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EDITORIAL

A BELATED RECOGNITION

NO disease can or will be treated until it is recognized to exist, and some attempts made to diagnose it. Until this occurs the malady goes on unhindered in its ravages toward its climax of tragedy. We have been impressed with this truth, in its application to the church, for more than twenty-five years. For more than this period we believed serious symptoms existed of grave trouble with the church life, and repeatedly endeavored to call public attention to the threatening condition. Things grew steadily worse, and efforts on our own and others' part to procure attention to and remedy for the evils, were only met by denials of their existence by the leaders in charge of affairs, and often very intemperate rebukes for our "bad liver," and our "pessimism," and our "croakings," with which we were charged, for our pains.

This went on for many years, until the condition has grown so serious as to compel recognition from ecclesiastical dignitaries, and now it is no uncommon thing to see strenuous deliverances by bishops and editors and others high in authority lamenting the sad condition of things, and calling for remedial measures. A notable case of this kind of belated recognition is an eight-column article in *Zion's Herald*, by Bishop Richard J. Cooke, of the M. E. Church. The bishop sees the state of things correctly, and is strong in his indictment. The bishop resents Browning's saying, "God's in His heaven, (therefore) all's right with the world." In contradiction of this he points to the fact that, "In spite of our supposed culture, our literature, our arts and sciences; in spite of all our colleges and universities, and the millions expended for education in the public schools, we lead the whole world in crime. Our annual cost of crime is about \$1,373,000,000. There are four and a half times as many murders as there were twenty years ago. It was said by high authority, a short while since, that 10,000 murders are committed in this civilized country of ours every year. Chicago is credited with 118 murders every year. Paris has only 15; London, four times the size of Chicago, has only 20. One state had recently more murders than the whole of the British Empire. We are a great people. We have more homicides every year than Italy, France, Austria, Belgium, Spain, Hungary, Holland, Germany, England, Ireland, Scotland, and Wales all put together."

The bishop thinks the meaning of these fearful figures and facts is "a vanishing sense of the reality of God." He refers to an article in a learned Review which appeared some time ago, from an English poet on "The Funeral of God."

Coming more directly to the case of the church, the bishop says: "Everywhere there seems to be a breakdown of authority. We see it in the home, in the church, in the state. If you would hold your position, have no convictions, do nothing, settle nothing, be all things to all men. Creep, crawl, play Uriah Heep, but hold your 'job.' Seek popularity, though you line up in the betrayal of your duty with Judas Iscariot. *** Was there ever yet a fraud in religion that God's name was not forged to it? Is it any wonder that indifference to the church has become, in heart-breaking degree, the base pre-eminence of more than one-half of the American people? Visit the churches in cities of over 5,000 population and behold the lonesome void. Where are the people? Compare the inside with the outside. Look at the few worshippers there.

and the numbers elsewhere, who, to their everlasting shame, never enter a church door. Think of the pitiable devices sometimes resorted to in order to dragoon a handful of hearers. What clap-trap announcements! What futile efforts to rival opera or cheap vaudeville! What efforts to entertain, to turn the house of God, "mine house shall be called a house of prayer," into a competitive picture show, a base ball club, or reduce it to the level of a concert hall! Think of the societies that must be organized to eke out support for such shadows of reality, the increase of machinery as the power of God decreases, the ingenious arguments that must be manufactured to explain and defend such outlandish methods!"

We forbear pursuing further the sad picture of the bishop. This is enough to show that he has a correct apprehension of the condition of the church, and her failure today to measure up to the requirements God makes of His church in the world. It is at least a good sign that these church leaders are seeing the state of things, and publicly calling attention to it, instead of denouncing those who do see the condition of things and retiring them to the rear where their croakings will no longer disturb the serene repose of guilty church dignitaries. The sad fear is, however, that this awakening has come too late for the application of the only true remedy, even if the remedy be discerned and urged. It is not the way of history for churches to reform. It is the way of God, heretofore, to raise up some other body of disciples to do the work which faithless and fallen churches have failed to do. We are sorry the bishop, from whom we have quoted at such unusual length, shows no signs of leading in such a reformation. Indeed, in tracing the causes of the trouble he so correctly describes, he shows himself disqualified to lead in any such attempt at a reformation.

A WRONG DIAGNOSIS

THERE is needed not only a timely recognition of the existence of a disease before treatment can or will be attempted, but there is needed also a correct diagnosis before any intelligent treatment can be administered. In the case of the church, as discussed by Bishop Cooke, from whom we have quoted in the preceding editorial, it is to be deplored that the bishop, in seeking the cause of the malady, makes a fundamental mistake, which is serious in that it disqualifies him for remedial work.

In tracing the cause for the great decline in the influence and power of the church, the bishop places it in the example of gross neglect of the church by the rich. He says "The most dangerous class in America is that class of people who, having acquired wealth, great or small, turn their backs upon the church of God, and, renouncing all obligations to God and His church, deliberately abandon themselves to carnal enjoyments of luxury and ease."

At the door of this class our author lays the great responsibility for the neglect of and non-attendance upon the church by the masses of the employed classes, who imitate the example of their employers. It is to this class chiefly or alone that he charges the fearfully backslidden condition of the church.

Thus the bishop squarely diagnoses the case of the disease of the church to be due to the example of the rich and prosperous in not attending the church and grossly neglecting all its claims. He finds no fault with the church in the premises whatever. So far from it, he takes pains to defend the church

from all blame whatever. He says plainly in asking if the church is to blame: "No. Never was the church less blameless, never was the church more faithful to God and to man, than at this present time. Never did it more clearly see the needs of the world, and more gloriously abandon itself to the ministry of these needs."

Here is the diagnosis plainly stated: The church is in a desperately bad state. The church in her ministry and membership is in no sense or degree to blame. It is faithfully and gloriously true. The rich and prosperous captains of finance, and literary and scientific and social leaders, are to blame, who, by their example, prove to the millions of the common people that the church is not a necessity, and thus destroy its influence with them.

This definitely makes the issue. We most respectfully demur to the bishop's position. We admire his article for its strength and force, and for the modicum of truth it contains so far as it is true to the facts. We must insist, however, that it is fundamentally wrong in the diagnosis it offers of the trouble with the church. The church of Jesus Christ is not dependent upon the rich or the poor or any other class for their influence in the way of example in begetting success for her cause. The church is dependent upon the Word of God, which alone is quick and powerful to the pulling down of the strongholds of Satan. It is the entrance of this Word that giveth light—the light of conviction and the light of salvation. This Word is absolutely essential to the church's work and progress in the world. It is this Word that is more necessary to us than our necessary food.

