Hypnotic Catalepsy," shows the brazen work of Satan, but at the same time also the lightning stroke of divine wrath frustrating the evil design.

The scene of agony in the room where Caleb at last comes to his "Jordan" crossing is so well described that the heart-strings pulse and pull in sympathetic measure, and one is suddenly brought into the holy hush and presence of God. As all the earthly slips away, there in that hour of agony, audible praise leaps to the lips as the "fo' sho'" victory comes when Caleb is baptized with the Holy Ghost.

The scenes shift to a lovely sunset close when the toil and sacrifice of Caleb is tangibly rewarded in the deed found

beside Nellie's plate, by which is restored to them, through the gratefulness of "Old Man Mason," the dear old hill farm which the connivance and hate of Rube Dorman had sacrificed, and the Scripture is to them fulfilled: "I will restore to you the years that the locust hath eaten," etc. With the smell of honeysuckle in Nellie's hair pervading the room, and angels hovering near, one longs to have been present when soon after "Old Man Mason" left for Glory over the sunlit hills of the dear old southland. Scene follows scene, the shadows pass away, and as one travels through the last chapter a strange, sweet glory comes stealing into the heart under the marvelous pen picture of victory after battle, calm after storm, peace after pain. In closing the book one is loath to move lest the sacred influence of the narrative so sweetly told is lost. With his fertile, sanctified pen the writer has touched the secret springs of life and stirs resolve and action into a sterner, holier being.

F. M. LEHMAN.

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have come. We have been honored by the presence of all three of our general superintendents, Brother Reynolds, Brother Walker, and Brother

Bresce with his wife. How they did cheer our hearts, and give us a lift heavenward. Also Sister Julia Gibson from India, Sister Cora Snider

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

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from Japan, and Rev. Martha Curry. Brother W. E. Riley, of Saratoga Springs, has been my assistant pastor, always willing and ready to preach and sing. Also Brother J. Fletcher, and indeed all the quartette of the Pentecostal Prais-ing Band of the Utica Ave. church in Brooklyn, have many times helped to sound the praise of God, as well as preach, pray and sing. Brother Kinne and Dr. Haynes, of our Publishing House, in Kansas City, were welcome visitors. Brother Ward and his wife have meant everything to us and our work this year. How we shall miss them, and as they go to a new field, we can only pray God to richly bless them, and continue to use them for His glory. And we thank God for our new district superintendent, Rev. E. J. Marvin, a young man filled with the Spirit of God, who already has the work of the district at heart, and is a help and blessing to us. So together we are expecting great things from God this year. He has never failed us, but has done the exceeding abundantly above all.—IDA M. JUMP, Pastor.

UPLAND, CAL.

The Lord of hosts has been in our midst giving us a good degree of victory all along, for which we are exceedingly thankful. Every department is moving forward nicely. The Sunday school is making good progress; their offerings are fine, from \$5 up to \$9 each Sunday. The enrollment is nearly 200, but owing to much sickness, and other reasons our average is not as high as we like to see it. Last Sunday the balance of our apportionment for district superintendent, \$125, and \$40 for the general superintendent, was raised in a few minutes. Our people paid well toward the Publishing House, and also the rescue home. Our missionary offerings stand well above the minimum, but we will reach higher yet. We are also expecting to raise some on our church debt. Almost all was subscribed last year when the frost took our crops, and we had to let the subscriptions rest and borrow money. It is wonderful how God has helped and supplied our every need, and is helping the church to meet every obligation. Some cases of salvation at the altar, and much progress in the lives of the saints are also things to rejoice over. The services are spiritual and full of life and fire. Recently we have taken six new members into the church. But the best of all God is with us now, and the future is bright.—O. F. GOETTEL, Pastor.

Superintendents' Directory

GENERAL SUPERINTENDENTS

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1128 Santee Street
Idaho District Assembly, Troy, Idaho.....May 21-24
Northwest District Assembly, Seattle, Wash.....May 27-31

H. F. REYNOLDS.....Kansas City, Mo.
Residence, 3519 Paseo; Ofice, 2109 Troost Ave.

E. F. WALKER.....Glendora, Cal.
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Alberta District Assembly, Red Deer, Alta., Can.....July 1-5
Edmonton, Alta., (Camp).....July 10-19
Dakotas-Montana District Assembly, Surrey, N. D.....July 23-28

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YOUNG PEOPLE'S SOCIETY

FIRST CHURCH, LOS ANGELES

Since our last report God has been blessedly dwelling in our midst. I believe we are learning more and more the meaning of that passage of Scripture, "according to your faith, so be it unto you." We have been asking God in our public and private devotions to give us the faith that will not be denied, and a faith that will get a hold of God for a revival. We begin our ten days' home campmeeting Friday, May 15th, and expect God to anoint Brother Cornell afresh for this battle.—EADÉ F. WILDE, Pres Y. P. S.

The Sunday School Primary Teacher

Continued from page seven comparatively easy to be impressed by the Word of God, and by the teaching and example of the teacher. The heart is tender. What truth it receives makes an everlasting impression, hence the importance of teaching sound doctrine, and of making personal application of the truth to the young heart. Some of the grandest and most useful men and women who have honored the church and blessed the world have been those who were converted

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	Mansum, Reed and Hester, Okla.	June 12-24
	Lubbock, Texas	June 25-July 3
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early in life. Samuel was called to his ministry while but a child. The teacher who can penetrate the hard outer shell and reach the life giving kernel; the one who can bring honey out of the rock; the one in whose hand the Word of God (and we should not forget that the Sunday school lesson is the Word of God) becomes "quick and powerful and sharper than any two-edged sword"; the one who compares Scripture with Scripture, brings of His treasury things new and old, and things that were written aforetime for our learning—she is the one humble child of God of whom it may be said her labor is not in vain in the Lord.

The Manual

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