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EDITORIAL

HOLINESS ALL AND IN ALL

SO UNIVERSALLY is holiness recognized, enjoined and operative in God's Bible and kingdom that we may very appropriately use the above caption. Truly, is holiness all and in all. Passing strange that anybody can look upon holiness as "this new doctrine they are bringing around here." Do people stop to think, or have they dispensed with their thinking apparatus altogether? Consider a few moments and you will never be tempted to think or speak of holiness as anything new.

HOLINESS is one of the special attributes of God. Hear the acclaim of the four living creatures before the throne: "Holy, holy, holy, Lord God Almighty, which was, and is and is to come." In unison with this glad cry the saints can continually exclaim: "Holy, holy, holy is the Lord God of Hosts; heaven and earth are full of his glory."

THE BIBLE is the product of holy men who wrote as they were moved by the Holy Ghost and guided by a holy God. Hence the Bible is most appropriately called always The Holy Bible.

JESUS Christ is holy. Of Him as our efficient High Priest it is said, "For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens." This holy Savior gave us a holy gospel of good news of salvation. "The glorious gospel of the ever-blessed God," it is called. Every promise, every command, every provision, every privilege contained or implied in it tends to holiness in men and women, and was so designed. The same can be said of the law. Coming from a holy God, its every precept and provision and truth, whether in type and shadow or plain command, was designed to impress, teach and prepare for holiness of heart and character in the sons of men.

THE WHOLE scheme of redemption was provided to restore men to holiness from which they had fallen. The holy humanity of the blessed Redeemer was an exemplification of the holiness He came to bring men to. To effectuate this great end the Holy Spirit was given. He is here to lead men to holiness. This is His office work, and this He does. He convicts of sin, leads to pardon, sanctifies, bears witness to God's gracious work in human hearts, and leads and keeps the pilgrim all along the way of holiness.

HOLINESS is the imperative, absolute demand of God of His children, and alone to make us holy He gave His great revelation of His will. "Be ye holy for I am holy." "Without holiness no man shall see God." This holiness includes all good and excludes only evil—but all evil. The solitary purpose and thought of God in this glorious revelation to man was to make him holy. We can not do better than to quote here Bishop Foster's memorable words, which so strikingly present this glorious truth of holiness. He says: "It breathes in the prophecy, thunders in the law, murmurs in the narrative, whispers in the promises, supplicates in the prayers, sparkles in the poetry, resounds in the songs, speaks in the types, glows in the imagery, voices in the language, and burns in the spirit of the whole scheme, from Alpha to Omega, from its beginning to its end. Holiness! Holiness needed, holiness required, holiness offered, holiness attainable, holiness a present duty, a present privilege, a present enjoyment, is the progress and completeness of its wondrous theme. It is the truth glowing all over, welling all through revelation—the glorious truth which spark-

les and whispers and sings and shouts in all its history, and biography, and poetry, and prophecy, and precept, and promise and prayer—the great central truth of the system."

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A MIGHTY ANCHOR

THE Christian life is a life of service. It scarcely needs to be said that no amount of profession, testimony, church affiliation and church ordinances will amount to anything unless backed by constant, faithful service for others. Truly "none of us liveth to himself." We must certify the genuineness of our profession by altruistic service. Such service constitutes our outward credential to sonship, while the witness of God's Spirit is the inward testimony to the same blessed relation.

It is highly important, therefore, that this service be the fullest in extent of which we are capable, and that it be accompanied with the greatest heartiness and cheerfulness. Indeed this latter quality is essential in order that the service possess the former characteristic. God not only loves a "cheerful giver," but He likewise loves cheerful laborers in all lines of endeavor. Duty must become a delight. The psalmist sounded this truth when he said, "I delight to do thy will, O God."

REASON as well as Scripture lays down the principle of hope as occupying a vital relation to the effectiveness, cheerfulness and fulness of Christian service. In that matchless analysis of love, in the 13th chapter of First Corinthians, the apostle says that love "hopeth all things." Hope is here declared to be one of the cardinal, essential elements of the all-conquering, divine principle of love. Hope is the persistency of love under all conditions however unfavorable or adverse. Love follows its object through evil as well as good report, whether that object be lovely or unlovely, lovable or unlovable. Love persists in loving the unlovely and undeserving, hoping persistently that the object may yet change and become worthy of the wealth of love bestowed.

IT IS a wonderful statement of Paul that "We are saved by hope." If his expression quoted above from First Corinthians shows the objective power and glory of hope, this expression from Romans quite as forcefully represents its marvelous subjective force. Hope saves the hopeful. It enables him to defy difficulties, to overcome obstacles. It renders one sublimely serene in sorrow and perpetuates his devotion and service through clouds as well as sunshine. It confers a dignity and royalty upon service that renders the servant supreme over environment. Having "this hope in himself," the spring of his energy, heartiness and joy are within and not without. Hence his independence of surroundings.

THE apostolic statement in Hebrews is perhaps climacteric where it speaks of the hope set before us, "which we have as an anchor of the soul, both sure and steadfast, and which entereth within the veil; whither the forerunner for us is entered, even Jesus, made an High Priest forever after the order of Melchisedec." This makes hope to span the entire chasm, starting from within the soul like a mighty anchor with its cable of steel, it spans the wide distance, fastening to that within the veil, even upon the very throne whereon sits our mighty High Priest. Why should we not, thus anchored, thus mightily held, thus strongly and securely supported and steadied by the almighty power of Him who for us has entered

within the veil—why should we not be constant, serene and cheerful in our service, rendering the obedience of love-slaves instead of bond-slaves?

HOPE can wither and droop, and who has not experienced at times the unhappy fruits of a drooping or a withered hope? How helpless the man when despondency usurps the place of hope! How palsied the arm no longer nerved by expectancy! How sad the heart no longer illumined by the rays of hope! How weak the endeavor when no longer nourished and inspired by the omnipotent force of the Christian hope! How true it is that we are saved by hope—saved from discouragement, enervation, feebleness, fruitlessness. With this divine, living principle, active and regnant within, we will be at our best for God, our service will be ceaseless, cheerful, abundant, and we will exclaim with the psalmist, "I delight to do thy will, O God."

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THE STEADIEST, SUBTLEST, STUBBORNEST OF ENEMIES

SELFISHNESS is the sin of sins. It is the universal sin. Complete victory over self is the royal triumph. "He that ruleth his own spirit is greater than he that taketh a city." Self-mastery is a greater victory than the conquering of multiplied thousands of other people. Napoleon was a mighty conqueror of other people, but was a despicable vassal of the lowest passions of his carnal nature. He conquered others, himself he could not conquer. How blind we mortals be not to see that self-mastery is universal mastery because he who conquers himself is never conquered by other people, but adds to his self-mastery the confidence and respect of others which his character compels.

THE selfish man is the conquered man. He is a prisoner. Victimized by the lust of the flesh, or the lust of the eyes, or the pride of life, he is helpless in the clutches of some low, grovelling, weakness or passion of his nature. Thus subjugated by himself, his cowardice and servitude make him the easy victim to the vices and evil influences of others. You generally find him, therefore, a double prisoner: the victim of his own and of the evil passions, influences and habits of others.

THE GREAT aim, the climacteric achievement of the gospel, is to deliver us from self. It takes the all-powerful blood applied by the Holy Spirit to accomplish this complete deliverance. "Whosoever would become great among you shall be your minister; and whosoever would be first among you shall be your servant." Service for others is therefore true greatness. It is the first or chief thing in the kingdom of grace.

PRESIDENT HADLEY, of Yale, was right when he declared that humanity was made up of two classes: "the one, those who are in the business of life for what they can get out of it; and the other, for what they can put into it." Only the latter class are realizing life's true end and aim. To Christ alone can we go for an answer to the question what are we in the world for. His answer is that it is for service. The Christ-ideal of human life is that we are to be "the light of the world, the salt of the earth." It is to be serviceable, saving, helpful, uplifting to others. It didn't say that we were to be suns or systems or constellations, but simply light. The extent of the radiance depends of course upon the native powers we possess, and the allotted place in life we occupy. The cup of cold water in His name is as meritorious and as full obedience with some as the swaying of vast throngs by imperial personal gifts, or the consecration of millions for pure benevolences by others.

The easiest of all things is to use life in the service of self, in the enjoyment of the fruits of our labor, or the indulgence of the pleasures of our intellectual endowments. The greatest danger which besets us is to give ourselves to the endeavor to get all out of life we can, instead of seeking to put all into it that we can. This we maintain is our most constant, most subtle and most stubborn enemy. The request of the sons of Zebedee betrayed the existence in them of this unexpelled self-life, the desire to get the utmost possible out of life for

self-aggrandisement. How easy to give sway to a desire to be great and prominent while the Lord wants us to be good and true. How naturally that innate self-life leads us to want to be Prime Ministers instead of being content with being merely ministers or servants to others. How willing we are to be cup-bearers to the King, oftentimes, when He has called us to drink of His cup of contempt and ignominy. Sovereignty, not sacrifice; getting, not giving, is the schedule on which we desire to run. How hard to learn the truth, "Whosoever shall lose his life shall find it." That life buried, lost beneath ceaseless self-sacrifice, toil and service for others, is the life which will be found finally enthroned and ensphered with the radiance and dazzling glory of the Infinite and Eternal.

MR. Ozaki, the mayor of Tokyo, Japan, in welcoming the delegates of the World's Student Christian Federation, said, "I am glad that you are come to Japan to teach the lesson of unselfish service for humanity." This was well said, but it is likewise a fact that heathen nations sometimes can teach this same lesson to Christians. Beautifully illustrative of this truth is the fact that over a hundred students at the University of Peking recently became members of the Student Volunteer Band, and many of them sacrificed government salaries of \$300 a month to accept \$15 a month for the privilege of spreading the gospel of their Lord and Savior among their own benighted people. This reminds us of Gipsy Smith's recital of an incident in his father's experience. "My father," he said, "was on one occasion preaching in the open air to a great crowd at Leytonstone. A coster passing by in his donkey-cart shouted out: 'Go it, old party; you'll get 'arf a crown for that job.' Father stopped his address for a moment, looked at the coster, and said quietly, 'No, young man, you are wrong. My Master never gives half-crowns away, He gives whole ones; 'Be thou faithful unto death and I will give thee a crown of life.'"

"Do you wish to be great?" St. Augustine asked: "then begin by being small. Do you desire to construct a vast and lofty fabric? Think first about the foundation of humility."

JAMES Whitcomb Riley expresses the same truth in poetic form:

No man is great till he can see
How less than little he can be,
Ef, stripped to self, and stark and bare,
He hung his sign out anywhere.

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THE ERRING need to be cured, not cursed. Restoring, not railing, is the duty laid on us by apostolic injunction.

THIS restoring is to be done in a spirit of meekness, not madness. This meekness is essential to success in all efforts at restoring the erring. It is difficult of attainment, and the only way to get it is revealed in the very verse which commands its exercise.

"RESTORE such a one in the spirit of meekness, *considering thyself*"—looking to thyself—as the new version has it. The first work a reformer of another has to do, is to look within, look upon himself, examine himself. There is a profound philosophy in this prescribed order of operations. Long and continuous gazing exclusively upon the evil of another, or of others, tends to magnify the things so intently dwelt upon, and to distort our sense of proportion.

NOTHING so successfully prevents this as introspection. This is to be our first and preliminary and preparatory work. Candid, crucial self-searching will give us a juster view of the evil we would correct, and a more discriminating and charitable view of the erring ones we would restore. It would oftentimes discover to us that their wrongs simply happen not to be our way of sinning—that we have faults as great, or greater; and while this does not and should not minify their sins, it is a very humbling regimen to us, and tends to grace our characters with that spirit of meekness so essential to the power and effectiveness of all who would restore the erring.

THE EDITOR'S SURVEY

KEEP SINGING

Don't let the song die out of your heart
When the clouds hang low, and the way looks
dark,

And it seems in life's blessings you have no
part—

Keep singing still—
Keep singing.

Don't let the lovelight die out of your eyes,
For moments pass, time swiftly flies,
And heart-chill comes when the love light dies,

Keep loving still—
Keep loving.

Don't let the hope die in your breast
When your soul is filled with a vague unrest,
And your life seems a commonplace thing at
best—

Keep hoping still—
Keep hoping.

Don't let the joy die out of your life,
'Mid ceaseless burdens and endless strife;
'Tis brave hearts that win in the battle of life—
Keep singing still—
Keep singing.

—Bessie B. Bever, in *Western Christian Ad-
vocate*.

EMINENCE AND PIETY

It is too often the case that as men advance to higher pedestals of eminence they decline in that simple brotherliness and active benevolence to which piety commits us. Sometimes men who were actively pious during their days of poverty grow above it when preferment or high position comes to them. The true type of piety which comes of the Christian religion should be the same in all life's changes and vicissitudes. Elevation, so far from lessening the obligation of active personal work and sympathy with the needy and sinful, should only increase one's activity and fruitfulness by giving them a broadened field and possibly increased influence. Of General Clinton B. Fisk, a devoutly pious Federal general during the war, the *New York Christian Advocate* says:

One day during the Civil War, at Helena, Ark., General Fisk was sitting in front of his tent reading his mail. John Shearer, a good but illiterate soldier, had just received a letter from his wife, and looking around for somebody to read it to him, he espied the general, but being without any insignia of his rank, John did not recognize him, and approaching the general he said to him: "Old fellow, I want you to read my letter to me!" The letter was from John's wife and was full of love and tenderness, and told about the baby and the other children and the crops, etc., and then with wifely solicitation she reminded him of his promise to be a good man. Then she assured him of her undying confidence and affection. "Bully for her!" was John's response, as he brushed copious tears from his cheek with the sleeve of his blue coat. "Well, John, have you been a good man?" said General Fisk. And John was compelled to confess that he had forgotten his vows; and he told a sad tale of drunkenness and gambling and profanity. The general invited the repentant soldier into his tent and prayed earnestly for him. John was much embarrassed when he discovered the rank of his new friend, but he expressed his sincere gratitude, and faithfully kept the sacred vow which he there renewed. Some months after this, when John was a victim of swamp fever, which swept away more than six hundred of Fisk's soldiers, the general bent over

the dying man, received his farewell message to his wife and children, sang to him

Jesus can make a dying bed
Soft as downy pillows are,

and then closed his eyes for that long "sleep from which none ever wakes to weep." General Fisk's character was the product of prayer. John Shearer's pardon was the reward of prayer.