THE TRUE CAUSE AND REMEDY

IT IS NOT denied that the example of the rich who neglect the church is evil upon their employees. Some may be thus influenced to follow the example set them of indifference to the church. We are of the opinion, however, that the number thus affected is comparatively small, entirely insufficient to be mentioned as in any sense the cause of the wretched and widespread decline of the church in influence and power to attract the multitudes to her shrine. There are perhaps many more of the poor who are prejudiced against the church from another cause altogether. Most of the rich who control in the great commercial trusts and enterprises are members of the church, and often hold responsible positions in it. These are in the habit of attending church, at least on Sunday mornings. The poor, seeing these rich people thus prominent in church circles, and yet to whom they ascribe the cause of the hardships and injustices they feel that they suffer, are made to abhor the church, calling it the rich man's church. Very many are thus prejudiced against the church. Admitting all the contributory influence, however, of the rich who neglect the church, upon the employees, it is perhaps not any greater than the influence exerted in the way we have mentioned by another class of the rich. All this is wide of the mark, however, in seeking the cause of the impotency of the church, as is charged, and is now being admitted by many of her leaders.

The church is powerless in real saving work among men except as possessed of divine power from above. God alone is the power of any church. God has appointed the channels for His coming to and using the church. He calls and commissions His own ministry and promises to be with them even to the end, if they are true to the trust committed to them, which is the proclamation of His own Word in its purity and entirety. No church can claim or possess this real and only spiritual power which ignores or departs from this divinely appointed means for securing the presence and power of God at her altars. There must be a saved ministry which declares the whole counsel of God. It is upon the Rock of a Divine Christ, the Eternal Son of the Eternal God, as the Savior of men through His shed blood, as revealed in a super-

naturally inspired Bible, that the church is founded. No institution founded upon any other basis, or which shifts from this to another foundation, can claim or possess His power, but has forfeited all claim to it. The rich can be beguiled into attendance upon such an institution, and the poor may be inveigled into its support, and in multitudes these classes may crowd her altars, and there may be prosperity wide-spread and far-famed, but there will be no power divine for the saving of men and women from sin.

We stoutly maintain that there are two conditions of a true church and only two: *A saved and faithful ministry*, and *a whole Bible*. These two things are indispensable to the successful career of any church. There must be a ministry who not only believe in real conversion from sin to Christ, but who are personally thus saved, and who preach a whole Bible divinely inspired by the Holy Spirit.

Now the facts are, that on these two points the church has failed, and right here will be found the cause of the failure under discussion. The ministry has ceased largely to believe in or preach an experimental, conscious salvation from sin, witnessed by the Holy Spirit to the human consciousness, and they have ceased to insist upon a Bible divinely inspired, and of divine authority and necessity in salvation.

In the leading pulpits and college chairs of the churches higher criticism has the sway, and it is out of fashion to preach or believe in such a Bible or such an experience. These things are out of date, and to recur to them relegates one now to the ranks of the fanatics and ignoramuses. The Bible is carved and sacrificed and pared down until there is nothing left to challenge men's reverence or belief or respect. With the passing of the Bible has departed belief in the great verities it contains—the fact of a hell with eternal punishment, the enormity of sin, and the necessity and truth of real salvation from real and deadly sin.

It is strange that a man occupying the position of a bishop in a great church of three million members can fail to see the havoc being wrought in it by higher criticism and the general failure to emphasize the truth of full salvation from all sin, which the founder of Methodism stressed so insistently, and recommended to be stressed by his preachers.

The faith of the public in the Bible and sin and conscious salvation and eternity of punishment having been thus largely destroyed by the ministry of the church, what necessity can people see for the church? They naturally reason that these things, which once were so universally believed, having been discovered to be mistakes, there is no need for a church. They are afraid to trust a church anyhow which deceived the people so long with these frightful things. They turn aside to things of the flesh.

These are homely and unwelcome truths, but they can not be denied, and must be faced if we are to treat this subject of church decline fairly and honestly. It goes without saying that the remedy for the condition admitted is in a return to these fundamental, essential, primary truths and facts of Sin and Salvation through the Blood of the crucified divine Son of God, and to a Bible as the divine, authoritative, inspired Word of God to man. Higher Criticism must be renounced and repudiated, and we must return to the place where we left the Savior, if we would find Him in blessed restoration and soul-saving power as a church.

The bishop's article is a strong argument for the existence of the Pentecostal Church of the Nazarene and kindred bodies. Be not discouraged at the limited number of this body. Seven thousand who have not bowed the knee are more powerful than all the hosts of Baal, though they are numbered by the millions. "It is not by might nor by power but by my Spirit."



THE MAN of great vision is the man of great faith. The man of great faith is the man of great courage. The man of great courage is the man of great achievement.

THE EDITOR'S SURVEY

A PARABLE OF LIFE

It is not only a fundamental fact of life, but it is a beautiful truth morally, that our highest privilege, as well as noblest obligation, is to serve others. The Master said He came not to be ministered unto but to minister. So it should be the cry of every redeemed soul, that life's highest aim and joy is not to receive, but to dispense—not to be served, but to serve. This divine spirit of altruism is from heaven, and trends us toward the highest heaven. Our final award is to be determined by the matter of service done others in the Master's name. The fact and glory of service is beautifully set forth in one of his "Parables of Life," which J. Edgar Park furnishes the *Continent*:

At last earth's long struggle was over and heaven was reached. The soul, wearied by the journey, tired by the long battle, stood at the gate. At last the aim of all his life was to be accomplished; he was to see God.

The door was opened and he was received at the gate with loving words of welcome. His hands and feet were washed for him. A new and beautiful garment was brought forth and he was clothed in it. With humble, loving service he was refreshed and revived. But his whole soul burned with heavenly desire. He could not abide long at the outer gate. So, hardly pausing to throw a glance of gratitude to the servant who had so courteously received him, he sped on to seek the central throne and throw himself in humble devotion before God himself. Thus pressing onward, he came to the streets of the Holy City. On and one he went toward the center, thinking ever that he was about to come into the very presence of God and behold the beatific vision of his Creator upon the great white throne. At last, pausing for a moment at the corner of one of the beautiful streets to seek his way, he was hailed by one of the redeemed who said unto him, "Whither away my brother?" And he answered: "I am just arrived. I go to seek God. I am making my way to the great white throne." To which the child of heaven answered very sweetly, "Thou hast already met God. Didst thou not see that Servant who came to thee at the door and washed thy hands and thy feet and put thy new robe upon thee and refreshed thee after the toil of the journey? That was God."

Then looking up the new soul saw emblazoned all around the walls of the Holy City these words: "I am among you as he that serveth."

STRAINING AT A GNAT AND SWALLOWING A CAMEL

For gross and grotesque inconsistencies commend to us the advocates of teaching the classics in schools, but who oppose the teaching of the Bible in the same schools. The Bible is confessedly the greatest and most important of all classics, to leave out the divine nature and authority altogether. On the plane alone of mere classical value, it is superior to all others. Add to this its incomparable value in the power it exerts for the formation of good character, and respect for law and authority, and all the principles underlying good citizenship, and we have a text book which it is suicidal and insane in any government ever consenting for a

moment to be excluded from her school system. The *Herald and Presbyter* says:

It is an amazing thing that there should be an interest in teaching the classics in the public schools and yet an ignorance of the Bible which is, by far, the greatest classic in all literature and the most potential for the formation of good character. There is nothing so important for our schools to do as to help form that character in the children that shall make them upright and good citizens of real integrity and righteousness of life. Without this all else is nothing. With it the desirable end has been attained. Nothing is so effectual as the Bible for securing this result. What pure air, good food and sunlight are, in fighting tuberculosis, the Bible is in securing good life. It is the greatest folly and blindness to ignore the Holy Scriptures in education.