SUNDRY WITNESSES

In the matter of personal salvation, God has witnesses drawn from all the walks of life. In this matter of such testimony to personal salvation, there is no caste or preference, but in the eyes of God and of all who see with Him, the evidence is of the same reliability from one kind of witnesses as from another. They all witness to a great work, to a work above and beyond the power of man to perform, and a work of which each beneficiary is alone cognizant and competent to testify. Men from the various learned professions, from among the most exclusive literary circles, from among authors, artists and teachers, from among the laboring classes, farmers, artisans, mechanics, the dissipated, debauched and desperate—from all these classes come witnesses to this saving power of God. Whether this testimony come from a highly educated man who has been rescued from a subtle form of skepticism, wrapped in abstruse philosophic fallacies, or from a poor wreck of intemperance and some of its myriad allied evils and crimes, God is honored in the saving work, and the testimony is credible and of force in the one as well as the other. If these sundry witnesses testify to a real work, no one from the higher classes mentioned will ever be found ashamed of his fellow-witness, however lowly he be. This variety of evidence is strikingly illustrated in the following from the pen of Dr. Jowett, in the *Congregationalist*:

Let me just take two witnesses out of the crowd. And the first will be the apostle Paul. Here is no dreamer, no mental weakling, no loafer in luxurious fields. This man is masculine, practical, vital, sacrificial. He has been running a long race, and has now finished his course. And what is his witness? "I know whom I have believed." "Persecutions, afflictions, came upon me at Antioch, at Iconium, at Lystra"—"what persecutions I endured"—truly a dark and troubled course!—"but out of them all the Lord delivered me." He never missed the sense of the unseen Presence, and he never lost the power of the unseen help. He was never left in the lurch. He was never abandoned. He walked by faith and he found he had walked with God.

The second witness shall be from our own day, far removed in time from the apostle Paul, and far removed in the shape and color of his experiences. Paul was a great scholar, nurtured in privilege and refinement; this second witness belongs to the company of the illiterate, and was nurtured in disappointment, darkness and profanity. But he is among the cloud of witnesses, and I give you this testimony just as he gave it a few weeks ago: "Six years ago I left Pentonville prison completely wrecked by the devil. Twenty-three years ago I held the title of the nine-stone champion of England. I used to fight on Sunday nights after the public houses were shut up. I got to the top of the tree and I had plenty of money. . . . I

served long terms in Wormwood Scrubbs and Pentonville. I almost lived on drink when I got out. . . . A Salvationist came up and put his hand on my shoulder, saying, "How are you, Jimmy?" . . . He kept on telling me about Jesus Christ and His power to save. . . . At night I knelt at the penitent form at a Salvationist meeting, and I found 'the Pearl of greatest price.' . . . I was a tremendous bad feller, but, oh, it is lovely to be saved! I thank God that I can go all over the country and testify to the power of Jesus Christ."

GOD AMONG THE GODLESS

God is seeking His own evermore. How He finds them is often a matter of mystery as well as of gratitude. He comes in some way to the old and young, however circumstanced, and arouses queries which will not down until some answer comes. God's home is human hearts, and He will never be content until He finds His true place. Enemies may seek to circumvent His approach, but He is greater than all difficulties, and will somehow find the earnest, ready heart and make Himself known. *Zion's Herald* relates an incident illustrating how God got to two little hearts, despite the most careful and seemingly insurmountable obstacles erected to keep Him out:

In an elegant and palatial home, surrounded by every luxury, live two unfortunate little people, a boy and a girl, with only their grandfather and a governess for company. Strict orders have been issued that the children on no account are to be taught religion; hence, though cradled in luxury, they are growing up in heathenism—or would so grow up if the Spirit of God did not find ways to circumvent the bitter prejudice of the foes of the Christian faith, and if any atheistically inclined individual were ever able wholly to shut out his family from religious influences. And now comes the peculiar pathos of this story. The little boy, conscious that he was being defrauded of his natural right to instruction as to the great mysteries of life and the vast Beyond, and having been specially impressed by the recent death of his grandmother, innocently and pleadingly demanded the other day of his governess, "Miss —, when are you going to tell me about God?"

EASIER TO GET IN THAN OUT

As to evil habits, it can be truly said, it is easier to get into, than it is to get out of them. This is a truth very sadly neglected, especially by parents. Getting into an evil is following the current; is simply moving along with the tide of human nature. Extricating oneself from an evil, is pulling against the tide, is working directly against inclinations, and hence is a very slow and difficult work. How much better to keep young people out of bad habits. We find a very sensible paragraph on this subject written by "A. E." in *Herald and Presbyterian*:

It is easy for the hungry ox to get into the field of corn, though he breaks down the fence in order to get in; but when you make efforts to get him out, it is difficult to get him to see a wide-open gate. It requires but little effort to get the youth—the untaught—to enter the house of banqueting, the dance hall and the saloon, but it is often difficult to turn them away from these winsome vices. Christian parents should begin at the cradle to sound

the notes of warning, and continue to press these lessons upon their children until they are grown, and even afterward. They should receive instruction both by precept and example, line upon line, here a little and there a little. The devil is as a roaring lion, and he has many agents. Watch!

ANOTHER REVOLUTIONARY DISCOVERY

A young scientific fledgling, only seventeen years of age, is reported to have produced caterpillars by artificially fertilizing moth eggs, and so makes the claim to have demonstrated that "life is the result of unintelligent chemical action, and that no God has anything to do with it." In many quarters this is heralded as one of the great discoveries of the age. Significantly we note that scientists are not the ones doing this heralding. These scientists are learning a little caution by their fiascoes and farces of the past. They have made all too many startling discoveries which demolished the Bible, to find that the most startling feature of these discoveries was the mortifying necessity which rapidly developed for them to swallow them in their broad withdrawal, and a total change of front. *Herald and Presbyterian* says of this latest "demolishing discovery":

There have been a great many such announcements. For three hundred years scientists have been trying to produce life from inorganic matter, and every now and then success has been announced, but the announcements have not been sustained by proof. The men who made them have had a brief advertisement and then been forgotten. We saw an announcement of this young freshman's alleged discovery some months ago, but real scientists are not glorifying him as a great discoverer. But suppose he had artificially fertilized the eggs of a moth; that would not have been the artificial creation of life. There was life in the moth eggs and in the moth that laid them, and in generations of preceding moths. He does produce life by fertilizing the germ which already has life. If he would make a real experiment, let him sterilize the eggs, or take inorganic matter and make it alive. Even then science would need proof that the matter was certainly sterilized and inorganic.

A TEST CASE

As to the blighting, deadly effect of Romanism upon a country, all that is necessary is to look for a moment at the history of any country where she has ever held the ascendancy and see what was its condition. Invariably the comparison of any such country with a country where Protestantism has been the prevailing religion, the Rome-ruled country has afforded sickening proofs of the deteriorating, desolating effects of the Romish church. Invariably ignorance, superstition, illiteracy, illegitimacy, and mental and moral degradation are the effects of the controlling influence of this pagan church. A case in point is Cuba, where that church had undisputed sway for three hundred years, where the Bible was a forbidden book, and the rites and practices of Romanism were free and unhindered. Three hundred years in a beautiful, fertile land like Cuba was certainly long enough for her to show to the world the glorious (?) things which Romanism will do for any

country under her rule. What did she do for Cuba? We will let the *Menace* tell:

When the adulterous union between the Cuban state and the Roman Catholic Church was severed, two-thirds of her citizenship could neither read nor write, and half her population had been born out of wedlock. Until evangelical Christianity began to thunder at her doors, the Romish church had made no effort to educate the masses. Her priests charged such exorbitant prices for their marriage ceremonies that the poor people could not afford it. As a natural result a system of concubinage became general. When Roman Catholic Spain's domination of Cuba ceased, so large a per cent of her population had been born out of wedlock that on every marriage document the contracting parties had to declare whether they were the legitimate offspring of their parents or not. Girls reared in gospel lands had to be insulted by answering this question before they could get married in the then Roman Catholic Cuba. Since the separation of the adulterous union of the Cuban state from the Romish church it has all changed. Public schools, and also evangelical schools now dot the land over, and civil marriage has been instituted, hence the per cent of illiteracy and illegitimacy is very rapidly decreasing. Cardinal Gibbons attributes liberty and virtue and nearly every other good thing in the United States to the Catholic church. Suppose he attempt to tell the American people why the Pope and his church never did for Cuba what he claims it did for the United States! While he is at it, he might tell them about the shortcomings of his church in rich, beautiful, big Brazil, and Mexico. "By their fruits ye shall know them." Roman Catholic fruit in Roman Catholic countries is very bad. It could not be worse.

GOD'S DELIVERANCES

How rich must have been the memory of the Israelites in the marvelous deliverances of God during their wanderings. These deliverances from dangers bespoke the wonderful mercy of their long-suffering God no less than their infinite safety in His hand. Is not this history of Israel but a type of our own deliverances under the same benign guidance? Not only from dangers and confusions seen all along our path, but from perils and snares unseen at every turn in life's way, He delivers His own. He delivers us from the snare of the fowler and from the noisome pestilence. Snares are hidden from view, their real meaning and danger concealed that we may be entrapped. Thus the enemy of our souls lays many traps and snares for us which we may not see, but a loving Father veers us aside so we may miss them. Then, from how many blunders, from bad judgment and ignorance, does He save us. Many of our best and most maturely considered plans, as we esteem them, He makes to go awry in mercy, foreseeing, as we could not, the disaster inevitable if these plans went through. Behold herein the manifold wisdom and mercy of our great God! Frederick Lynch, in *Herald and Presbyterian*, says on this subject:

Perhaps the deliverances wrought of God were the most outstanding acts to the Israelites in all His operations. The Psalms sing to this note from beginning to end, and the Prophets are continually referring to them to quicken the people's faith in Jehovah. The outstanding facts in Israel's history were acts of deliverance. She had been delivered out of Egypt; again and again she had been saved from her enemies; at last she had been delivered from the exile in Babylon. But while the Psalmist is continually singing of the deliverance of the nation, he is just as certain of the

fact that God delivers the individual out of the hand of enemies, pitfalls and great sorrows and calamities. It is often said that the thing Jesus did was to "personalize" religion. The Old Testament is a book of national deliverance, a pean of God's redemption of a people; but the New Testament is near, intimate, personal, a story of God's friendly, confidential relations with persons. Yet the Psalms abound in the tenderest and most confident assertions of the loving-kindness of God and of instances where He has delivered the writer out of all his troubles. Our own experience, in the times when we have been in danger, corroborates exactly these wonderful deliverances of the Psalmist. Just as we seemed about to sink, in every instance the hand of God plucked us from the dark waters. It is interesting to note, in reading Professor James's "Varieties of Religious Experience," how almost every case of sudden conversion came just as the soul was on the brink of catastrophe.

UNFRIENDLY CONDITIONS

A starving man is not in a very happy condition to interest in the question of his personal salvation. A man with a wife and ten children, house rent past due, an empty meal barrel, and doctor's bills hounding him, is not in the most amenable state to gospel appeals. An individual or a class of people suffering under oppression from a class of superior force, to the point of acuteness will be found very difficult to engage in serious thought on spiritual matters. The first thing to do with a hungry man is to feed him, or with a wronged man is to right his wrongs so far as you can. James had something like this view when he said: "If a brother or sister be naked, and destitute of daily food, and one of you say unto him depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what does it profit?" Nothing is plainer than the fact that the economic system of this country will have to undergo a readjustment before any very general revival can be looked for which will engage the masses. We do not say this is the problem of the church politically, but we do say the church has a very vital and difficult work in the premises in helping to better conditions by a faithful and fearless proclamation of the gospel to all classes in its personal demands upon each and all. There is much in George Adam Smith's writings which we condemn, but the following sentiment we endorse:

Is it not part of the secret of the failure to interest large portions of our population, that the basis of their life is so sordid and insecure? . . . Lives which are strained and starved, lives which are passed in rank discomfort and under grinding poverty, without the possibility of the independence of the individual or of the sacredness of the home, can not be religious except in the most rudimentary sense of the word. For the revival of energetic religion among such lives we must wait for a better distribution, not of wealth, but of the bare means of comfort, leisure, and security. . . . The economic problem, therefore, has also its place in the warfare for the kingdom of God.

OUR WORDS

Keep a watch on your words, my darling,
For words are wonderful things.
They are sweet, like the bees' fresh honey;
Like bees, they have terrible stings,
They can bless like the warm, glad sunshine,
And brighten lonely life;
They can cut in the strife of anger,
Like the cruel, two-edged knife.—Ex.

THE OPEN PARLIAMENT

EVANGELISTS AND PASTORS

U. E. RAMSEY

In the inspired record it is taught plainly that the Lord has ordained that both evangelists and pastors, with other offices in the ministry, are to be used and blessed of God "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." Evangelists and pastors are both given for the same purpose, and therefore are to work in perfect harmony and unity. God does not only call men and women to the ministry but He peculiarly anoints and equips some for the evangelistic work—others for the pastorate.

In the Scripture referred to above, evangelists are not mentioned first because their work is of more importance than the work of pastors, but more especially because evangelistic and missionary work precedes that of the regular pastor. Since the pastor is to shepherd, feed and protect the flock of God, there must necessarily be evangelistic and missionary work done in order to get souls saved that there may be a flock of the Lord's sheep, before the specific work of the pastor is needed.

Evangelists and pastors are needed to supplement each other's work. The evangelist can assist the pastor by helping to stir up the church to renewed zeal, fresh anointings and undergirdings; also getting sinners converted, backsliders reclaimed and believers sanctified. The true evangelist will be discreet, wise, prayerful, faithful and thorough in his work, without being austere, selfish or impolite. He will not leave a shadow upon the church and cripple the future work of the pastor, by being too familiar with the opposite sex.

He will not form a spiritual affinity with any one of the opposite sex, other than his wife, of course, nor persist in seeking her company, and taking frequent walks with her. We are not now referring to legitimate courtship of unmarried persons, although if both are in the same meeting, it would be wise to attract as little attention to themselves as possible. A case in point. We are well acquainted with a man and a woman in a certain state. They both claimed holiness, also a call to the ministry, and each was married to another person. The man and woman referred to persisted in seeking each other's company, even after they were advised by friends not to do so. The woman claimed that God had given her this man to teach her the Bible. Result: two houses wrecked, the man and woman fearfully backslidden and out in the black night of terrible sin, holiness stabbed in the house of its friends, and the cause hurt in that part of the country possibly as long as time shall last. Let us obey the Scripture: "Abstain from all appearance of evil."

The evangelist can help the pastor and the future work of the church by endeavoring to bind pastor and church closer together. When consistent, he can speak an occasional word of kindly appreciation to the congregation concerning their pastor, and if the results of the meeting should justify, and the pastor should need it, the evangelist might in a wise and tactful way assist in increasing the pastor's salary, or having the church present him with a special offering of money, a suit of clothes, an overcoat or some other token that would gladden the pastor's heart. If the pastor has a wife do not forget her.

The evangelist ought never to listen to some misguided person, who, in the height and fervor of a gracious revival, has suddenly received an impression that the evangelist is to be their next pastor. And if such a thing should seem reasonable to him, he ought, by every standard of honor and justice, Christian ethics and ministerial courtesy, talk the matter over in a brotherly manner first with the pastor, and find out if he is expecting to continue as their pastor another year. If so, the ties of Christian fellowship and brotherly love would prevent the evangelist from doing or saying anything that would cause the least dissatisfaction or dissension in the church.

Speaking about impressions concerning the call of a pastor, we remember such an incident. A church had no pastor; an evangelist was holding a meeting in the church, a member of that church received an impression that the evangelist was called of God to be their pastor; the evangelist, however, denied receiving any such revelation from heaven, so went on his way. The church board and congregation voted unanimously to call a minister who lived in a distant state. The minister accepted the call. This same member referred to wrote the minister that he was God's man for the pastorate of that church. Even before the minister could complete his arrangements to move, the aforesaid member met another evangelist and was seized with acute symptoms of another impression that he ought to be their pastor.

The pastor can co-operate with the evangelist by praying earnestly for him, asking God to mightily bless and use the evangelist in leading many souls to Christ during the revival, and preceding the revival the pastor can break up the fallow ground, prepare the way by exhorting the church to prevailing prayer, making all necessary arrangements for the meeting, including thorough advertisement. As far as possible the pastor ought to provide good, comfortable entertainment near the church for the evangelist; he should also extend a hearty, brotherly welcome, and make him feel at home. Again, the pastor can help by asking his congregation to receive the evangelist cordially; not to lose

time wondering if he is married or single, and watching him with a critical eye after he comes, to see if all his mannerisms, methods, dress, etc., meet their approval and exactly suit their notions of propriety and correct decorum. Let them at once enter the battle with a set purpose to ask God to anoint and guide evangelist, pastor and church, and give them great victory in the salvation of many souls for the glory of God. Also let them gather up the fragments that nothing be lost. Sometimes an evangelist is blamed because the work does not stand any better, when the pastor has failed to properly care for the results of the revival.

In reference to the remuneration for the evangelist: the true, faithful evangelist can hardly ever be overpaid. Early in the meeting the pastor should formulate his plans for making the evangelist a good offering. Do not neglect this matter till the last service of the meeting. Use such methods as may seem wise, but be sure to be systematic, prompt and generous in providing for the temporal needs of the evangelist. Do not treat him like the man I once heard of who is said to have prayed "Lord, keep our pastor humble, we will keep him poor." Never begrudge the evangelist a liberal offering. He may have had to borrow money to get to your place, or to pay his rent and keep his family while he is holding your meeting.

Above all, let us pray fervently that the purpose of God in calling evangelists and pastors may be fulfilled: "For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till we all come in the unity of the faith and of the knowledge of the Son of God unto a perfect man, unto the measure of the stature of the fulness of Christ."

A GRAVE DANGER

MICHAEL DONOVAN

"Ye pay tithes of mint and anise and cummin and have omitted the weightier matters of the law, judgment, mercy, and faith; these ye ought to have done and not left the others undone."

A contributor to a recent issue of the *HERALD OF HOLINESS*, in writing of the spirit of giving, urges a self-forgetting sacrifice for heavenly investment, and I wish to add my amen to the chorus.

And we have omitted the weightier matters of the law—mercy, for instance; mercy to him who does not profess Christianity. In Leviticus 19: 18, Matthew 19: 19, Luke 10: 27, Romans 13: 9-19, Gal. 5: 14, James 2: 8, we find what the Scriptures teach are the weightier matters of the law. Indeed, in Matt. 22: 35-40, Jesus speaks that the whole law is founded upon these two great commandments, "Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy mind," and "thou shalt love thy neighbor as thyself."

There can be no doubt that the wholly sanctified person does fulfill the first of these commandments, but how about the second?

Here is a poor, unsaved man, his wife, and several children, struggling to keep home together. The father and mother see the needs of the children which they can not supply. God has let us prosper that we may have many of the comforts, and indeed many of the luxuries of this temporal life. We respond to the call of the church, we build fine temples in which to worship God, and praise Him that He has given so liberally to us, but our brother has no security to offer for aid, and we must have gilt-edged mortgages these days when we lend God's money to our fellow man.

Now will our testimony, glowing with all the words we can find to express the rapture of our souls for what the Lord is doing for us—how He is sanctifying us just now—will all the prayers we utter for the souls of this father and his family, that they may know the joys of salvation that saves, of a sanctification that keeps saved—will they ever reach the ears of the heavenly Father, if we will not trust our Father's money to this father and mother?

The Lord is doing wonderful things for us: what are we doing for Him? "Then shall he say to them on the left hand, Depart from me, ye cursed into everlasting fire, prepared for the devil and his angels; for I was an hungered and ye gave me no meat, I was thirsty and ye gave me no drink, I was a stranger and ye took me not in; naked and ye clothed me not; sick and in prison and ye visited me not." And, "Verily I say unto, Inasmuch as ye did it not unto the least of one of these my brethren, ye did it not unto me."

Are we not neglecting faith also? "Cast thy bread upon the waters for thou shalt find it after many days."

Let us live our religion as well as profess it. We plead with the father to accept our Father's love and salvation through His Son Jesus, but will not trust him with the least part of what it has pleased the Father to give us in the way of earthly possessions. "Jesus said unto him, If thou wilt be perfect, go and sell what thou hast, and give to the poor, and thou shalt have treasure in heaven: come take up thy cross and follow me."

"But when the young man heard that saying, he went away sorrowful, for he had great possessions."

WOODBINE, KAS.

ANSWERED PRAYER

L. H. HUMPHREY

There is much of saying prayers which reminds one of an illustration I once saw in print. It was this: Much praying is too often like drawing a heavily loaded wagon up hill. All hands take hold and push grandly for a time, when with common consent, all let go and allow the load to roll back down hill.

There is a real science and a divine art in successful prayer. It is indeed the greatest business in which mortal man

ever labored, engaging the ear of the Almighty God in his own or another's behalf, and that, too, with a certainty of being heard. Yes, God answers prayer. "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." The present tense of the verbs ask, seek and knock indicate a continuation of the act until the answer comes. Hence the Savior adds, "Every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened." See also Mark 11:24; Luke 11:10. True prayer is inspired of the Holy Spirit, and if we continue long enough in honest, earnest supplication, we are sure of an answer. Bless God!

The point I am trying to make is the necessity of not giving up when we have the load part way up the hill, and allowing it to descend to the point of starting, if indeed it does not go farther backward. Brother, let us make a harder, more determined effort as the sharp pull in the grade is reached, a pull all together, and still another, and another if necessary, until the end is reached, the victory won.

LABORS FOR DESTRUCTION

WILL O. JONES

In commenting on the recent flood disasters in Dayton, Ohio, *The Oregonian*, of Portland, Ore., contained an editorial, using words of the historian Gibbon: "Man labors industriously for his own destruction," meaning, of course, the earthquakes and disasters on Pompeii and Herculanium. The awful visitations of death and destruction in the Ohio Valley prove that humanity is never prepared for the great catastrophies of nature. They had no boats in Dayton and Columbus and other places to rescue drowning victims of the floods. They had failed to keep candles and other old-fashioned requisites for such emergencies, however inadequate they would be. We have ceased to be old-fashioned. We have replaced and more or less outlawed the lamp and candle with the more convenient electricity, and that was the first to suffer from the onrushing waters of the flood. The benefits derived from modernism are overbalanced by visitations of disaster.

Cairo, Ills., is in an angle of two rivers. The peasants of Europe rebuild on the fields of lava. The cities of Ohio are in the rain-washed valleys—all within the shadow of death, and yet man is never prepared. "He labors industriously for his own destruction;" stores up on earth, goes deep in stocks and bonds, accumulates real estate in any way, builds skyscrapers, and launches into modernism so much as to forget God, and woos destruction. This is man's day. God's day will come later. We will not charge God as being responsible for the wholesale destruction of the innocents in these floods. He was not responsible for Dayton being built in that narrow valley, or the breaking of the weak levees in Columbus, or the washing away of so many bridges. But He did produce out of all the chaos, cries for help from fleeing victims. In Columbus, when it was announced by swiftly running of-

ficers through the streets that the thirty-foot storage dam was breaking, merchants and clerks fled, deserting all the great stores—all going—praying to God and screaming for mercy; all running as though God's day of reckoning had come.

Men of the world, as a rule, never regard God only in and under such experiences. So Gibbons was prophetic when he uttered those words. When will men stop and ponder? Why do they wait until wholesale ruin comes upon them? Why do they wait until the floods and earthquakes speak, Titanics sink and volcanoes belch forth warnings? Again, man is never prepared for earth's awakenings and heaven's warnings. They return, if spared, to the same shadow of eternal ruin, to dance, to drink, to revel and forget God in order to speculate, to foster and industriously labor to destruction.

THE DEVIL

REV. C. E. CORNELL

(Rev. C. E. Cornell preached on "The Devil" at the First Church of the Nazarene. The text was from Rev. 12: 9: "And the great red dragon was cast out, and that old serpent, called the devil, and Satan, which deceiveth the whole world; he was cast out into the earth and his angels were cast out with him." He said in part:—*Los Angeles Times*, April 28th.)

The devil is not coming into town with horns, hoofs, and split tail as is his usual caricature. If he were to appear in such a form, the inhabitants would escape from the city. Satan is more wily than to display such consummate ignorance. The devil is evidently a very high order of intelligence; the oracles of God so depict. He was once a holy angel, and doubtless had the same properties of the other holy angels. He is styled, "Lucifer, son of the morning," to have been, at least, "one of the first, if not the first archangel."

He must have had an understanding quite incomprehensible to us, far superior to any earthly inhabitant. He also had power equal to his intelligence. He surely enjoyed a very large sphere of action. The Scriptures intimate that this arch demon drew with him a third part of the stars of heaven. It is reasonably supposed that the cause of this apostasy of the devil and his angels was because of pride. When God published His decree relative to His only begotten Son, who should be over all His creatures, these first-born creatures gave way to pride, comparing themselves to the Son of God. The name, Satan, Lucifer, of Michael, which means 'who is like God,' would so indicate.

Satan with his companions in shaking off all allegiance to God, also shook off all goodness, and contracted all evil tempers consistent with his character and directly opposed to holiness. The devil is thus the embodiment of the most intense hatred, arrogance, cruelty, rage, pride, haughtiness and murder above measure. He is the uncompromising enemy of every individual, especially those who name the name of Christ. It is the infernal design of the devil to inspire the same wickedness in men and women as is in himself. He is the instigator of all crime, the arch-deceiver of the brethren, using all of his

angelic understanding to carry out his subtle and nefarious purposes.

There are those who say "there is no devil." But let anyone attempt to break away from sin, and he will speedily discover that the devil is around, and that he has an awful hold on men. Men and women are filled with the devil and controlled by the devil just as much now as in the time of Christ. He found a single individual possessed of 2,000 devils; there are many today who are so vicious and flagrantly wicked that they must have an equal or larger number than the poor, unfortunate demoniac of Gadara.

The devil is manifested in various forms. The whisky devil, the lustful devil, the unbelieving devil, the doubting devil, the fault-finding devil, the angry devil, the hating devil, the unforgiving devil, the lying devil, the proud devil, the murderous devil, the thieving devil, the swearing devil, the quarreling devil, the divorce devil, the wife-beating devil, the lodge devil, the church devil, the Christian Science devil.

This last cult is without doubt, because of its subtlety and the manner in which it deceives, the devil's masterpiece. A so-called religion that denies sin, that denies the atonement, that denies the personality of Jesus Christ as a Savior, that denies the personality of the Holy Ghost, that fails to teach repentance, regeneration, witness of the Spirit, entire sanctification; that hoots at a Bible hell, is surely the acme of the devil's inspiration.

What frightful havoc the devil is bringing to men! Mind and body vitiated with devilish thoughts and practices. Devilized men and women walking the streets. Saloons full, jails full, and hell filling up.

But there is a complete deliverance through Jesus Christ. He was manifested to destroy the works of the devil. Christ alone is the conqueror of Satan. He alone can save men and women from the devil, and can keep them saved. The devil acknowledged that God had set an hedge about Job, which is tantamount to saying that God can and does set an hedge about His people today. "Put on the whole armour of God that ye may be able to resist the wiles of the devil."

"To seek Thee, all our hearts dispose;
To each Thy blessings suit;
And let the seed Thy servant sows,
Produce abundant fruit."

PRAYER

VERT ANGLIN

Every Spirit-filled Christian is being confronted by this thought: "How can I increase my efficiency for Jesus, or how can I be at my best for Him?"

The first thought that comes to my mind is prayer. Of course we must study the Word, meditate, believe God, etc., all of which can be enlarged upon, but my first theme is prayer.

What is your definition of prayer? Mine would be, "conversation with God." Our spiritual life depends upon how much we pray. Prevailing prayer, secret prayer. Pray, keep praying always; pray, keep at it, and backsliding, growing cold, helplessness, uselessness, lack of faith, loss

of spiritual vigor will be as foreign to you as sin itself.

Every true follower of Jesus is reaching out for more of Him. Tell Him about it; He will supply your needs. Man can not. Don't tell your troubles to man; tell Jesus. Now we will see what God says.

1 Thess. 5:17: "Pray without ceasing." The same Paul said this who said, "I have great heaviness and continual sorrow in my heart for my brethren," etc., Rom. 9:1-3. Paul was a preacher, but he said, "Follow me as I followed Christ." Keep your mind clean and filled with pure thoughts, elevating thoughts, not air castles, worldly thoughts. Keep in an attitude of prayer continually. Pray about your work. Ask God's guidance in everything you do. Pray for the poor sinner at your side, make practical applications of your work to your spiritual life. Keep looking to Jesus. We are to give an account of every idle word and thought. Matt. 12:36.

We should have a set time to pray; Jesus tells us how in Matthew 6:6. Shut yourselves out from the world; be dead to your surroundings. Tell Him your needs, your ambitions, your hopes. Tell Him all. Tell Him once, then tell Him again; and keep at it till you hear from the skies and get a fresh anointing. Be prayed through and up to date, then you will appear before men with the anointing instead of burdens. It takes time to be a Christian; lots of time, all the time. This is a fast age, and the parable of the sower (Matt. 13:25 and 13:20-24), is being fulfilled every day. The cares of life and the deceitfulness of riches choke out the Word. Not time to pray! Time to eat, to work, to read, but not time to pray! This is the devil's stronghold. It is the cause of our lack of power and hardships in Christian service, and lack of spiritual fruit. Too busy to pray! In the morning the men must get to work, and in the evening we are too tired. Yet the Lord is depending upon us. What does David say? Psalms 5:3: "In the morning will I pray." Psalms 55:17: "Evening, morn and noon." Ah, David had the secret. In the morning when his mind was fresh He would give the first and best of his time to secret prayer. What else did he say when he defines a man blessed of the Lord? Psalms 1:2: "And in his law [word] doth he meditate day and night," and then he said of himself, Psalms 63:6, that he remembered God in the night watches. Yes, he even goes further than that; in Psalms 119:148 he says, that he will even drive off sleep that he might meditate upon God's Word. What did God say of this man? That he was a man after His own heart. Beloved, does it pay? What does Daniel say? Daniel 6:10: "Thrice daily." Have we any reason, even to the endangering of our lives? Some folks in Daniel's place would have been just a little quieter with praying. Not so with Daniel; if anything he prayed a little louder and longer; and what was the result? Did the decree hold good? Yes, but thank God, the lions had no terror for him.

Again, what does Jesus say? Matt. 26:41; Mark 13:33. "Watch and pray." Keep praying and prayed up, keep on the alert and you will resist temptation. What is the other side of this picture? If you don't watch and pray you will fall into temptation. A prayerless life is a faithless life, and means to fall by the wayside. We go on professing and wondering why we can do things we didn't do before, and why God don't bless us. The five foolish virgins were ready for the Lord's coming at one time, but they slumbered. Did they backslide all at once? No. The oil leaked out gradually, and when the crucial moment came they had no oil.

Again Jesus says (Luke 18:1), "Pray always." Identical with Paul in 1 Thess. 5:17. Start out right in the morning with secret prayer, and keep up the spiritual frame of mind all day. The devil's children think of sin all day long; can't we, by His help, think on heavenly things all day? Paul says, "I can do all things through Christ which strengtheneth me," and he never considered anything else but continual prayer.