GIVE YOUR SUNSHINE TO THE LIVING



Give your sunshine to the living.
Do not wait till they are dead.
Oh there's joy in constant giving.
Human hearts are comforted,
And the giver feels the lovelight
Of the heart's responsive smile,
Knowing that another's pathway
Has been brightened all the while.

Give your blossoms to the living.
Let them have their fragrance now
Ere their eyes are sealed in slumber
And like marble is their broun.
Often for some loving token
Human hearts have ached and bled:
Give your sunshine to the living.
Do not wait till they are dead.

Give your heart's love to the fallen
Oh, they need the tenderest care,
Though you see not their temptation,
They must meet it everywhere.
Just a word, a smile, a handclasp,
Gives the needed strength and cheer,
Helps them in the bitter conflict
When the tempter lingers near.

Give your sunshine to the children
Scatter flowers with eager hand
You can make a chord responsive
That will vibrate o'er the land.
Lavish smiles upon the aged
Cheer the weary on their way.
Make this world once more an Eden
By the kindness of today.

—Mary B. Wingate.

THE BEST GIVING

Gifts have their chief value in the spirit of true love behind the gift. When mere duty, or habit, or the example of others, or any one of multitudinous reasons underlying gifts, prevail, there is very little value in the gifts. Only when prompted by simple and pure love the gift, however small of value, has a charm and a grip and a value to the recipient which endears it to the party, and gives it a tenderness, and makes it a ligament to bind all the more closely the two hearts involved. Children in their naturalness and artlessness often furnish examples of this kind of gifts which are beautiful. An exchange furnishes us with such an instance:

A story was recently told of a wealthy society woman, accustomed to giving large sums to various charities, whose butler one day brought her a roughly wrapped package left

at the door by "a poorly-clad little girl," and with a letter that read:

"Dear Lady: i love you, so i worked and earned 2 cents to get you a egg for a christmas gift for you.

"It is the nisest thing i no to etc.

"It is a good eg. Frum Mary."

And there was the "good eg." well tied in brown paper. The woman burst into tears, and said: "I've been looking for it for years—it's the real thing—love!" She couldn't find Mary, but her love remains, and this woman can't tell of this today and keep the tears back.

We tremble when we think how easily this rare flash of genuine sunshine might have been denied the hungry heart if Mary's mother had said, as she might so easily have been tempted to: "Why, Mary, child, what would the rich lady want with your egg? She'll laugh at you for your pains. She can buy eggs by the crate any day. Stay at home till you can get her a bigger present."

Children are true givers, for their love will have expression, though the token be never so small; and as it is the love we care about, more than the gift, they satisfy hungering hearts while older folk are holding back through false modesty. It would be better for us not only to encourage them, but to imitate them oftener.

THE WAY OF THE TRANSGRESSOR IS HARD

The Word of God has uttered the truth, and it is therefore irreversible. The way of the transgressor is hard, always and everywhere and without exception. There is no way of escape. Salvation can save from the guilt of sin, and purge from the pollution of sin, but the transgressor will have a harvest to reap from his long life of transgression, for which there is no remedy. There is on every side sad and pathetic demonstrations of the truth of this scripturally declared doom of the transgressor. There is no cup of earthly pleasure which can abate this law, or mitigate the terrors of its fulfillment. There is no pinnacle of intellectual or political greatness which can purchase exemption from its rigors. No condition in life, no human achievement, no legacy of lands or stocks or bonds can make up for the tragic realities of the fulfillment of this terrible mandate of the skies. An exchange gives this pathetic illustration of the truth of our contention:

Lord Byron, who drank of every cup that earth could give him—Lord Byron, with a wealth of intellectual and physical nature equal to almost anything—just before he died, sitting among gay company, was meditative and moody; they said to him, "Byron, what are you thinking about so seriously?" "O," he said, "I was thinking of the happy days I have had in this world." How many? was asked. "I can count but eleven, and I was just wondering if I could ever make up the dozen in this world of pangs and tears and sorrows."

INTERCESSORY PRAYER

Are you, dear reader, praying for anybody especially? Have you a prayer list which you carefully hold up before God in prayer? Have you grown tired or careless in this matter of intercession, and given it up? Search yourself just here carefully, and let this new year witness a

great change in this matter of intercession. God made intercession for others. He needs intercessors in His kingdom. It is a distinguished honor that He permits us to be among this list. He thus very greatly honors us. Shall we accept this honor, and show ourselves faithful to the distinguished trust by constant and faithful intercession for other souls who are precious to Him. There is mighty power in intercessory prayer which tells on the destiny of those for whom we pray, and by reflex influence, tells mightily on us who do the praying. A writer in Michigan *Central Advocate* tells the following incident illustrative of this point, which occurred in his college life:

While at my studies in old Heck Hall, Evanston, one dark December night, at about 9:30. Brother Sherwin, a classmate, came into my room and threw himself into a chair, exclaiming, "Say, DeGraff, I'm not good enough to be a preacher, and I might as well give it up." After a couple of years in the pastorate, Brother Sherwin had left his wife in charge of their home in Minneapolis and came to Evanston for a "course" at Garrett. That was an eventful night for us. His chief trouble was his temper and he said: "I've tried to overcome it, but fail, and anyway, I am not good enough for the ministry."

We had a long talk, then a time of prayer. I urged Brother S. to let God have him, temper and all, and God could take care of His own property. Then we spent a time with the Bible, and God's promises, and how He had cared for His own, and His ability to keep that which was committed unto him. Then another long season of prayer, Brother A. W. Mell, my roommate, joining us. Late in the night Brother S. gave himself unreservedly to God by faith that God would keep him. After another joyous prayer together, he went to his room very happy. Meeting him next day, he joyously said: "I am God's man now and he is taking care of me." Brother Sherwin was a changed man. The remarkable thing about it was, that, several days later, in a letter from his wife, she said: "I want to tell you, husband, that last Monday night (the night Brother S. came to my room) a committee of the W. C. T. U. met at our house, and after we were through with our business we had a long season of prayer for you, that God would especially fit you for your work, and the Lord seemed to be very near us. I am sure our prayers will be answered."

That prayer that Monday night came like a shaft of light down across Minnesota and Wisconsin, and reached into Heck Hall, saving Brother S. for the work of the ministry. Just a committee remembered to pray.