Paul said to Timothy (1 Tim. 2:8), "Pray everywhere," at church, at home, abroad, when working, when visiting. Pray for yourself, your employer, your employee, your friends, your neighbors, everywhere, all the time, for everyone and everything. It has been said of Stonewall Jackson that he never even mailed a letter without asking God's guidance for the receiver.

Again, James says, "Pray for one another." James 5:16. Beloved, your greatest blessing comes in praying for others. You are doubling up forces, and the blessing falls on you. Paul says, "Brethren, pray for us," 1 Thess. 5:25. He who prayed without ceasing felt the need of the prayers of others. The more we pray the more we feel we must pray. It grows on our hands. If we have the burden for lost souls upon us, we have little time to think of our troubles. Certainly God must be in our prayers; yes, the very Author of them, as Paul says (Rom. 8:26), "The Spirit maketh intercession in groanings which can not be uttered." Of course we know not how to pray as we ought, but if the Holy Ghost abides, He will take up the strain when we have reached our end, and will intercede for us in language without words; that which words can not express. This is prayer: talking with God; a clear sky and a clean heart—no condemnation. A Holy Ghost life of prayer and faith in motion will keep us in touch with God and in harmony with His Word.

To keep and increase our faith, we must pray as Jesus says in Matt. 17:21: "Great faith cometh by prayer and fasting." A prayerless life is a faithless one; they are inseparable; go hand in hand. But it is within our grasp to commune with Him, and use our faith to the salvation of sinners and sanctification of believers.

Will we do it? It is not a matter of choice. James says, "Therefore, to him that knoweth to do good and doeth it not, unto him it is sin." Beloved, let us pray.

NORTH YAKIMA, WASH.

Mother and Little Ones

WHOSE PLACE WILL YOU TAKE?

When mechanic, physician and teacher have passed;
When the lips of the statesman are silent at last;
When the drunkard has reeled from the bar to the grave,
And we miss from their seats the gay scoundrel and knave;
Tell me then! as the ranks of life widen and break,
Whose place will you take, lad? Whose place will you take?

Here's the farmer's boots soiled by the acres he tilled;
Here's a glove that the hand of the gambler once filled;
Here's the miller's grain cap, the chief justice's gown,
And the coat of a citizen loved by the town;
Here's the lazy man's chair and the loafer's old shoes;
They have left them for you, lad. Pray, which do you choose?

Up the mountains of life are new steeps to explore;
On the streets of life many an unopened door;
There's a song of life yet with new notes to be sung;
There's a future that waits for the hearts of the young.
Then what are you sitting for? Whose place to take?
And what place will you make, lad? What place will you make?

—C. P. Gleaves, in *Boy's World*.

"HELP ME"

J. Ashworth, of Rochdale, England, relates the following instructive incident:

Many of the inhabitants of Manchester and the surrounding towns will remember a singular old minister, with a red, round, pleasant-looking countenance, a bald head, and who often preached in a velvet skull cap. He was a man of very peculiar views, but almost unequaled in his description of Christian experience. This man once preached in Rochdale from the text, "Lord, help me." Having read his text, he took off his spectacles, and, in his usual, deliberate way, looked round on the congregation, saying:

"Friends, by way of introduction, I will tell you how I got this text, and if you will allow me to speak for the first person, I can tell you easier by saying 'I' than 'he'."

"Well, then, before I was fully devoted to the ministry I was in business, and, as most business men do, I worked a little on credit. When I gave up business and settled as a preacher and pastor of a congregation, I was owing several sums of money; but much more was owing to me, so that I had no fear of being unable to pay my creditors. One of these creditors, to whom I owed twenty pounds, called upon me for payment. I said to him, 'I will see what I can do for you next Monday.' He called on Monday, but I had not got the money. He was rather cross with me saying I had no business to promise except I intended to perform. This observation touched my pride, and I told him that I would pay him on the coming Monday. He went away in a rage, saying he hoped I would."

"I set out on the following day to see some of my debtors, not fearing but I could raise the twenty pounds, but I did not get a farthing. I tried others, but with the same success. I then put down on a sheet of paper the names of several of my friends, certain that I could borrow twenty pounds from any of them. But, to my utter amazement, I was mistaken. All of them could sympathize with me a deal better than lend me anything; and I began to find it out, that if a

man wants to know how many friends he has, he had better try to borrow some money.

"The next day I made out another list of those not so well able to help me as the former, for I thought if I could get five pounds here and five pounds there, I would be able to raise it all. I traveled many miles on my errand, spending a whole day, but returned in the evening without one penny. I began to ask myself, 'How is it that I, a respectable man, and as some people say, a popular preacher, can not, in the whole of my acquaintance, borrow twenty pounds? I thought I had as many friends as most men, but now I can not find one that will trust me for twenty pounds.' My pride got a terrible shake, and I felt very little indeed."

"Saturday morning came, and I rose from a sleepless bed. I ate very little breakfast, and when at prayer I was so overcome with my feelings that my wife asked me if I was poorly, or in trouble. 'Yes,' I replied, 'I am in trouble enough,' and then I told her all about the cause of my sorrow. She was silent for a few minutes, and then said, 'You have often talked and preached about the power of faith; I think you will need some yourself.' Having said this she arose from her chair, and went rattling among her pots and kettles. She was evidently mortified because I had been refused the money by those she had considered our friends."

"My wife is a good Christian woman, but she thinks that works are the best evidence of faith, both in preacher and people."

"On Saturday I was in a state of torpor until evening; I then with a heavy heart went up stairs into a little room I called my study, for I had three times to preach on Sunday, and no text; twenty pounds to pay on Monday, and no money. What was I to do? For a long time I sat with my face buried in my hands, and then I fell on my knees, and I believe I said, 'Lord, help me,' a hundred times, for I could say nothing but 'Lord, help me, Lord, help me.' While praying I felt an impression that these words might serve me for one text; and as Sunday came before Monday, I began to prepare as well as I could for Sunday's work; but no other text could I think of but 'Lord, help me.'"

"While preaching on Sunday morning, I had so many thoughts and illustrations, arising out of the subject, that I felt great liberty in preaching. One of my illustrations was about a man I knew, who was a deacon of a church, and had been an executor for two orphan children. He was tempted to make use of the money, and much of it was lost. This so preyed upon his mind that he began to drink. He lost his character, lost his peace of mind, and he died with the reputation of a rogue."

"'Now,' I said, 'had this man, the executor, when he first thought of taking the children's money, resisted the temptation, by calling on God to help him—help him to be honest, help him to do nothing but what a professing Christian ought to do—instead of losing the money, his good name, his peace of mind and perhaps his life, God would have heard his prayer, and saved him.'"

"Noon came; but my sermon was not half done. I preached from the same text again in the afternoon, and in the evening; and I felt that I could have preached from it a week."

"After finishing the night's service, when I got to the bottom of the pulpit stairs, a young man stood there who asked me to see him in private. I took him into the vestry, and requested his errand, expecting it would be about his soul. For several minutes we were both silent, but at length he said, 'You know my mother, Mr. Gadsby.'"

"I looked in his face, saying, 'Surely I do, but I did not know you at first.'"

"'Well, sir, when she died she left me some money—in fact all she had, except two small sums she wished me to give; one sum of five pounds, to a poor old woman

of her acquaintance; and speaking of you she said, 'Our minister needs help, and you may give him twenty pounds.' I paid the five pounds to the old woman; but thinking no one knew, I resolved never to give you the twenty. But while you were talking about the rogish executor this morning, I felt thunderstruck, and I have brought you the twenty pounds. Here it is, do take it and do forgive me."

"It was now my turn to be thunderstruck. While the young man was putting the sovereigns into my hand, I trembled all over. God had heard my prayer; He had helped me through Sunday, and sent me the twenty pounds for Monday. I shook the young man's hand, and, without putting the money into my pocket, I went quickly home, spread it out on the table before my wife saying, 'Here it is! I now see how it was that I could not borrow the money. God knew where it was, and He sent me the twenty pounds, and delivered me out of my trouble. He had heard my prayer, and helped me, and I will trust Him and praise Him as long as I live!' Oh! my dear friends, when that little prayer, 'Lord, help me,' comes from the heart of one of God's children in distress, neither men, nor devils nor angels can tell its power. It has brought me thousands of blessings, besides the twenty pounds."—The Earnest Christian.

WHEN TILLY LOST HER MONEY

Alice and Bettie were on the way to the store for mamma, when they met Tilly Jones. She was crying bitterly.

"Why, what's the matter?" asked Bettie. But Tilly only sobbed the harder. "Do tell us what is the matter," said Alice. Tilly was one of their schoolmates. Alice and Bettie liked her very much. At last Tilly told them that she had lost some money.

"A lady gave it to me yesterday," she said; "fifty cents, a nice shiny new one. I was going to buy one of those dolls in the window of the new store. You see, I didn't get a doll at Christmas, and my old one's face is broken."

Bettie and Alice felt very sorry. They knew how poor Tilly's mother was. It would be hard to find a silver piece of money in the snow that covered the ground.

"Look for it again," said Bettie. "Maybe you will find it. We'd help you look, but mamma is waiting for us to bring her the things from the store. We are going to have company for supper."

"I am ever so sorry for Tilly," said Alice, as they walked on to the store.

"So am I," said Bettie, "for I guess she doesn't often get any money of her own."

When the two little girls reached home, mamma said, "I want you to go to Cousin Mary's with this book."

"Oh, goody!" said Bettie, "I love to walk in the snow in that field before you come to her house."

"You have on your leggings," said mamma, "so you may walk in the snow as much as you like."

The two little girls stopped and chatted with Cousin Mary a while, then started home.

"Let's go back through that other field," said Alice.

"I just love snow," said Bettie, "and there is such a hard crust on it today. You can just slide along."

"Oh," exclaimed Alice, "Look!" and she knelt down to look at something.

"Oh," said Bettie, "a bird! A little canary." She took it up in her hand. "And it is living! Poor little thing."

"I guess, maybe, it got away from its home."

"There's a house over there. Maybe it belongs there. Let us run over there with it." And they hurried across the field to the house.

The lady of the house said it was her canary. It had flown away that morning, when a window happened to be open. She was delighted to get it back, and gave the two little girls each a shining twenty-five-cent piece. They did not want to take it, but she insisted.

"Let us buy some of those new kind of chocolates this afternoon," suggested Bettie, and her sister agreed.

When they were nearly home they met Tilly again.

"Did you find your money?" asked Bettie. Tilly shook her head sorrowfully. Then Alice looked at Bettie, and Bettie looked at Alice. "Let's give her our quarters," said Alice.

Bettie turned to Tilly. "Come to the store," she said. "We'll buy you one of those dolls," and they put the two shining quarters in her hand.—Western Christian Advocate.

DEAD HOPES AND IDEALS

"This my son was dead" (Luke 15: 24).

"Poor Jean Anderson! It hurts me to look at her—thin and worn and old-looking, but that is not the worst. Do you remember, Matthew, how pretty she was? Her hair curled soft and light about her face, her cheeks were a flower pink, her eyes shone starbright; everybody loved her."

Eliza Rhodes paused in this description long enough to look at something in the oven. Matthew, her husband, had a newspaper, but he was still gazing out of the window after Jean Anderson, who passed by on her way to an office up-town, where she worked.

Before Eliza could resume, Matthew said reminiscently, "Jean was good looking; what has she been doing to herself?"

"Why, Matthew," answered Eliza reproachfully, "you surely have forgotten that they lost everything and that her father seems to have gone to pieces. They do say he drinks some, since he is unable to work, and Jean is almost the only one who is sure of a week's wages. It is hard for them all."

"Tough luck indeed," responded Matthew sympathetically.

By this time Eliza was ready to sit down for a few moments until the roast was thoroughly cooked. "Did you notice how hard her face is? It is old and stern; all gentleness and girliness has left her. She looks as if she had lost all that made life worth living."

"Yes, I have thought many times that she has changed. She has been hurt by their experiences, harmed and injured by the trials which they have had; it's a pity." So they talked while the girl went her way to her desk. Hard and cold, she was even more miserable than she appeared to Eliza and Matthew. Her suffering had made her angry and bitter; it blotted out all freshness and beauty of spirit; it almost ruined her life. Sad, indeed, is the fate of such a one. Pain can ruin us, if we so choose. But keep in mind that it can uplift us, if we so choose. Pain writes fear and fret on our faces, and men see neither faith nor trust in our daily life. If this continues, day in day out for years, people will forget us—forget what Jean Anderson was like. The real Jean is dead to her friends and in her stead is this hard-faced girl who has been hurt and ruined by trouble and sorrow.

Is this what Jesus meant when He has the father of the prodigal son refer to "this, my son, who was dead"? Does he mean that the best part of him died when he was wandering in that far country, living on husks? We know that he was not physically dead—no obituary was written of him.

We never call a man dead until the life has left his body. What shall we say of one when the life has gone out of the soul? There is nothing so sad as the consciousness of having lost an ideal. When you die, we think of you as you were. Your affections, your strivings, your ideals, your life, are ever before us, and so we revere your memory. But what if you lose the beautiful traits which have endeared you to us? What if, one by one, the things we loved in you disappear, and the picture of you which we have kept in the heart, becomes ghastly and loathsome—so ghastly and grim that we must bury it out of our sight? Will any sense of separation be worse than that?

Jesus said, "I am come that they might have life, and that they might have it more abundantly." If we have this life, we shall go on, growing in grace and in favor with God and man. Without this Christ-life there is danger of our existing for the physical things of this world alone. We have the necessities of life, and ignore the moral sensibilities. The higher qualities are left to die. There is many a man in whom the

great upper chambers of a higher spiritual life are left empty, neglected. All that is divine and noble in his nature has perished and died. Such a one may say

"I lived for myself, I thought for myself
For myself and none beside—
Just as if Jesus had never lived,
As if He had never died."

The ability to grow, like a seed of wheat, is worth more to your son than the diamonds of Golconda. But what if he shrivel and die, so that, like the prodigal, you must say that he is dead? Social customs, cliques and societies starve out soul ideals.

Your boy in college is particularly liable to be hurt by his experiences. If he is in a church school, where the spiritual part of his nature is nurtured and cared for, well and good. But in some of the higher institutions of learning, where religion is not regarded, you may find, by sad experience, that the wrong college or university took your boy and gave you back a young man whose spiritual nature is unresponsive and dead to all your appeals. Exhaustive luxury and a craze for modern amusements, social prominence and other pursuits, will take your frugal boy and give him back a spendthrift.

Whatever makes the young girl of the future more extravagant, because of her social ambitions or fashion's demands, will corrupt her heart and kill her higher nature.

If we are in this world to ameliorate hard conditions, to widen sympathies, and enlarge the boundaries of life, we must hold fast to our ideals. Our plans and heart-dreams may be uprooted like forest trees in a storm, what then? Let us trust and meet the second storm with sweet resignation and quiet submission—so shall we have life more abundantly.

"How good is man's life, the mere living!
how fit to employ

All the heart and the soul and the senses
forever in joy."—Gospel Messenger.

PLEDGE WITH WINE

"Pledge with wine—pledge with wine!" cried the young and thoughtless Harry Wood. "Pledge with wine!" ran through the brilliant crowd.