GOD'S MYSTERIOUS WAYS

It is one of the sweetest consolations of our holy religion that God mysteriously is making all things work together for good to them that love Him. This is as full of consolation as it is of wonder. It is easy to us how He could make life's successes and brighter sides work for our good; but it is difficult to understand how He can enter life's reverses and cause them to work out for us blessings. Yet this is just what He does, and loves to do. His "all things" which He thus mysteriously makes to work so marvelously for us, include our sorrows, our weaknesses, our infirmities, our misfortunes, our calamities, as we esteem and denominate them. All these things are in His wonder-working hands as only so many means of blessing to us. *Herald and Presbyter* says with truth:

All unconsciously to ourselves God is making the shadows of our lives helpful to others. The sorrow that we bear, the pain that we suffer, the trials that we endure, are occasions of helpfulness to those who observe us. It is as though God were making our shadows reach out to give shelter to those who are almost overcome by the torrid heat of life's terrible temptations. This will help us to understand some of the inexplicable experiences that are given to us in this life. You may never know why God has caused you to endure a particular suffering, why He has laid His hand heavy upon you; but if you could see as He sees into the hearts of those who have been watching you, then you would know that the shadow of your life has been as the blessing of God to others.

COURAGE ADDED

Joshua's exhortation to the children of Israel was to "be strong and of a good courage." This was likewise a virtue commended and required in the apostolic prescription of the needs of the Christian soldier in this life. This courage is what our religion supplies if we yield ourselves to it fully. An exchange puts it as follows:

Religion gives a man courage. I do not mean the courage that hates, that smites, that kills, but the calm courage that loves and heals and blesses such as smite and hate and kill; the courage that dares resist evil, popular, powerful anointed evil, yet does it with good, and knows it shall thereby overcome. That is not a common quality. I think it never comes without religion.

MISLOCATED

John Wesley calls attention to a serious case of mislocating things when he made the remark we subjoin. It is of all things important to have our earthly relationship with God rightly established and this done the eternal relationship will adjust itself and naturally. Mr. Wesley said:

Many, indeed, think of being happy with God in heaven, but the being happy with God on earth never enters their thoughts.

AN IMPROPRIETY OF SPEECH BORDERING ON THE HUMOROUS

There is much impropriety of language, and especially in naming people or things. It was a decided and even humorous impropriety in the old lady who named her dog "Moreover," in order to have a Scripture name for him, because she had read in the Bible where it said, "Moreover the dog came and licked his sores." In the early years of railroad building in this country there was a little piece of road thirty miles long built in Tennessee, with the pretentious name of "The Tennessee & Pacific Railroad Company." It connected two Tennessee towns simply, and has long since been swallowed up and lost in a great railroad combination. It seems about as improper and out of place to see a Unitarian Church named "The Church of the Messiah." Yet this is a common name among these people who deny the divinity, and hence the Messiahship of Christ. The *Herald and Presbyter* says:

Why should a church which denies the deity of Christ call itself "The Church of the Messiah"? And yet, that is a popular name with Unitarian churches. Why should a church

which denies the incarnation observe Christmas? Why should it call its Sabbath-school children together to witness a representation of the manger at Bethlehem and the vision of the shepherds and the visit of the wise men? The Apostle Paul speaks of some who have "the form of godliness but deny the power thereof." We have in our day those who make a great deal of Easter and Christmas and Good Friday and Pentecost, but deny the gospel apart from which these days have no meaning whatever.

DANGER IN HALF TRUTHS

Half truths are often more harmful than whole errors. It is from half truths we are sure that earnest Christians often get most of their trouble and discouragement. They realize their sinfulness, feel their weakness and inefficiency, but too often dwell upon these to the neglect of the other part of these truths—to wit, that Christ is the One come to forgive and save from sin; that He is their strength and their all-sufficiency. Only when we contemplate ourselves on the weak and helpless side of our nature together with the other essential part of the matter that Jesus Christ is ours—that He is bigger than all difficulties, is stronger than all our weakness and is all-sufficient for us—do we get the full-orbed truth which is very full of comfort. *Forward* has the following incident in the life of Martin Luther which illustrates this point:

Martin Luther quaintly tells how once the devil came to tempt him with the statement that he was a sinner and therefore would be lost. "But I said to him: 'Stop. One thing at a time. I am a sinner; that is true, but the rest is false. Jesus Christ came to save sinners, and so I shall be saved.'" Half truths often work more mischief than whole lies. It is because of their one grain of truth that so many misleading beliefs and unbeliefs find followers, and perhaps the greatest cause of discouragement God's people know lies in reminders of past sins and present unfitness that neglects to take into account God's power and boundless love.

SEEING THE GOOD

Seek to see the good in people even though there seems to be only the bad to be seen. It is a fine trait, and one of the noblest acclivities in the realms of grace to thus "bear all things; believe all things; hope all things; and endure all things." O the priceless ruby of holy charity! How it adorns and beautifies and ennobles life. How we should seek it with holy covetousness, and strive in prayer till it becomes our own sweet and blessed possession! Cleland B. McAfee says:

Once I asked a minister if he had heard a certain adverse thing about another man. He replied, "No, I hadn't heard that, but I heard this about him the other day;" and he told me a perfectly delightful story of some fine trait in the man. Though I fear the thing I was inquiring about may be true, I can not find myself much interested in it because of the better thing which I know is true, and which goes far to offset the evil.

After all, what are trials but try-alls? Lord, fashion me that I shrink not when the yard-stick is laid upon me, or I am tumbled into the balances, but may I there make proof of Thy handiwork.

THE OPEN PARLIAMENT

ON MY KNEES

F. M. LEHMAN

I like to steal away alone to some secluded place, and kneel before the Lord in secret prayer: I like to feel the glory waves come rushing down through space, and feel that He has lifted every care. The burdens that I thought I had, somehow have slipped away, beneath me are the Everlasting Arms: that little talk with Jesus there has turned my night to day, and clothed the future in a thousand charms. It seems that dear old Abraham is kneeling with me there, as others of the misty long ago: to hold there sweet communion in the secret place of prayer, the place where God has lifted many a woe. I feel a sweet relationship with those who knew their God, who passed through waters deep; o'er stormy seas: so, when I pass through trials sore, or pass beneath the rod, I wait for God to help me—on my knees.

I love to steal away alone, and hold communion sweet with One who always understands me best: I like to throw my weary self all broken at His feet, and let Him soothe my troubled heart to rest. I love to think He watches me while toiling at the plow, oft weary, worn beneath a burning sun: to thank Him for the seasons of refreshing I have now, and heaven when the toils of life are done. The saints of all the ages passed along this same old way—they toiled, they fought; their faith was sorely tried; but when the load grew heavy they would steal away to pray, and draw new strength from Christ, the Crucified. 'Tis better, far, to go with Him through toil and weary strife, than go through life on flowery beds of ease: for when the war is over we shall have eternal Life, He gave us while before Him—on our knees.

Old Abraham and Isaac prayed, and Jacob all night long. Elijah shut the heavens by his prayer: king David knew the worth of prayer he interspersed with song—in fact, we find them praying everywhere. See Daniel in the lions' den, who braved the king's decree; who made old king Darius walk the floor; he prayed, and locked the lion's jaw—until they set him free—a thing the world had never heard before. Hear Paul and Silas in that jail strike up their sweet duet, with bleeding backs and feet fast in the stocks; when, suddenly, the earthquake came—God answers prayer yet—and every prison door His power unlocks. Then shout it out—He answers prayer! God answers prayer today! proclaim it over land, and rolling seas! How blest the man who often steals away alone to pray, and learns God's precious secrets—on his knees.

I've heard the harps with silver strings soft swept by angel hands, as I have knelt alone before His Word: and I have caught by faith's strong eye, shorelines of other lands, until my soul to strange delight

was stirred. I've caught the gleam of minarets, and towers, and dizzy spires of that fair city on the crystal sea; oh, how my soul was moved to praise, and strengthened my desires, while waiting there upon my bended knee. I've caught the white-robed forms of those so long gone on before, who on the city threshold for me wait; I worshipped as I listened there on Time's receding shore, alone in prayer outside the half-flung Gate. I love to steal away alone and talk with Him a while, while others live the life of careless ease: for there is One who listens there and meets me with a smile, when thus alone before Him—on my knees.

BEWARE OF ECCLESIASTICISM

C. J. KINNE

We quote from the editorial on "Holiness and Sectarianism" which we have been considering, the following: "Beware of ecclesiasticism. When it gets into the holiness ranks it will work terrific damage—and it is so working."

We are cautioned to "beware." Beware means to be wary of or be cautious of anything. The dictionary gives as an example of its use, "*beware of the dog.*" What dog? the gentle fellow full of play and helpfulness, or the savage one which seeks to bite and devour? Put up such a sign in a neighborhood where there are both kinds of dogs and any child in the community can tell you which dog is meant by the sign.

Of course the writer who exclaims "Beware of ecclesiasticism" must refer to the kind which would bite and devour the sheep. Surely no one would be so foolish as to cry out against any ecclesiasticism which protects and shepherds the sheep. In fact we know that is just what he means for he says, "When it gets into the holiness ranks it will work *terrific damage*—and it is so working!"

The only thing for us to do in order to heed this timely warning is to learn what ecclesiasticism is working terrific damage in the holiness ranks, and then *beware* of it.

What is ecclesiasticism? It is defined as "1. Devotion to the principles of the church or to its privileges and form. 2. Systematically exercised ecclesiastical authority." Ecclesiastical is "of or pertaining to the church." Our task, then, is to find the church in which devotion to its principles or privileges or its systematically exercised authority works terrific damage in the holiness ranks.

The question arises as to what damage can be done to the holiness ranks. There are chiefly three ways by which damage can be done. 1. By preventing its spread, 2. By crippling its warriors, and 3. By constituted authority teaching contrary doctrine and thus giving the lie to its witnesses.

As we are writing mostly to those of

our own church, let us ask if this can possibly apply to it. Does the Pentecostal Church of the Nazarene either seek to prevent, or does it in any way prevent the spread of scriptural holiness? No! It stands for the doctrine and experience and its sole mission is to spread it. It enthusiastically encourages the preaching of the doctrine and the circulation of all forms of literature in which it is promulgated. Does it cripple the warriors who go out to fight the battle of holiness? No, it bids a hearty Godspeed to all such and is doing its utmost to furnish every possible aid to those of every name who stand for holiness. Do its leaders, its schools, and its literature, teach that the doctrine of holiness is false and that its witnesses are deluded visionaries, if not vicious heretics? No! Thank God, No! Every superintendent in the Pentecostal Church of the Nazarene testifies to the experience of entire sanctification, and teaches the doctrine. Every preacher and evangelist testifies to the experience and preaches the doctrine. No person can become a member without declaring his belief in the doctrine of entire sanctification. Every school in the connection teaches the doctrine and seeks to have every attendant obtain the experience. Every periodical uncompromisingly teaches and defends the doctrine and experience. Surely then we are not living in a glass house; but what about the folks who cry "Beware of ecclesiasticism!"

How can we determine what ecclesiasticism to beware of? We will point out the earmarks and you can determine for yourself. 1. Those which seek to prevent the spread of the doctrine and experience. How do they do it? By discouraging the circulation of holiness papers and books. By excluding evangelists who would preach the doctrine, and by closing the doors against meetings for the promotion of holiness. By persistently seeking to keep the members away from places where they might hear the doctrine or be encouraged to seek the experience.

2. Those which seek to cripple its warriors. How can they do this? What are the weapons of our warfare? We are to overcome by the blood of the Lamb and the word of our testimony. It is easily seen how the warrior may be crippled. To just such an extent as he is prevented from testifying or his testimony is publicly explained away or sneered at by the constituted authority of the church, to that extent he is crippled.

3. The churches which teach contrary doctrine and deny the possibility of the experience of holiness. They virtually give the lie to every man or woman who testifies positively to this experience, and often this is done in the presence of their own children who need the experience.

To the brother's warning, BEWARE OF

ECCLESIASTICMS! we say *amen*, and of all such, *beware!* Some may ask, are there such churches? It is a matter of great grief to us to be compelled to say that there are many. We can point you to many evangelists whose engagements for meetings have been cancelled as soon as it was discovered that they preached the doctrine of sanctification. Others have been turned out of the house during their meeting. We can cite you to many cases where a few officials and oftentimes one man who happened to be the "systematically exercised ecclesiastical authority" have removed most excellent preachers from their pastorate. What for? Simply because they preached the doctrine of holiness, and this often in churches whose doctrine is identical with that preached by the ministers who are removed. Again we say, *Beware of ecclesiasticism!* We have in mind a case of recent occurrence. A minister who had formerly been in the pastorate felt the call of God upon him to take up the work. The "systematically exercised ecclesiastical authority" to whom he applied told him that he had a good place for him where he could go at once upon one condition—he *must not preach holiness*, and that in a church which was raised up to spread scriptural holiness over these lands. What an encouragement to a man who had been previously driven out of the ministry by the influence of opposers of holiness some of whom were the "systematically exercised ecclesiastical authority." One incident in that experience was the effort of said authority to compel him to go to the opening of an Odd Fellows' hall and open with prayer and close with a benediction exercises which were advertised to close with a ball.

Beware of ecclesiasticism, it will work to sacrifice damage--and it is so working!

We must close, although we have merely touched on a wide field. There are some phases of this question which we may present next week under the head of "Church membership."

GOD'S KINGDOM FIRST

S. L. FLOWERS

"But seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you."—Matt. 6:33.

"God's Kingdom first." What a motto! But how few are using it! It is a sad condition of affairs, but anyone who can see at all can not help but see that very few are giving God first place in their life.

The primary meaning of this verse is to seek the salvation of your own soul, but this is by no means the only meaning it has. It carries with it all that comes after the soul has found God, till the call to come up higher is heard. The kingdom of God means the work of the Lord here on earth, as well as the upper kingdom. Thus we are to seek to do His bidding, giving His work first place in our lives, then whatever time we have left we can give this to our own needs.