The beautiful bride grew pale—the decisive hour had come; she pressed her white hands together, and the leaves of her bridal wreath trembled on her pure brow; her breath came quicker, her heart beat wilder.

"Yes, Marion, lay aside your scruples for this once," said the judge, in a low tone, going toward his daughter; the company expect it, do not so seriously infringe upon the rules of etiquette; in your own house act as you please; but in mine, for this once, please me."

Every eye was turned toward the bridal pair. Marion's principles were well known. Henry had been a convivialist, but of late his friends had noticed the change in his manners, the difference in his habits—and tonight they watched him to see, as they sneeringly said, if he was tied down to a woman's opinions so soon.

Pouring a brimming beaker, they held it with tempting smiles towards Marion. She was still very pale, though more composed, and her hand shook not as, smiling back, she gratefully accepted the crystal tempter, and raised it to her lips. But scarcely had she done so, when every hand was arrested by her piercing exclamation of—"Oh, how terrible!" "What is it?" cried one and all thronging together, for she had slowly carried the glass at arm's length, and was fixedly regarding it as though it were some hideous object.

"Wait," she answered, while an inspired light shone from her dark eyes. "Wait and I will tell you. I see," she added, slowly pointing to the sparkling ruby liquid, "a sight that beggars all description; and yet listen; I will paint it for you if I can: It is a lonely spot; tall mountains, crowned with verdure, rise in awful sublimity around; a river runs through, and bright flowers grow to the water's edge.

"There is a thick, warm mist that the sun seeks vainly to pierce; trees, lofty and beautiful, wave to the airy motion of the birds; but there a group of Indians gather; they flit to and fro with something like a sorrow upon their dark brows; and in their midst

lies a manly form, but his cheek, how deathly; his eye wild with the fitful fire of fever. One of his friends stands beside him, nay, I should say kneels, for he is pillowing that poor head upon his breast.

"Genius in ruins! Oh! the high, holy looking brow! Why should death mark it, and he so young? Look how he throws the damp curls! See him clasp his hands! Hear his thrilling shrieks for life! Mark how he clutches at the form of his companion, imploring to be saved! Oh! hear him call piteously his father's name; see him twine his fingers together as he shrieks for his sister—his only sister—the twin of his soul—weeping for him in his distant native land."

"See!" she exclaimed, while the bridal party shrank back, the untasted wine trembling in their faltering grasp, and the judge fell, overpowered upon his seat; "see! his arms are lifted to heaven; he prays, how wildly for mercy! Hot fever rushes through his veins. The friend beside him is weeping; awe-stricken, the dark men move silently, and leave the living and dying together."

There was a hush in that princely parlor, broken only by what seemed a smothered sob, from some manly bosom. The bride stood upright, with quivering lip, and tears stealing to the outward edge of her lashes. Her beautiful arm had lost its tension, and the glass with its little troubled red waves, came slowly toward the range of her vision. She spoke again; every lip was mute. Her voice was low, faint, yet awfully distinct; she still fixed her sorrowful glance upon the wine-cup.

"It is evening now; the great white moon is coming up, and her beams lay gently on his forehead. He moves not; his eyes are set in their sockets, dim are their glances; in vain his friend whispers the name of father and sister—death is there. Death! and no soft hand, no gentle voice to bless and soothe him. His head sinks back; one convulsive shudder!—he is dead!"

A groan ran through the assembly, so vivid was her description, so unearthly was her look, so inspired her manner, that what she described seemed actually to have taken place then and there. They noticed also, that the bridegroom hid his face in his hands and was weeping.

"Dead!" she repeated again, her lips quivering faster and faster, and her voice more and more broken; "and there they scoop him a grave; and there without a shroud, they lay him down in the damp, reeking earth. The only son of a proud father, the only idolized brother of a fond sister. And he sleeps today in that distant country with no stone to mark the spot. There he lies—my father's son—my own twin brother! a victim to this deadly poison." "Father," she exclaimed, turning suddenly, while the tears rained down her beautiful cheeks, "father, shall I drink it now?"

The form of the old judge was convulsed with agony. He raised his head, but with a smothered voice he faltered—"No, no, my child, in God's name, no."

She lifted the glittering goblet, and, letting it fall to the floor, it was dashed into a thousand pieces. Many a tearful eye watched her movements, and instantly every wine glass was transferred to the marble table on which it had been prepared. Then as she looked at the fragments of crystal, she turned to the company, saying:

"Let no friend hereafter who loves me tempt me to peril my soul for wine. Not firmer the everlasting hills than my resolve, God helping me, never to touch or taste that terrible poison. And he to whom I have given my hand; who watched over my brother's dying form in the last solemn hour, and buried the dear wanderer there by the river in that land of gold, will, I trust, sustain me in that resolve. Will you not, my husband?"

His glistening eyes, his sad sweet smile, was her answer. The judge left the room, and when an hour later he returned, and with more subdued manner took part in the entertainment of the bridal guests, no one could fail to read that he, too, had determined to dash the enemy at once and forever from his princely room. Those who were present at that wedding can never forget the impression so solemnly made. Many from that hour foreswore the social glass.—Sel.

KANSAS HOLINESS INSTITUTE AND BIBLE SCHOOL

The writer preached the baccalaureate sermon for this institution last Sunday, and delivered a missionary address in the afternoon. The missionary spirit of the school is very pronounced, and the religious tone is strong and healthful. The school stands for a whole Bible and a genuine experience of holiness. This year there are thirteen in the eighth grade, four in the academy, —two from the English theological course, one from the Greek theological course, and one from the Greek and missionary course. The missionary service in the afternoon was an especially interesting occasion. After the address a large class of those who had volunteered for foreign mission work made short addresses. These addresses were from the heart and couched in well-chosen words. The candidates seem wholly consecrated to this blessed work, and have evidently been in close dealing with God on the subject.

The institution has had a successful year, and even better things are anticipated for the coming term. The Commencement exercises are in progress while we pen these lines, and doubtless a report will reach us in time for our next issue. It was a matter of regret that we could not remain throughout the exercises, but we could not.

B. F. HAYNES.

PRESIDENT WILLIAMS COMMENDED

Rev. R. T. Williams, A. B., B. D., has resigned the presidency of Peniel University, it is with pleasure that we record our testimonial of his faithful and efficient service among us.

Professor Williams was with us first as a student, then, after some absence, again as a teacher for four years, and now he is about to complete a two years' term as president. In all these relations we have found him a man of unusual ability, strict integrity, and deep spirituality.

During his four years as head of our English department he proved his ability as a teacher by bringing this department up to a very satisfactory standard. The great success of the school during his administration as president is sufficient evidence of his executive ability. It is putting the matter mildly to say that we are satisfied with his work. We consider Professor Williams one of the greatest school men in the holiness movement. He possesses the rare combination of unusual native ability, poised judgment, a sound classical and theological training, a sanctified heart, and an unusual burden for the welfare of souls.

We have accepted his resignation with reluctance, and only because he has become convinced that it is God's will that he should devote himself to a line of work other than educational. He believes that the time has come when he must give himself to the evangelistic work. He has felt for years that some time this would come, and we release him from his responsibility here that he may obey the call of the Spirit.

Having been blessed by Professor Williams' evangelistic talent for these years, we gladly commend him to our brethren everywhere. He possesses rare ability as evangelist, and his years of school work have furnished him with an unusual training. Already he is well known in the South, having preached in our great conventions and camp meetings. We shall be glad to see his field cover the whole nation. We have engaged him for our great camp meeting this summer.

Professor Williams leaves us with the good-will of all our people, who will hold up his hands in prayer as he goes forth to "do the work of an evangelist." May his usefulness be enlarged a hundredfold.

E. C. DeJERNETT, Pres.,
For Board of Trustees.

PRESIDENT WILLIAM'S RESIGNATION

I wish to make a statement to the readers of the Herald concerning my resignation as president of the Peniel University, resignation to take effect at the close of this session. I have but two reasons for taking this step. First, I wish to pursue certain courses of study more extensively than I have time to do in my present position.

From Our Colleges

Second, I wish to enter more fully into the work of the ministry. My plan is to enter the field of evangelism, inasmuch as I feel that revival work is God's will for me at this time. Although my vacations have been given altogether to evangelist service, still I feel it my duty to give more time to that work. God's will must be first and paramount over all human wishes and human plans.

It is with sadness that I leave this school, for quite a number of the best years of my life have been spent in vital touch with it; first as student, then as an instructor, and lastly as president. My feeling in leaving might be compared to that of a boy being torn away from his mother and the old homestead.

My reason for this change is not any fault of the school or the community or the patrons of the institution. My friends could not have treated me better or been kinder than they have been. It seems to me that the pupils and the faculty, the trustees, and the residents of Peniel have all been far more considerate of me than I have deserved. The school is in first-class condition, and the future seems to be full of hope, and to hold in store for it its greatest usefulness. Perfect harmony exists in our midst, and the loyalty and fidelity of the people for the school is indeed gratifying. Our equipment is good and the people throughout the movement are supporting this school most blessedly. We have this year one of the finest student-bodies and one of the best equipped faculties we have ever had, and the faculty will remain practically the same another year; and the prospects are fine for the return of the majority of our students and a great many inquiries are now coming in from parents and prospective students concerning next session.

The trustees have not yet secured a president to take my place, but they have elected Rev. J. B. Chapman, our present Dean of the Department of Theology, as acting-president for next year. This will give great assurance to those who might be bothered about a change in the presidency, for Professor Chapman is a well equipped, level-headed, progressive, sound, consecrated man of God. Those who are acquainted with him, and have seen his work know him to be capable in whatever position he is called to occupy. Peniel University is doing a great work for God and humanity, therefore it deserves the confidence and support of every good man and woman in the holiness movement.

R. T. WILLIAMS.

PENTECOSTAL COLLEGIATE INSTITUTE

Our educational committee, directors, and faculty were much encouraged by the splendid stand taken by the eastern assemblies in behalf of the educational interests of the church. Very helpful recommendations were passed.

The Washington-Philadelphia District urged the support of the Pentecostal Collegiate Institute by pastors and members in every possible way. The New York District assumed a proportionate amount of the annual deficit to be apportioned among the churches and instructed the educational board of the district to plan methods whereby the district might raise their share of the current indebtedness already incurred. At this assembly an offering of \$1,309 was taken. One person gave \$1,000.

The New England District also assumed their part of the annual deficit to be divided among the churches. In addition the district took the responsibility of raising \$2,500 on the indebtedness to be paid in two years. Pledges were taken and about \$1,350 was subscribed.

This being our home assembly, we were able to have a large delegation present from the school. Our principal, Rev. A. R. Archibald; Miss Munroe, English and Greek teacher; Miss Lincoln, teacher of Bible and Missions; our business manager, Rev. W. A.

Millett; our matron, Mother Cobb, and about ten students assisted the president in presenting the interests of the school at the Educational Anniversary. In five and two-minute speeches various phases of school work were briefly touched in a very graphic and interesting way. The audience seemed greatly interested.

Our beloved General Superintendent very materially aided the school interests at all three Assemblies. Brother Reynolds was a very active factor in the starting of our eastern school, and his interest is as hearty as ever.

A great step forward has been taken in placing the educational interests more definitely upon the list of regular benevolences. The largest amount of the support of a denominational school will have to come from the denomination. It is a recognized fact that a denominational school is very rarely self-supporting. We trust that all of our natural constituency will see the necessity of immediately rallying to our support, and pushing forward from the vantage ground already gained.

E. E. ANGELL, President.

ILLINOIS HOLINESS UNIVERSITY

The Chicago Central District Camp Meeting will be held at Olivet during the closing days of the school year. Care will be taken that neither the school nor the camp shall hinder each other. On the first Sabbath morning of the camp the president of the university will preach the baccalaureate sermon at the tabernacle in Wilson Park, and on Friday, June 6th, the graduating exercises of a class of fifteen young men and women will be held in the chapel of the university building.

The special workers for the camp are to be: Evangelists L. Milton Williams and Martha Wines; District Superintendent J. M. Wines, and Pastors M. T. and Lida Brandyberry. Many other ministers will be present and take part. The time is from May 30th to June 9th. Everybody is invited, and entertainment will be furnished free to all who send their names beforehand. We are expecting a good time. Our school work is so arranged that the bulk of it will be all finished, so that the teachers and students will be able to give all their time, practically, to the camp meeting.

Dr. E. P. Ellyson and wife, who have accepted calls to work in this school, have written that they will arrive here the latter part of June. Rev. H. S. Hester and Mrs. T. A. Gookin, other new teachers engaged for next year, will soon be among us.

Rev. J. M. Wines, our district superintendent, was with us the other evening, and preached in the university chapel and met with the church board. Brother Wines reports that the work over the district is quite encouraging, and that many people are talking about our school, and a number of young men and women are intending to come here.

The music of our morning chapel exercises, both instrumental and vocal, is very beautiful, praiseful, and inspiring, and is improving all the time. Professor Bennett has agreed to remain with us next year as teacher of violin and mandolin. Quite a large mandolin class has been formed. Professor Bennett expects to remain at Olivet during vacation.

Bro. Elmer G. Anderson, who is treasurer of the General Missionary Board of our church, while a student in the university, has also been very helpful as our business agent. We are hoping that he will continue with us in both relations in 1913-14.

I have never met anywhere a more devoted band of men than our Board of Trustees. They are always ready on hand to do with their might what their hands find to do, and not one of them has any selfish interest in the enterprise, or gets a cent of profit in any way out of their work for the school. Their interest is perfectly one of self-denial in every way, and all for the good of others and the glory of God. They have well-nigh impoverished themselves building and improving for the school of their love, and in aid of needy students. The school is not theirs, but the property of the church, and this fact emphasizes the unselfishness of their devotion.

Interesting Missionary News From Southern California

One of the best things we have to report this month was the young people's missionary meeting, led by Sister Stella Thompson. Brother Russell enriched the service with a beautiful solo entitled, "Send the Light," after which Mr. Ed Chapin brought the message from the subject which today is attracting the attention of the world: "The comparison between the old and new China." About four hundred people attended the service, which was one of unusual power.

The Chapin family is illustrious in that not only our brother, but his parents and two sisters have devoted their lives to the proclamation of the gospel in China. He was there during the Boxer trouble and barely escaped with his life. It was his privilege to aid in the rescue, at that time of Brother Goforth, the Canadian Presbyterian missionary, who has been so marvelously used of God in the revival that has swept over Manchuria.

Brother Chapin returns in a short time to the work in China. While we are praying for our own missionaries, let us not forget the others who ask our prayers. J. Hudson Taylor, fearing he might become narrow and selfish in his work while spending his life for China, made it the rule of his life to pray for all fields in general, and for South America in particular.

Behold, what hath God wrought! A few short months ago there was no Nazarene work among the Japanese in Los Angeles. A recent visit to the mission showed us a nice large house, surrounded by a lawn and flowers. Sister Staples greeted us warmly and led the way to the hall where the services are held; two rooms with folding doors making a comfortable place for this purpose. At least thirty Japanese came to the afternoon service, and we were pleased to see entire families among the number. As many Japanese live within walking distance of the mission, the location is very desirable.

Catherine Umberger

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The congregation looked to us like the nucleus of a strong Nazarene church.

Dr. Ellyson was present and gave a plain gospel talk, appropriate to the needs of those who have but recently come out from the darkness of heathenism. We then went to the corner of First and San Pedro streets, where the regular Sunday evening street meeting is held. There were twenty of us in the ring, and two hundred or more Japanese gathered around to listen to the gospel preached in their own language. We were especially impressed with the convincing earnestness of Brothers Watanabe and Hiroshi as they preached the gospel in their native language.

Sister Rebecca Krikorian, who has been spending some time visiting and speaking on the district, has returned to Los Angeles and will take a much needed rest in Pasadena. We have learned to love our sister both for her spirit of self-sacrificing devotion to the missionary cause, and for the beauty of her Christian character.

Through the courtesy of Mr. E. Pfankuchen, of 1211 Adeline St., Oakland, Cal., in lending the plates for a tract composed of five Scripture verses in ten different languages to the International Tract Society, it is now prepared to print these tracts, as orders and the means with which to do the work are sent in.

Mrs. Beatrice C. Beezely, corresponding secretary of the Chinese Bureau for the International Holiness Association, who has been spending the winter in Los Angeles for her health, has returned to her home in Chicago. She seemed like one of us, and we miss her shining face and Spirit-filled testimonies. She spoke to our people in First Church on the subject of prayer, which she

says is her "hobby," and just before leaving the city, she gave a missionary address to the young people. We hope Sister Beezely will return to the coast next winter and leave not a "hoof" behind.

Another rich treat which came our way this month was an address by Mr. Mark Lev, a Jewish missionary, and a man of deep piety. He spoke to a large congregation in a Wednesday evening prayer meeting. After showing God's purpose for His chosen people, and proving every statement by the Bible, Mr. Lev said, "Jewish material is splendid material; every convert is a power because he feels with the apostle, 'Woe is me if I preach not the gospel.' Today there are two and a quarter million Jews in the United States and only four or five established Jewish missions." The Talmud says, "The day is short, the work is vast, the reward is great, the Master urges." During the nineteenth century 204,000 Jews accepted Christ. Brother Lev has a Jewish mission at 703 West Temple St., and also publishes a paper called Immanuel's Witness, for which a number of our people subscribed.

Many of our Nazarenes know Miss Mae Burk who graduated from Deets Pacific Bible College, and later became a missionary in Central America. Miss Burk gives her testimony in the "Harvester." "I still feel it a precious privilege to be here in God's will in the midst of sadness, suffering, darkness, and sin; to lift Him up; to see lives transformed by the power of the blood and filled with the Spirit; to rejoice in God's manifest workings and definite answers to prayer. We are highly favored." Miss R. Esther Smith, who delivered a very gracious message at the March missionary meeting of the Young People's Society of First Church, in the same paper adds a brief testimony, characteristic of her strong, decisive personality: "Anchored." Psa. 66: 8-12.

Report of Treasurer of General Foreign Missionary Board

October 1, 1912, to April 1, 1913

Receipts	
Districts—	
Abilene	\$ 653 18
Alabama	13 00
Alberta	143 95
Arkansas	400 00
Chicago Central.....	506 07
Clarkesville (no report)---	
Colorado	273 66
Dakota and Montana.....	175 97
Dallas	381 38
Idaho	28 50
Kansas	340 36
Kentucky	59 61
Louisiana	112 35
Missouri	58 58
New England.....	903 82
New York.....	335 71
Northwest	616 90
Oklahoma	315 25
Pittsburgh	390 51
San Francisco.....	205 92
Southeast	212 78
Southeast Tennessee.....	117 12
Southern California.....	1,013 00
Washington-Philadelphia	100 00
Total	\$7,390 79
General Fund.....	130 42
Igatpuri building fund.....	100 00
Interest from bank.....	14 26
Total	\$7,635 47

Receipts—Special Funds	
Africa	\$ 228 19
Crick estate.....	815 95
Hallelujah Village.....	598 40
Lela Hargrove.....	25 00
Hope School.....	1,496 90
West India natives.....	66 50
Japan Natives.....	80 00
Myrtle Mangum.....	150 00
J. D. Monroe estate.....	1,630 49
Daisy Skinner.....	125 00
Total	\$5,216 43

Balances on Hand in Different Funds

October 1, 1913	
Buldana Orphanage.....	160 00
M. Edmonson fund.....	159 00
General fund.....	424 80
Hallelujah Village.....	3,981 05
Hitchens estate.....	100 00
Hope School.....	536 04
Mexico printing fund.....	155 00
Total	\$5,515 89

DISTRICT MISSIONARY TREASURERS AND ADDRESSES

- Abilene—Mrs. W. F. Rutherford, Hamlin, Tex.
- Alabama—Mrs. Hattie Lancaster, Box 311, Jasper, Ala.
- Alberta—Mrs. T. W. Camplon, 824 Fifteenth Ave., West, Calgary, Alberta, Can.
- Arkansas—Mr. O. H. Beasley, Cabot, Ark.
- Chicago Central—Rev. Herbert Hunt, 520 W. Sixty-fifth Pl. Chicago, Ill.
- Clarkesville—Rev. J. J. Rye, Clarksville, Tenn.
- Colorado—Rev. L. E. Burger, 1505 Ninth St., Greeley, Colo.
- Dakota—Rev. W. M. Irwin, Surrey, N. D.
- Dallas—Rev. E. C. DeJernett, Peniel, Texas
- Idaho—
- Iowa—Rev. O. A. Overholzer, 902 N. Jefferson St., Ottumwa, Iowa.
- Kansas—Thos. Keddle, Jr., Garden City, Kas.
- Kentucky—Rev. C. J. Quinn, 210 W. Seventh St., Newport, Ky.
- Missouri—Fred Geitz, Ellington, Mo.
- New England—Tom M. Brown, 32 Hampshire St., Lowell, Mass.
- Louisiana—T. C. Leckie, Supt., Homer, La.
- New York—Rev. John Caldwell, 305 Clifton Pl., Brooklyn, N. Y.
- Northwest—Mrs. E. M. Tanner, 574 Spokane Ave., Portland, Ore.
- Oklahoma—Rev. W. E. Roberts, 228 American Natl. Bank Bldg., Oklahoma City
- Pittsburgh—O. D. Stone, 18 Central Ave., Warren, Pa.
- San Francisco—Mrs. Mary E. Mabec, 1333 E. Twenty-sixth St., East Oakland, Cal.
- Southern California—Leslie F. Gay, 2889 Idell St., Los Angeles, Cal.
- Southeast—Rev. L. McLendon, Box 32, Adrain, Georgia.
- Southeast Tennessee—Cora J. McGowan, Rt. 3 Santa Fe, Tenn.
- Washington-Philadelphia—H. N. Haas, 440 E. Third St., Bloomburg, Pa.

Disbursements

General Fund—	
Africa	\$ 390 00
Brava, Cape Verde Islands,	210 00
Canada	95 00
J. A. Chenault.....	30 00
Julia Gibson.....	300 00
Calcutta, India.....	1,374 00
Western India.....	1,130 00
Japan	872 70
Mexico, D. F.....	245 00
Mexico, north.....	420 00
Mexico, south.....	350 00
Mexico specials.....	256 84
Tracy and family passage money	626 33
Traveling expenses, H. F. Reynolds	64 43
Interest on loans.....	8 66
Total	\$6,372 96

Special Funds—	
Africa	\$ 217 19
Crick estate.....	592 37
Contingent fund.....	242 00
Hallelujah Village.....	4,579 45
Lela Hargrove.....	100 00
Hope School.....	1,989 44
Indian natives.....	56 50
Japan natives.....	78 00
Japan specials.....	3 75
Myrtle Mangum.....	125 00
J. D. Monroe estate.....	769 40
Daisy Skinner.....	150 00
Total	\$8,903 10

Administration—	
E. G. Anderson.....	\$ 249 97
H. Hunt.....	349 98
H. F. Reynolds.....	249 96
Incidental	210 52
Total	\$ 1,060 43

The Work and the Workers

ANNOUNCEMENTS

SONGS FOR REVIVAL WORK

"The Abiding Place in Jesus," "The Royal Telephone," "From Pulpit to Torment," "Does God Answer Prayer?" and "Amen, Jesus." Price 5 cts. each or 2 cts. each if ordered in quantities of 25 or more.—F. M. Lehman, 2220 Troost Ave., Kansas City, Mo.

OZARK CAMP

The Franklin County, Arkansas, Holiness Meeting will be held August 28th, continuing ten days. Rev. Allie Irick and wife will be the preachers in charge. Brother Irick is a full salvation preacher, and a great revivalist. We cordially invite all to attend, and ask the prayers of all the Herald readers.

J. H. WILLIAMS, Sec.

NEBRASKA CAMP

The second annual Nazarene state campmeeting, at Hastings, Neb., May 30th to June 8th. Leading workers, Evangelists Will Huff and L. N. Fogg. Order tents from Mr. Marshall Ash, Hastings, Neb., not later than May 20th. Tents 12x14 for \$2.50. For further information write to Rev. Q. A. Deck, Hastings, Neb., or Rev. Theo. Ludwig, Kenesaw, Neb.

NEW ENGLAND DISTRICT

Remember that the new district treasurer is not the writer, but Tom M. Brown, 32 Hampshire St., Lowell, Mass. Let no church send funds to me this year. Send funds for support of superintendents to Tom M. Brown, as above stated.

L. D. PEAVEY.

MILTON CAMPMEETING

The annual campmeeting of the Pentecostal Church of the Nazarene, of Milton, Cal., will be held June 19-29, 1913. The ground upon which the camp will be held is four miles north of Milton, known as the John Thompson ranch. Conveyance will meet the train at the station the first three days. After June 21st there will be no free conveyance until after June 29th. Preachers' fares will not be paid as in former days. Rev. Fred St. Clair will be the evangelist and Miss Nellie Green, of Pasadena, Cal., will lead the singing. The song book used will be the "Best of All, Complete." Write for circular giving full information, to J. J. Thompson, Jenny Lind, Cal.

CAMPMEETING NOTICE

The Iowa District Campmeeting will be held at Marshalltown, Iowa, June 28th to July 13th. The place of meeting will be in a good location: fine grounds and right in the heart of the city. All ministers properly credentialed and their wives will be entertained free. Those ordering tents or lodging must get their order in by June 20th. The workers will be the district superintendent, Rev. B. T. Flanery, and Evangelist G. W. Slawson and wife, assisted by the ministers of the district. Marshalltown is on the Chicago & Northwestern, the M. & St. L., and the Great Western. The camp grounds will be at 6th and Boone streets. Take the Soldiers' Home car, get off at 6th street and walk three blocks south. For further information address Rev. J. F. Thomas, Marshalltown, Iowa.

CORRECTED ADDRESS

Will you please state in your columns that my address is 64 E. 18th St., N., Portland, Ore. Not North Portland. C. HOWARD DAVIS.

TO PASTORS OF NORTHWEST DISTRICT

At your earliest convenience send the list from your church to our assembly, including all who are entitled to entertainment, giving

full name of each individual, and if related, and in what way, that we may make provision for their entertainment. Also, we will be glad to know date, railroad, and time of arrival that we may meet them. You will receive a warm welcome to our city, and we ask you to join us in prayer that it may be the most spiritual assembly we have ever had. Address me at 64 E. 18th St., N., Portland, Ore.

C. HOWARD DAVIS.

CAMPMEETING SLATE

The Pentecostal Praising Band and Silver Quartette, of Brooklyn, N. Y., will assist in the following meetings: Fletcher Grove, Delano, N. J., June 29th; Groveville Park, New York District, July 5th; Camden, N. J., July 13th; Reading, Pa., July 15th; Twin Oaks, Pa., August 3d. We are on the move. Victory is ours.

JOS. FLETCHER, Secretary.

NOTICE

Please remember the district camp meeting to be held at Sawyer, N. D. Let all who can possibly come, be there, as we are looking forward to one of the best camps ever held. The evangelist in charge will be Rev. C. F. Weigle, of Miami, Fla., and Rev. A. F. Ingler, of North Attleboro, Mass. You ought to hear these men. Come; you are welcome. Date of this camp, July 3d-14th. Come praying and believing for an outpouring of the Holy Ghost.

LYMAN BROUGH, Dist. Supt.

TO THE CLARKSVILLE DISTRICT

As most of you know through private correspondence, I began my round of official business May the 21st, at Clarksville, Tenn., and expect to visit at least one or more churches on each pastoral charge in the western part of my district, during this trip. Please select the most suitable church for this meeting and try to have at least all the official members on your circuit at this meeting. Be ready with a report concerning all the spiritual, financial, and other matters pertaining to your charge, please. As I am not so well acquainted with this part of the state, I hope the brethren will do their diligence to help me to save time and expense in getting from one place to another. I wish to visit from Clarksville, Rev. E. C. Blakley's charge, Thursday and Friday; thence I go to the Pine Hill rally, Saturday night and Sunday; thence to Erin for a meeting of the District Advisory Board on Monday, at 10 a. m. I have recently appointed Rev. A. P. Welch, of Monterey, Tenn., to take my place on the board. From Erin, I'll manage to go to Rev. W. F. Collier's charge, Monday night and Tuesday; thence to the charge of Rev. J. L. Sanders, returning by Dickson and stopping over for a few days with Revs. E. T. Moore and G. E. McGhee. If the Lord and the work that

HERALD OF HOLINESS

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

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PUBLISHING HOUSE OF THE PENTECOSTAL CHURCH OF THE NAZARENE

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

A NEW CENTER OF BLESSING!

NEW YORK, N. Y.

May 18, 1913.

HERALD OF HOLINESS:

Just one month ago we opened this hall, and today District Superintendent Ward, assisted by General Superintendent Reynolds, organized us with twenty charter members into the First Pentecostal Church of the Nazarene of New York City, corner of Twenty-third street and Eighth avenue.

God set His seal to this work from the beginning by giving us a good number of seekers in the Ruth meetings, and several since. This has been a day of victory and blessing, inside and on the street, with friends from Brooklyn and at home. Please pray that our work may become a center of blessing from which influence may reach around the world for good.

Mrs. I. M. JUMP, *Pastor.*

I am serving in Smith county permit me, I want to visit you again just before the district assembly. Begging for your prayers and sympathy in this new and most difficult work for me, I remain your humble servant and fellow-laborer.

J. A. CHENAULT, Dist. Supt.

REMOVAL

My work for this assembly year is finished at Garfield, and as I am aiming to sell my property and go to Florida between this and the coming winter, I think it best for me to do evangelistic work for the next few months. My postoffice from now until I give further notice will be Medical Lake, Wash., R. F. D. No. 1.

WM. S. RICE.

CAMPMEETING

A holiness campmeeting will begin at Box, Okla., August 1, 1913. The preachers will be Rev. John S. Long, of Monroe, Ark., Rev. G. O. and Bertha Crow, of Ada, Okla. They are strong preachers. Box is nine miles north of Gore. Plenty of water and good grass for campers' stock. Everybody invited to come and enjoy a spiritual feast with us.

J. R. GARRISON.

FOR SALE OR TRADE

Cash or credit on easy payments, a new eight room, modern home at Olivet, Ill., just across the street from Illinois Holiness University. Address U. E. Harding, 429 Walcott St., Indianapolis, Ind.