When a man is asked what is his trade

or work, he will tell you, "I am a farmer," "a carpenter," "a dairyman," or any other work that he may be following. You see the heart is there. The treasure is there. We should be like the man who when asked of his work, said: "I am a Christian, but I do blacksmith work to pay expenses while I am doing the Lord's bidding." This is the idea of the text. "Seek ye *first* the kingdom." Very few of us are able to get our eyes off the things of life long enough to see the things that are divine. We think that our first duty is to feed ourselves and then give God the little time we have left, if indeed we have any left. This is wrong. And this is one reason, and I dare say the main reason, why some of us are having such a hard time serving the Lord. If we do as the text says, give God first place in our lives, we will find that Jordan is not a hard road to travel.

In almost every meeting we hear the sad wails of lost victory, or in other words, "meetings are not so good as they used to be." "The power of God used to come on us in our little meetings where only a few of us were together. But we don't see it any more." Well, I can tell you why you don't see it any more: it is because you are not giving God first place in your life now, as you did then. You no doubt think you are just as zealous now as you were then. But listen. You talk of these good meetings you used to have then, and when questioned, you tell me that you used to have your six o'clock morning prayer meetings, and that the power of God always fell upon you at these meetings. There is the secret, you gave God first place in your affairs for the day, by beginning with this early prayer meeting. You are not putting as much into meetings as you used to. It is far easier to lay abed and sleep in the morning than it is to get up and go off several miles to a six o'clock prayer meeting, but it will pay us a good deal better to attend the meeting.

Possibly if some would begin over again and give God first place in your life, your loved ones that have gone away from the Lord will come back, and own Him as their Savior. Perhaps this is why they backslid. You got so busy that you did not honor the Lord as you did when they first started in the way. It will pay some of us to take a look backwards and see where we have sidetracked.

You may pray just as loud as ever, have as much profession as ever, but do you have the power you used to have? You have failed to give God first place in your heart and life. It will mean a sacrifice. Many times you will have to go with tired limbs and aching head, but you used to go that way. Is not the blessing of God worth as much now as it was then? Do you not need it now as much as then? Or have you so learned the ways of the Lord that you can just go along and make your way without His help? You will find that you need Him as much after you have served Him for years as you did the day you gave Him your heart.

The time has been when you would

wade through slush and snow and go to a service if you lost financially by it. Will you do it now? Or can you get along as well at home reading your Bible, as you can at a public service? Many have made shipwreck right here. This is one of the devil's biggest guns. "O I don't have to attend services as I used to for I have learned the secret of going to God alone, and there in my own home with my Bible and song book I can commune with God, and He feeds my soul so that I do not need the public service." You used to need it. And you need it now just as much as when you were first converted.

You used to give to missions, and the Lord blessed you for it, but you got to a place where you thought your money ought all to go to the home fields, and as a consequence you let down altogether on the foreign work. You have decided to let the heathen go to hell. No! Yes you have, for the money that you fail to send no one else will send for you, and that money would have helped to win some souls for Jesus. The souls that would have been saved through its instrumentality will be lost, and you will bear the blame. All these things counted together make a tremendous unit against us, when we begin to reckon up the cause of a lack of the old time power.

If I were to offer to the membership of the church a thousand dollars per member for everyone who would be in attendance at the regular prayer meetings, each week, and that I would continue to give it as long as they continued to come, no matter how hard the work during the day, no matter how tired the body, the whole membership would be in regular attendance; or at least most of them. Now this is not saying that we have not some members in the church who would not come for the glory of God, rather than for the money mentioned, but it is saying that there are people in the church who do not care as much for the kingdom of God as they do for the things that are temporal. If they do, they do not act like it. The Word says: "By their fruit ye shall know them," and what is a man's fruit but his actions.

If we give God first place in our hearts we will be able to do the rest that He has commanded us to do; we will love our neighbor as ourselves; love one another, in honor preferring one another, and we will think not every man on the things that are his own, but on the things that are another's.

The reason so many who profess to know God in all His fulness are not being blessed as they once were, is because they have let self and selfish interests creep in ahead of God, and if God can not have first place in the heart and life He will not take any. Therefore instead of being cooled off you are backslid, and the best thing for you to do is to find your place at this altar and get back to God and do your first works over.

Oh, yes, you boast of your "good blood" here, but in heaven the blood of Jesus is the only kind mentioned.

THOUGHTS FOR THINKERS

N. W. PHILBROOK, D. C.

A Christian ought to begin each day with the thought that God is dwelling in him and he in God. That there has been formed within him the image of Christ, who is the image of the Father, and that it is his business to live, as the days go by, so that this image may be seen shining out more and more clearly in every act of his life.

"I press toward the mark for the prize"—the image, likeness, fulness of Christ. "Growing up into Him in all things," whatever God permits to come into the experience of the faithful Christian—sorrow, pain, loss, disappointment—all things are working together for his good, and are helping to accomplish the great purpose of his life, the establishing in him of the character of Christ.

A man ought to come to the point very early in his Christian life where he is beyond temptation to disobey God for money. This is one of the gross sins and ought not to be possible to a Christian man in the light of today. This is a question which every man in business should settle once and forever—"Is there any price at which it pays to disobey God's law?" "What doth it profit a man if he gain the whole world and lose his own soul?"

If I have learned any one thing more surely than another from a study of the Bible and a long experience with the world, it is that from the dawn of the Christian life to the last moment of consciousness on this side of the golden gate, life is a warfare, a race, a wrestle, a strife. We have to fight, to resist, to stand fast, to watch, to be diligent, to take heed, to be vigilant; we have to humble ourselves, and keep under the body, and keep ourselves unspotted, and lay hold and patiently continue and press toward the mark. The true life is not a flowery bed of ease any more today than it has always been since sin first entered the world.

LOS ANGELES, CAL.

LOST OPPORTUNITY

MRS. HATTIE LIVINGSTON

Several years ago the *Ram's Horn* printed a most striking picture entitled, "Looking for the Lord." A man sat by the sea shore with a field glass to his eyes, gazing far away in the distance, the Bible and the sword of the Spirit laying by his side unused. Just behind him in the midst of a ripened harvest stood the Lord.

The picture was a striking portrayal of lost opportunities. If Satan can not rob us of our eternal reward, he leaves no fiery dart untried to cause us to build upon the foundation of wood, hay, and stubble.

Through his Satanic devices, thousands of God's little ones promise themselves to spend more time in prayer in the future; to devote more time to the study of God's Word; to labor more earnestly; to give more freely; to live more devotedly;

but they neglect the present and pave their way into eternity, throughout the entire life, with good resolutions and lost opportunities.

While God's infinite grace and mercy may cover the sins of neglect, lost opportunities will leave their imprint upon our destiny forever.

Years ago we were called to the death-bed of an aged man, to pray for his tempest-tossed soul. I shall never forget his wail of regret because of his empty, selfish, wasted life. The constant cry of his heart was, "How can I meet God and go empty handed?" His anguish was heart-rending as he cried, "I am going to meet God with an empty life, and it is too late, too late now to make amends!" All we could do was to point him to Calvary, and to give him God's precious promises of forgiveness. Whether he found pardon was a question. A heavy cloud rested over his death-bed, as his soul passed into the great beyond.

O the mighty reaches of eternity! The unendingness of those ages! The awfulness of those issues. God help us not to toy with issues that cable around the great white throne.

Divine revelation gives us some marvelous examples of warnings regarding great privilege and lost opportunity, and the terrible consequences that follow.

Lucifer, the "Son of the morning," was without doubt the most beautiful archangel in heaven. He doubtless gave to himself the glory that belonged only to his Creator and his eternal ruin followed. God cast him as profane out of heaven. He now roams the heavens, the archfiend of darkness; fierce, infernal, malignant, the foe of God and man. In the midst of his diabolical power he is fast hastening on to his terrible and final doom, the lake of fire and brimstone in outer darkness.

Adam was created in God's image, and set over the earth as His vice-gerent. Into his bosom was given a beautiful bride. Clothed with glory they talked face to face with God. The story is short, but bitter and dire. The woman beguiled by Satan doubts God, and plunges into disobedience and falls. Adam madly infatuated, determines to share her fate, and plunges headlong after his bride, and the race is lost. The glory departs. Six-sevenths of the sun's rays are withdrawn (Isa. 30:26). The earth reels under the curse, as the distraught pair are driven out into the uncultivated and unoccupied earth. The Gate of Paradise closes behind them, and an angel with flaming sword guards with eternal vigilance the tree of life. The days of innocence lost and the downward race begins. Who can number the lost opportunities of a single life!

As we read sacred and profane history, and take note of the golden opportunities that are lost forever, we can not but exclaim with the Psalmist of old, "The Lord is merciful and gracious, slow to anger, plenteous in mercy." * * For as the heaven is high above the earth, so great is his mercy toward them that fear Him. Like as a father pitith his chil-

dren, so the Lord pitith them that fear him. For he knoweth our frame, he remembereth that we are dust."

A BEER BOTTLE AND A CROWN

REV. C. E. CORNELL

It is said that at the funeral of the late Adolphus Busch, the big St. Louis brewer, there was the most magnificent floral display ever seen in America. The estimated value was from \$75,000 to \$100,000. Among the rich floral pieces was one particularly costly and handsome: it was in the shape of a gorgeous crown. But there was another piece that attracted attention, and it was a huge floral beer bottle. Think of it! a crown at his head and a beer bottle at his feet. What a contrast! Is any one fool enough to believe that a crown of glory is to be placed upon a man whose business has wrecked and ruined the bodies and souls of thousands; whose vast fortune—\$75,000,000—was made out of the wrecking of homes and the damning of men and women?

But think of placing \$75,000 worth of God's beautiful flowers on the casket of such a man. Has sin and unbelief made the people stark mad? And then they pushed his expensive casket throughout the great brewery establishment, while employes looked on with uncovered heads. From a brewery to the judgment! This man was not only extremely wicked from the standpoint of his business, but he was a vile blasphemer, cursing and swearing on the slightest provocation and when there was none.

His vast business goes on with its stream of death and hell, and thousands more will be damned because of it. God's unchangeable Word is still true, "The wicked shall be turned into hell with all the nations that forget God."

HOW TO HAVE A REVIVAL

CHARLES V. LA FONTAINE

That is the important question, but the directions are plain and if fully followed out will result in a definite work.

(1) Have a preacher. Rom. 10: 14, 15.
(2) Have a sanctified preacher. Acts 1: 13, 14; 2: 1-4.

(3) Preach Christ unto the people. Acts 8: 5, 35; Jno. 7: 16, 17.

(4) Let the people do as the Samaritans did. Acts 8: 6, 12.

(5) Follow it up like the apostles did. Acts 8: 14.

(6) Do as Peter and John did. Acts 8: 15, 17, 25.

Try out this plan carefully and see what will result.

It is not "up and down" on the King's Highway: it is up and up.

In running back your family record, it will be worth while to establish relationship with the Lord Jesus; he is heir to a Kingdom.

The Holy Ghost never says "I," but always "Jesus." How can the man filled with the Holy Ghost be otherwise than like Him?

Mother and Little Ones

HER NAME

"I'm losted! Could you find me, please?"
Poor little frightened baby!
The wind has tossed her golden fleece.
The stone has scratched her dimpled knees.
I stooped and lifted her with ease.
And softly whispered, "Maybe."

"Tell me your name, my little maid,
I can't find you without it."
"My name is Shiny-eyes," she said;
"Yes, but your last?" she shook her head;
"Up to my house, 'ey never said
A single thing about it."

"But, dear," I said, "what is your name?"
"Why, didn't you hear me tell you?
Dust Shiny-Eyes." A bright thought came:
"Yes, when you're good; but when they
blame
You, little one—it's just the same
When mamma has to scold you?"

"My mamma never scolds," she moans.
A little blush ensuing.
"Cept when I've been a-frowning stones.
And then she says (the culprit ownes):
'Mehitable Sapphira Jones.
What has you been a-doing?"

—Exchange.

A SUDDEN TEMPTATION

It was four years that Dan Foster had been paying Squire Denby six per cent. interest on a loan of five hundred dollars. When he borrowed the money he had good reason to think that he would be able to repay it at the end of the year; but his affairs grew steadily worse and again and again he had to ask for an extension of time. And the squire had been very accommodating—to be sure he was his mother's cousin and that may have made a difference, though relatives are sometimes the hardest of creditors—but of late he too had been somewhat straitened and one morning Dan had a note from him saying that he felt compelled to call in the loan. It seemed to Dan that he could not have called for it at a more inconvenient time. Five hundred dollars taken out of his business just then would practically ruin him. Two hundred was the most that could be spared, and he knew of no one who would be willing to loan him the remainder. He made one or two applications without success, and it ended in his putting a mortgage on his home. But he said nothing to his wife about it, she having taken such comfort in thinking the place was free from debt.

The squire was an old man, with neither wife nor children. His wife had died suddenly two years before, and he had never quite rallied from the shock. Dan, when shown in that evening, found him sitting alone, with his thin hands stretched out over a sluggish fire. There were two or three servants in the house, but it was easy to see that there was no mistress; and Dan, thinking of his own hearth, where he had left his little wife seeding raisins for Thanksgiving pies, while she trilled a lullaby to their boy, couldn't help feeling sorry for the squire.

"Oh, that loan," said the old gentleman, when Dan told his errand. "It's too bad to hurry you, but I have some payments to make myself in the course of a day or two." And when he had signed a receipt he went on chatting as if unwilling to have him go.

"It's a cheerless way for a man to live, alone with servants," he said. Then suddenly he pressed his hand to his side and sank back in his chair.