DISTRICT NEWS AND ANNOUNCEMENTS

Iowa District

Since my last writing I visited the churches at Canton, St. David, and Maples Mill, Ill. At Canton I found Bro. J. A. Decker, the faithful pastor, at his post doing splendid work. Everything was kept in a business-like way. They can tell where every dollar comes from and where it is paid out, which means much to any church. I believe that most of the trouble about finance comes through a failure to keep the records as they should be kept; so I wish that every pastor would follow the example of Brother Decker. He is doing splendid work, building up the church in spirit, and salvation work is being done. Praise the Lord!

I never saw Canton church in a better condition.

Then our brother has led the way, and some of his faithful flock have followed out to Brereton and New Gilcrest, mining towns near by, and started good Sunday schools, which are doing fine. Brother Decker was starting into a meeting at one of these places just after I left. I trust I can hear good news of his success. He was giving these miners preaching once a week, with good crowds and some salvation work being done. Brother Decker is a splendid preacher and a fine song leader. Any church or camp in need of a good song leader and a soloist will make no mistake in calling him.

St. David and Maples Mill are going fine. C. J. Henderson is pastor. I am now starting into the battle at Virginia, Ill. Pray for us and the church here.

B. T. FLANERY, Dist. Supt.

Pittsburgh District

We were with our McKeesport church three days. Rev. Douglas, our pastor at this church, had all things ready for a great feast—an all-day meeting over the Sabbath: a time of revival blessings. A love feast was held in the morning, then a message from the Word. The afternoon service opened with song and praise. Rev. J. H. Norris preached a grand sermon to a large audience; several seekers were at the altar. The writer preached at night to a full house. The meeting closed with the glory on, three uniting with the church at the evening service.

Our next place was Munhall Terrace, Pa. Rev. Howard Welsh is the pastor. The work at this church is moving nicely; three seekers at the altar. We were with our Pittsburgh church over one Sabbath. Had a delightful time. One soul prayed through. The meeting closed with song and praise. We are praying for and expecting a salvation time at our assembly.

N. B. HERRELL, Dist. Supt.

GENERAL CHURCH NEWS

PRAYER MEETING FOR THE JEWS

A spiritual prayer meeting is held every Wednesday afternoon at 3 o'clock, at the residence of Mrs. Anna Loeffler, missionary to the Jews, 161 Saratoga Ave., Brooklyn, N. Y. The few of us who have been taking part are greatly encouraged by the co-operation of the Spirit in genuine convictions and conversions among the Jews. We desire through the Herald of Holiness to ask those who have a true Christian interest in the "lost sheep of the house of Israel" to join in intercessory prayer.

A. L.

MENA, ARK.

The battle is on at this place, God is blessing, souls are praying through in the old time way. There are good crowds, and we are expecting God to do wonderful things for us. Brother Lee Hamric is letting the old gospel plow down, and doing some straight preaching.

E. A. SNELL, Pastor.

LACY'S CHAPEL

We are marching on to victory. The Lord has blessed beyond our expectations. The people are coming and taking membership with the people that keep on fire. We praise God for the Herald of Holiness; it makes our cup run over with joy.

L. T. WELLS.

TOKIO, ARK.

We started in a meeting at this place Sunday night, and have had two good services. Pray for us here.

H. W. HANSELMAN and WIFE.

MERIDIAN, TEXAS

Our meeting at this place, with Brother and Sister Allie Irick, as leaders, was one of victory. Old settlers tell us that it was the greatest meeting this old town has ever witnessed.

People wept and screamed, and prayed through at the altar at home, and in the field; at midnight, at noon, and all other hours. The last Saturday night, three young men left the meeting and got them some booze, and went down on the river to fight off conviction. But God followed them; they got to praying and were saved. The came back to town, and woke up the preachers at two o'clock in the morning to tell them what had happened. The last service was the greatest one of all. Fully seventy-five stood for prayer, and many prayed through. More than \$400 was raised for the evangelists, for rescue and orphanage work, and the poor of the town, and the pastor was not forgotten. Brother and Sister Irick are great preachers and greatly used of the Lord. This is the second day after the meeting, and several have reported being saved or sanctified since the meeting closed. We have bought a big storehouse right in the square which we will fit up for our church. We expect to have the seats finished for our first prayer meeting in it tonight.

J. W. BOST, Pastor.

MANSFIELD, ILL.

The Lord is richly blessing us, in our church and Sunday school work. Strangers are coming in and some of them are seeking and finding God. The revival spirit is mightily upon the saints, and God is opening the windows of heaven upon us. Sunday, May 11th, was a great day with us; the greatest in the history of the church. God was with us in power, from the beginning to the close of the day. One backslider was reclaimed, and one soul was gloriously saved. The work moves forward with the swing of victory.

MARTHA HOWE.

KENESAW, NEB.

Our meeting at Minden, Neb., closed Wednesday night with victory. A few got saved and sanctified, and many others were deeply convicted who would not yield. Some were seeking holiness. We are expecting to have an organization there soon, as we feel the work should be established. God keep the little praying band in harmonious unity and ready to enter the open door. The meetings were held in the Danish Free Mission Chapel, which was kindly offered free of charge, and the kindness has been extended for the future so that we have a place of worship for prayer meetings on Friday night and services Sunday morning and night. We are praying that the little band may walk by faith in the open door and possess the land, and not turn back like Israel at Kadesh Barnea. Readers, pray for the work at Minden. We are expecting to have a tent meeting there some time this summer. We arrived home and had a blessed prayer meeting last night, with good attendance for our small

membership. One lady, with whom the Lord has long been dealing, came in from the country alone for three miles to be at the meeting, and was gloriously sanctified at 11 o'clock at night. There were shouts in the camp. They had a blessed prayer meeting the week before during our absence. Some of the new converts are making good, and growing richly in grace, while some, it saddens our hearts to say, have gone back to the beggardly things of the world. But we are looking and praying for their return. May 30th to June 8th we will hold our annual state Nazarene camp, at Hastings, Neb., with Brothers Fogg and Huff as leaders. Remember this camp before the throne. We are looking for great things from the Lord.

MINNIE AND THEO. LUDWIG.

MALDEN, MASS.

Well, glory! Yesterday was wonderful. Rev. Will O. Jones preached and sang for us in the morning with much blessing. In the evening Bro. Larsen Whitman and H. R. Jones were with us. How the fire fell! What a time we had at the altar! Many were seeking the Lord. The work is going gloriously. Praise the Lord!

LEROY D. PEAVEY.

MENA, ARK.

I am here in Mena with Rev. E. A. Snell, the pastor, in a Holy Ghost sin-killing revival. Will be here until the 19th, then I go to Avalon, Texas. My heart is yearning for lost souls and the holiness of God. I find Brother Snell to be a good pastor, and a congenial co-laborer. May great grace rest upon our good paper and its efficient editor, faithful staff, and many earnest readers.

LEE L. HAMRIC.

PITTSFIELD, MASS.

Thank God for the old-time religion, which brings forgiveness, cleansing, and liberty through the blood of the Lamb! Our little, new work in Pittsfield is here to stay, and God has already owned and blessed it by the continual presence of the Holy Ghost in our midst. Three souls were gloriously sanctified last week, and many who have long been bound have become free in the liberty of the gospel. Friends of holiness, if you love it enough to spread it, pray through for Pittsfield. We are in great need, but God shall supply.

LILLIE HENDERSON,
MARY E. CONE.

SHREVEPORT, LA.

I praise God that He has heard prayer and stood so preciously near when I was on the operating table; filled the sick-room with His presence, and has brought to me speedy recovery. I am again on the battlefield looking for

Annual Camp Meeting

CHICAGO CENTRAL DISTRICT
PENTECOSTAL CHURCH OF THE NAZARENE
OLIVET, ILL., MAY 30-JUNE 9, 1913

SPECIAL WORKERS: Rev. L. Milton Williams, Oskaloosa, Iowa; Rev. E. F. Walker, D. D., Glendora, Cal.; Rev. J. M. Wines, Greenfield, Ind.; Rev. Mattie Wines, Greenfield, Ind., and Rev. M. T. and Lida Brandyberry, Seymour, Ind.

SPECIAL DAYS: June 1, 10 a. m., Baccalaureate sermon by President Walker, June 6, University Day. Commencement Exercises 10 a. m.

Regular services every day at 10:30 a. m., 2:30 and 7:30 p. m.

Music will be furnished by the University Band, Orchestra and Quartettes.

Lodging and entertainment furnished providing you notify E. G. Anderson, Olivet, Ill., and also supply your own bedding.

COME, AND HEAR THE OLD-TIME GOSPEL!

victory in His name. Opened up here yesterday. Good interest. Quite a few stood for prayers last night. Will be here two weeks.

J. E. GAAR.

HARTFORD, ARK.

A great revival is on here; ten saved or sanctified last night. A great number were at the altar. I baptized a number of children last night, with more to follow tonight. God willing, I go to Ozark, Ark., from here. He keeps and the glory holds.

A. G. JEFFRIES.

OTTUMWA, IA.

At last we have a Pentecostal Church of the Nazarene in this city. Mrs. Overholser and myself came here last fall to look the field over, and found it in quite a devastated state. The holiness people were so divided that it did not look encouraging to begin with. All kinds of isms were abounding—fongueism, Russellism, Christian Scienceism, Mormonism, formalism, and devilism. And many of the people of God, for the lack of spiritual direction, got tied up in some of these isms, until they were discouraged, faint, and just about to the point of giving up. But there were a few souls that had not got tied up in these things, but who were starved to death in the so-called "gospel" services of this place. We came, began to call in homes hunting for the "lost sheep of the house of Israel," started cottage prayer meetings, and then rented a hall and began to hold regular services. In the latter part of November and the fore part of December our district superintendent, Bro. B. T. Flanery, came and held a revival for us for four weeks, resulting in about twenty professions. The way was not clear for the organization of the church at that time, but we kept the meetings going, still calling and praying in homes, gathering out the people from the brush of confusion, the swamps of despair, the mountains of difficulty, the fogs of despondency, mists of darkness, the walls of formality, the castles of doubt, and the sloughs of discouragement, until they began to take new courage, coming to the services, getting blessed up, clear in their experience as well as their testimony, and the glory on their hearts, the shine on their faces, and their faith began to take hold of God for greater things. The crowds began to build up until we organized a Sunday school in March with an enrollment of twenty-three pupils. Then on April 21st Brother Flanery came to us, and organized the church with fifteen charter members. One has been added to our number since that time, and more are coming soon. So we are moving on in Him, and He is giving us blessed services and victory. The devil is quite stirred in this place over the "new" church that has come to town. "Enough churches" is the cry. But they might

just as well get ready for the Pentecostal Church of the Nazarene, for she is a thing of destiny. We are planning for a tent meeting in June, and are praying that God may give us a glorious revival at that time. I wish that all who read this would offer up a prayer of faith for that meeting.

Personally, I am growing in grace, and God is enlarging my vision of the cross, and there never was a more restful, peaceful, and greater inner quietness in Christ than now. Many temptations surround us in these trying times, but He has blissfully kept us from retrograding and compromising, with a deeper determination to be true to God and holiness, even if we starve at the job. Pray for us that we may be kept true, ever holding up the blessed, old, blood-stained banner of King Immanuel before a lost world, that they may see that there is hope for them through the blood of the Lamb.

O. A. OVERHOLSER, Pastor.

MRS. O. A. OVERHOLSER, Asst.

SAN FRANCISCO, CAL.

The San Francisco church has unanimously recalled its present pastor, Rev. Thomas Murrish, for another year. Under his leadership the church has grown greatly in spirituality, and a spirit of absolute harmony prevails. Brother Murrish has done assiduous pastoral work, and his preaching has been in the power and demonstration of the Spirit, very edifying to the brethren, and carrying great conviction to the hearts of the unsaved and un sanctified. The last year has been one of progress along all lines—finances, membership, and attendance—and has been fruitful in souls won for Christ. The church, besides its regular preaching services and street meeting on Sunday, holds three prayer meetings during the week, which are largely attended by the membership and which are greatly blessed of God. Thank God, the church is not only holding its own in this city of awful depravity, but it is going on in faith and victory.

P. W. GIRVIN, Secy.

HUTCHINSON, KAS.

The work of which I am in charge, at Maize, Kas., is progressing. We are expecting to organize a Nazarene church in that place. We have some fine folks there. I have been going from Kansas Holiness Institute every two weeks to preach. My plans are to be in tent work this summer, and will leave the work in charge of R. E. Poole during summer months, at the end of which we intend to hold a tent meeting there.

C. F. CRITES.

ELYSIAN HEIGHTS CHURCH

Today has been a good day at Elysian Heights. God has blessed us in every service.

One young lady joined with us this morning. God is sending in workers for every part of His work in this field, and they are Spirit-filled people, sanctified to God for service. Praise God, He has got hold of most of our pocket-books as well as our hearts. We had a Thank Offering today for His special blessings to us for the last few months, and the money came easy. We can close the assembly year with a clean page financially, and with a praying hand who, by the grace of our God, mean to keep humble before Him and work and pray until we see this community saved and sanctified unto God.

BESSIE ADAMS.

HIGHWAY, KY.

The Nazarenes of Highway are still in the battle against sin. We are pressing on slowly, but surely, trying to build a work that will stand until the world is on fire. Brother Eckel, district superintendent, was with us four days. We feel that his being with us was a great help to the church. Every one seems to be more encouraged and determined to go forward. One woman was received into membership. She is a strong character. She has a good husband and sixteen well disciplined children. Two of that family of eighteen have become Nazarenes, and the sixteen others are leaning our way. Brother Eckel delivered us a strong message on "Tithing" the last day he was with us. Since then some of the saints have decided that this is God's financial plan and are putting it to a test. We start out now for the summer with victory, and we are looking for greater victories. Rev. Guy L. Wilson is going to be with us in a special revival, July 3d-13th. We are praying for and expecting a great time.

I. T. STOVALL, Pastor.

CONDON, ORE.

We are praising the God of our salvation, and pushing the battle against sin by His help. Evangelist McBride has been with us ten days. God used him as he preached the gospel in simplicity and with power. Some seekers at the altar; all the saints were helped and deepened in God. The Lord has a faithful band here who dare to be true and hold up the banner of holiness unto the Lord. Pray for the work here.

A. H. S.

MILFORD, ME.

Souls are being saved and sanctified in Milford under the labors of Sister Greene, of Orono, Me. When Sister Green went there last fall to hold meetings, there was not a person there that was ready to meet God. Brother Cook and wife were church members (and also members of a lodge, which they quickly left), and Brother Cook got mad enough at Sister Green when he first heard her preach. But God soon got hold of him and his family, and they soon got into the fountain that sanctifies, and now they are being used mightily of God. There have been a lot more that have followed their example. At present there are about twenty that are standing true to God. There was one man, about seventy years old, an Irish Catholic, who had not been to a meeting for twenty years, but God got hold of him, and is blessing him wonderfully. There were also two French Catholics that found salvation in these meetings. Praise God forever! It has been the privilege of the writer to meet three times of late with this little band to worship, and our souls feel enlarged and certainly have been blessed. Sunday, April 20th, Sister Mac-Edwards, of Bangor, Me., preached in the forenoon, and it was a feast of the rich things in Canaan. God was with us in mighty power. Please remember the work in Milford in your prayers, for the need is very great. Our God is able, and says, "Only believe when you pray, and he will do it." JOHN L. GARNETT.

BLACKWELL, OKLA.

We are still enjoying the blessing of the Lord upon our work here. Our Wednesday night prayer meeting is now attended by from fifty to sixty-five, and is always unctuous and spiritual. On Sunday nights the church is well filled, and usually a time of salvation. The

"Pentecostal Praises"

Is the BEST Song Book
for your
Camp Meeting

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

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

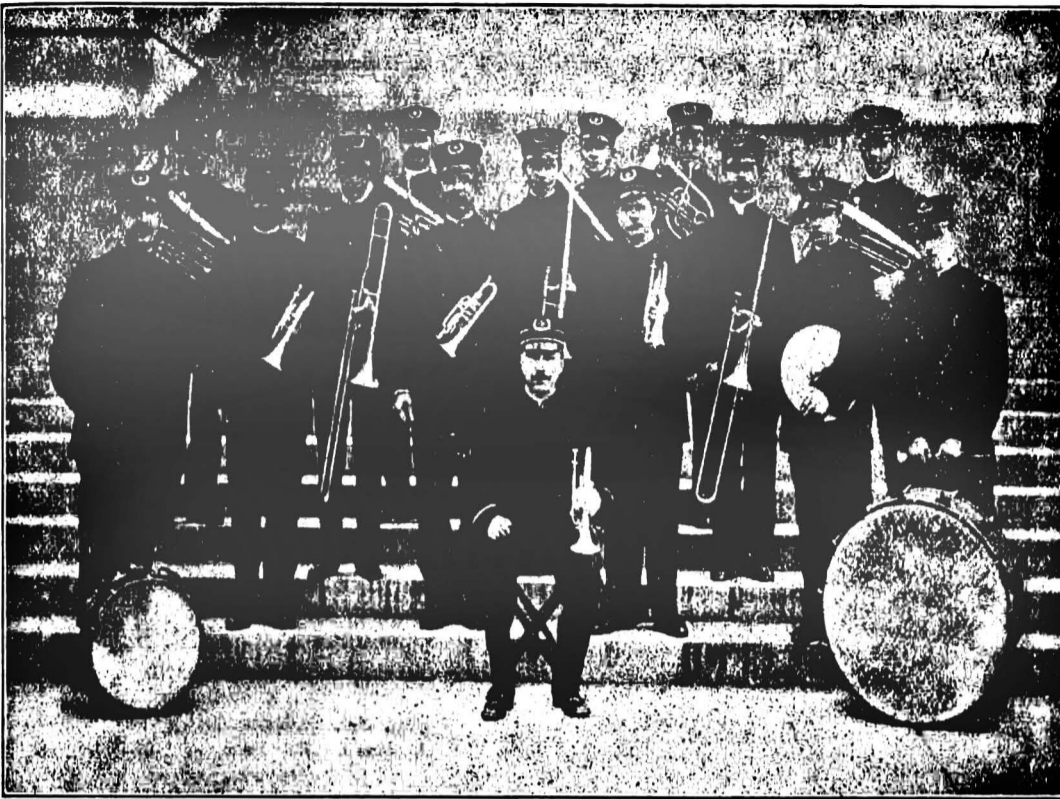
SPECIAL RATES TO CAMP MEETINGS

PUBLISHING HOUSE of the PENTECOSTAL CHURCH
OF THE NAZARENE

2109 Troost Avenue

C. J. KINNE, Agent.

Kansas City, Missouri



THE PENTECOSTAL BRASS BAND
Of The Utica Avenue (Brooklyn) Pentecostal Church of the Nazarene

This is, as has been said, the model of a "new creation," the only fully organized, full-salvation, full uniformed band of its kind. It was organized June, 10th, 1911, under the leadership of Rev. Henry Elsner. The music they play consists solely of spiritual songs, with variations composed by their leader, and national melodies. The object of this band is primarily, to "go out into the highways and hedges and compel them to come in, that my [God's] house may be filled." This band, although yet in its infancy, has already held several meetings and has proven itself a great blessing to the work on the district, in campmeetings, home work, and the opening up of the work in New York. God has certainly honored their labors in making them instrumental in filling the church at their meetings. God says: "Praise him with the sound of trumpets," "Praise him on the high-sounding cymbals," "Therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips, giving thanks to his name."

Sabbath morning service is the time when the saints are especially fed. On Friday night we have a cottage prayer meeting in the homes of the shut-ins, the unsaved, or some home where spiritual help is especially needed. God's blessing is upon this service. Then I must mention the young people's meeting, which they now hold on Sunday afternoon. We surely have a noble band of young people, led by their president, Bro. Cleve Williams, and their meetings are beautiful to behold.

The pastor and wife were away over Sunday, May 11th, holding a holiness convention for the Grant County Holiness Association, and the pulpit was supplied by two of our splendid young licensed preachers, Brothers W. A. Wilson and J. F. Hall. The church reported that the power and the glory fell. We will have a great tent meeting in July, at which time we expect our district superintendent, S. H. Owens, with us to do the preaching. A great time of salvation is expected.

C. A. IMHOFF, Pastor.

DEMING, N. M.

The blessing of the Lord was with us in our meeting with E. A. Lewis and wife and E. S. Mathews, April 16th to May 11th. It was a hard fight, but God gave victory. We did not count, but perhaps fifteen were reclaimed, justified, or sanctified. Some would not pay the price, but turned back. God uses the messages of these people in song and sermon. You will make no mistake in getting them for a meeting. Three young ladies united with the church. We are on the victory side.

DAVID STANFORD.

SOUTH PORTLAND

God is blessing the work in South Portland. This year has been one of the best in the history of our church; we are surely on the upgrade pushing the battle by faith and works. Rev. O. L. W. Brown came among us last May, and God has put His seal of approval on his work. The work among our young people is particularly encouraging. As I saw more than half a score of them at the communion service on a recent Sunday, and in the evening heard their ringing testimonies, witnessing for full salvation, I felt that the future prosperity of our South Portland church was assured.

Sunday, May 4th, was a victorious day. A man and wife and daughter were admitted into the church in the afternoon. After the praise service in the evening fifteen souls were at the altar for pardon and purity. A number of

backsliders came back to God. I think every one at the altar prayed through to victory. Old-time conviction is on the people.

At our annual church meeting our treasurer reported every bill paid up to date, five hundred dollars paid on the mortgage, and money in the treasury. We use the rule given in 1 Cor. 16-2 to take care of our finances—and like all Bible rules, it never fails. We have given our pastor an increase in salary, and extended him an invitation to serve us the coming year. We purpose to push the battle for God this year harder than ever. L. P. C.

SPOKANE, WASH.

The special meetings with Rev. W. E. Shepard, of California, in our new church at Union Park, are still in progress, but will close tomorrow (May 15th) night. They have been well attended, and seekers have been at the altar in every service save one or two, and a goodly number have come through bright and clear. This new little vine is growing along all lines, and the prospects are good for a strong church in that part of the city in the near future.

We are still having blessed times of victory and salvation at First Church. Every Sabbath sees souls at the altar seeking the Lord, and many are the happy finders. Owing to the state of our health we have decided to go back to Southern California, and have accepted a call from First Church, Pasadena. We feel sad to think of leaving this blessed people who have stood by us so nobly for the last two

years. We pray the Lord to greatly bless them and the man who is to take our place, and to give us all victory all along the line. We believe the Lord is leading very clearly in this matter, and that there is a great future before our work in Spokane.

A. O. HENRICKS.

BERKELEY, CAL.

The writer has been pastor of this church for the past two years. It was the first Nazarene church organized after First Church, Los Angeles. I have never in my ministry served a church more given to God. The numbers are not large; but there is no more loyal band in the whole church. They look after the interests of the church in a devoted, business-like manner. The Sunday school has an enrollment of over 150. The average attendance is above 100. The primary class is a marvel. For all purposes the church has given over \$2,400 in the year just closing. And the people are none of them rich; only working people. But they thoroughly believe that the "tithe is the Lord's," and practice paying it. There is thorough harmony and unity among the members. I have been called, and accepted the pastorate for the third year.

H. H. MILLER.

Our rule should be, not to see how near we can live to the world and still keep the name of Christian, but, on the contrary, to keep just as far away as possible, "avoiding the appearance of evil." Not praying "Lead us not into temptation," and then going right into temptation with our eyes open.—D. W. Whittle.

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Publisher's Notes

SUNDAY SCHOOL LITERATURE

Our Sunday school business is growing so that it is difficult for us to estimate the proper quantity to publish. For the present quarter we made a considerable increase in the number of quarterlies published, but notwithstanding the increase, they are all gone and we have been unable to fill a number of orders. It is encouraging to know that there are many new schools and that a number of our schools are growing so fast that they must increase their orders in the midst of a quarter. It will be a great help to us if all Sunday schools will send their orders in early. Don't wait until the quarter begins and then write asking us to "please get our supplies here for next Sunday."

PUBLISHING HOUSE BONDS

In this issue we print an advertisement of Publishing House Bonds. While our churches are becoming interested and are doing nicely in raising the capital for the Publishing House, it is evident that at the present rate the whole amount needed can not be raised as quickly as it is needed. Because of this fact and the absolute necessity for capital at once, the Board of Publication has issued a series of ten-year bonds which will prove a good investment for our people who have money which they must have interest on. Write for particulars if you are interested.

BOOKKEEPER WANTED

A bookkeeper is wanted at the Publishing House. Although our bookkeeping is light at present, it will grow into a fine position for a competent man. He should thoroughly understand double entry bookkeeping. We prefer one who has had charge of a set of books and has proven his ability and efficiency. A man who understands and is in sympathy with the mission and work of the Pentecostal Church of the Nazarene and who is consecrated to the Lord's work can have a permanent position if he is fitted for it. In writing, please state age and experience and salary expected.

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We have a most excellent series of Sunday school literature, and we are happy to announce that its circulation is growing rapidly. We will be pleased to send samples to any who are looking for the best in Sunday school literature.

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The Youth's Quarterly—For intermediate classes; 15 cts. a year; 3 cts. a quarter.

The Pentecostal Leaflet—8 cts. a year; 2 cts. a quarter.

The Youth's Leaflet—6 cts. a year; 1½ cts. a quarter.

The Youth's Comrade (Illustrated)—A weekly paper for young people. Every Sunday school and every home should have this paper. 60 cts. a year, 15 cts. a quarter; 5 or more to one address 50 cts. a year, 12½ cts. a quarter.

Sunshine for Little People (Illustrated Primary paper)—25 cts. a year, 6¼ cts. a quarter. In lots of 5 or more to one address, 20 cts. a year, 5 cts. a quarter.

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Superintendents' Directory

GENERAL SUPERINTENDENTS

P. F. BRESEE Los Angeles, Cal.

1126 Santee Street

Stockton, Cal., San Francisco District Assembly, May 21-25

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

H. F. REYNOLDS, Oklahoma City, Okla.

R. F. D. No. 4

New Berlin, N. Y., Care E. T. French May 21

Canastota, N. Y., Care Rev. D. G. Christman May 22

Syracuse, N. Y., Care Rev. J. G. Nickerson, 518 Nostrand Ave. May 23

Warren, Pa., Care Rev. Will H. Nerry, May 24-25

Pittsburg, Pa., 1600 Baltimore Ave May 26

East Palestine, Ohio, Pittsburg District Assembly May 28-June 1

Kansas City, Mo., Kansas District Assembly September 3-7

Kewanee, Ill., Iowa District Assembly Sept. 10-14

Ada, Okla., Oklahoma District Assembly Oct. 22-26

Newport, Ky., Kentucky District Assembly November 13-16

Alabama District Assembly November 20-23

The first service in connection with each assembly will begin on Tuesday night 7:30 o'clock.

Let all the members of the assembly plan to be present the first service.

E. F. WALKER Glendora, Cal.

Colorado Springs, Colo., Colorado District Assembly June 12-15

Portland, Ore., Northwest District Assembly June 18-22

Boise, Ida., Idaho District Assembly June 25-29

Didsbury, Alberta, Campmeeting July 4-13

Calgary, Alta., Alberta District Assembly and Campmeeting July 14-22

Portland, Ore., State Campmeeting, July 24-Aug. 4

Sawyer, N. D., Dakota-Montana District Assembly August 6-10

Gaines, Mich., Campmeeting August 22-28

Cleveland, Ind., Campmeeting August 29-Sept. 8

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

DISTRICT SUPERINTENDENTS

ABILENE

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

ARKANSAS

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

ALBERTA (Canada) MISSION

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

ALABAMA

C. H. Lancaster Jasper, Ala. June 20-29

Quinton, Ala. July 2-13

Sargossa, Ala. July 15-24

Vina, Ala. July 25-August 3

Red Bay, Ala. August 8-17

Thaxton, Miss. August 22-31

Millport, Ala. Rt. 1 September 2-10

CHICAGO CENTRAL

J. M. Wins, Greenfield, Ind., R. F. D. No. 9.

Great District Campmeeting, Olivet, Ill. May 30-June 9

CLARKSVILLE

J. A. Chensault, Chestnut Mound, Tenn.

COLORADO

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

DALLAS

W. M. Nelson Texarkana, Texas

DAKOTAS AND MONTANA

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

IDAHO

J. B. Creighton Boise, Idaho

IOWA

B. T. Flannery, Olivet, Ill. Auburn, Ill. May 19-21

Tallula, Ill. May 22-25

Olivet, Ill. June 2-13

KANSAS

A. S. Cochran, 3446 Wayne Ave., Kansas City, Mo.

KENTUCKY

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

LOUISIANA

T. C. Leekie Hudson, La.

MISSOURI

Mark Whitney Des Arc, Mo. Fisk, Mo. May 5-13

NEW ENGLAND

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

NEW YORK

J. A. Ward, 1710 Dean St., Brooklyn, N. Y.

NORTHWEST

DeLance Wallace, Box 504, Walla Walla, Wash. Osborn (Dry Creek), Wash. May 16

Pleasant Prairie, Wash. May 18

Hillyard, Wash. May 18

S. E. Wash. camp, Walla Walla, May 22-June 1

Portland, Ore, District Assembly June 15-22

OKLAHOMA

S. H. Owens, Altus, Okla. Sallisaw, Flavia and Prices, (P. O., Sallisaw, Okla.) May 9-18

Bethany, Okla. May 23-27

Sunset Church (Hominy, Okla.) May 29-June 1

Skedee, Okla. June 2-3

Rawlston, Okla. June 4-5

Ponca City, Okla. June 6-8

New Hope (Davenport, Okla.) June 11-12

Davenport, Okla. June 13-15

Edmond Church, Okla. June 16-22

PITTSBURG

N. B. Herrell Olivet, Ill. Pittsburg District Assembly, East Palestine, Ohio May 28-June 1

Troy, Ohio May 16

East Palestine, Ohio May 25-June 1

SAN FRANCISCO

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

SOUTHERN CALIFORNIA

W. C. Wilson, Rt. 1, Box 235A, Pasadena, Cal.

SOUTHEASTERN

W. H. Hanson Glenville, Ga.

SOUTHEAST TENNESSEE

R. W. McGowan, E. F. D. No. 3, Santa Fe, Tenn. Silver Home Mission, Knoxville, Tenn. May 22-25

Caney Springs (Tenn.) Camp June 29

Lebanon, Tenn. June 29

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