"My old trouble," he gasped. And Dan remembered hearing that he was subject to attacks of heart failure.

"What can I do for you, squire?" he asked, springing to his help. But he got no answer. There was a quick-drawn, fluttering

breath, and the squire's kindly face grew gray and rigid.

To summon Cato, the squire's man, and dispatch him for a doctor took but a moment, and Dan hastened back to the library. The squire had not changed his position, and the strange stillness that surrounded him made Dan shudder. He tried the pulse and then laid his ear against the heart, but there were no signs of life.

As he lifted his head he saw the money that he had but a moment before paid to the squire, lying in a pile on the table, and not knowing where the squire kept his safe, and thinking that it might not be wise to leave it for the servants to look after, he hastily placed it in the envelope in which he had brought it and put it into his pocket, saying to himself that he would give it back to the squire as soon as he recovered consciousness.

"He is past help," said the doctor, with his finger on the pulseless wrist. "I have been afraid of this for the last six months. You were here when the attack came on?"

"Yes, I sat here talking with him and he had just remarked that it was a cheerless way for a man to live."

"And so it was," said the doctor. "I've been telling him for a year that he ought to have some one in the house besides the servants; but there are none of his own except a grandson, who is in college."

This strange thing that had happened, this sudden passing of a soul without an instant's warning, gave him a dazed feeling, and he could hardly make himself believe that he was not dreaming. But the crisp night air and contact with living people helped to restore his mental poise.

But when he told his wife of the squire's death he mentioned no particulars in regard to his errand. He merely said that he had called at the house on business.

"Tomorrow," he said to himself, "I must find out who is his executor."

The next day as he was leaving for the office a letter was received inclosing a bill for one hundred dollars that would have to be paid early the following week. Dan groaned as he read it, for he knew that there were several other bills that would soon fall due, and he could see no prospect of being able to meet them.

The next day was Sunday, but the skies were a trifle overcast, and Dan decided that he would not venture out. One thing was certain, there would be no turkey on the bill of fare for Thanksgiving, nor could Rhoda ask her father and mother to dinner, as she wanted to do, unless affairs took a turn for the better. What right had a man who was up to his ears in debt to be feasting his friends? And what did he have to give thanks for with nothing but ruin ahead? By the way, there was that money of the squire's! He had almost forgotten about it. And—why should he be in any haste to return it? The squire himself had said that he would not have called on him for it if he had not needed it, and surely he had no need of it now.

By the next evening he had very nearly succeeded in convincing himself that it would be no wrong to any one for him to keep the money for another year, paying interest on it, of course, as before. And, pacing up and down the room, with his hands behind him, he soon had the whole five hundred mentally disposed of.

Meanwhile, in the rocker by the hearth, sat Rhoda, getting Bob ready for bed. And presently, Dan heard the little fellow lisping, "Now I lay me down to sleep."

"An', now, deah, le's say 'Our Farver,'" begged the boy, raising his rosy face from clasped hands, and together mother and child began to repeat the Master's prayer.

Of a sudden Rob, who was given to springing unexpected questions, came to a stop.

"What's 'at mean, deah?" he asked; "Ead us not into temp-ation?"

"It means keep us from being naughty," said the wise little mother.

"Oh," said Bob, sagely. "Ead us not into temp-ation, 'teep us from bein' naughty.'" And, nodding his curly head, he began again.

But Dan seized his hat and rushed out of the house. "Lead us not into temptation." The words haunted him, for he knew very well that he was walking straight into temptation of his own free will. As he was crossing the street he met Dr. Burton. He would have passed him without speaking, but the doctor recognized him.

"I was just on my way to call on you," he said. "I thought you might like to know that the squire's grandson has come and that the funeral is to be tomorrow morning at nine o'clock."

"And who is the executor?" asked Dan, with a mighty effort.

"Oh, the grandson is heir and executor both, so I hear."

For an instant Dan set his teeth together. What need had this young fellow, who had no family and who was to inherit all, the rest of the property, of that five hundred? But "Lead us not into temptation," he heard his wife and boy repeating, and the next instant he had his heel on the dragon's neck.

"Doctor," he said, "come with me to the squire's, if you can spare the time. I have a payment to make to the estate, and I have never met the grandson."

The doctor faced about at once; and on the way Dan explained the matter, saying that he disliked carrying so much money about with him. The doctor thought that he had done wisely in not leaving it where the servants could find it.

After the funeral the next day he was asked to stay to hear the will read. It was not a long document—the squire was not given to wasting words. The grandson was named as the principal heir, and there was a generous legacy for each of the servants; then came a brief codicil: "To my kinsman Dan Foster, I leave the five hundred dollars that I loaned him in 1890. If paid before my death, he is to receive, in addition to the five hundred, whatever interest has been paid on it."

For the first few minutes Dan could hardly persuade himself that he was in his right mind. Then a chill went over him. What if he had withheld the money? There was the receipt, it was true, to show for it, and possibly, had he kept his own counsel, another five hundred might have been paid him, and no questions asked. But the mere suggestion made him feel like a criminal.

"Thank God," he repeated under his breath, as he passed out. And before night he had paid the mortgage and invited to the Thanksgiving not only Rhoda's father and mother, but two or three lonely old folks who were not likely to be invited anywhere else.

"When a man has been saved from perdition," he said to himself, "it's a pity if he can't do something to show his gratitude."

And none of the happy company at the table that day guessed why it was that his voice suddenly broke when he said: "Let us give thanks."—Advance.

THE TWELVE APOSTLES

There were among the twelve two pairs of brothers—Peter and Andrew, and James and John. There were two named Simon—Simon Peter and Simon the Zealot. There were two named James—James the son of Zebedee, and James the Less. There were also two Judases—Judas Iscariot and Thaddeus, who was also called Judas and Jude.

Though not contained in Holy Writ, history tells us with a fair degree of accuracy the fate of each of the twelve.

Matthew was martyred in a city in Ethiopia.

John died a natural death at Ephesus, in

Peter was crucified at Rome, according to tradition, with his head downward, at his own request, because he did not consider himself worthy to die in the same position as his Master.

James the Great was beheaded at Jerusalem.

James the Less was thrown from a pinnacle of the temple and beaten to death with a fuller's club.

Philip was hung against a pillar at Hierapolis, city in Phrygia, until he expired.

Thomas was pinned through the body with a lance at Coromandel, in the East Indies. Bartholomew met his death by being flayed alive.

Thaddeus, or Judas, not "Iscariot," writer of the Epistle of Jude, was shot to death with arrows.

Simon the Cenanaean, or Simon the Zealot, was crucified in Persia.

Andrew was nailed to a cross, from which he preached until he expired.

Judas Iscariot, the traitor, suicided by hanging (Matthew 27: 5).

Thus, history and tradition say, ended the lives of the twelve. The fate of others prominently identified with the early churches is said to be as follows:

Mark, writer of the second Gospel, was dragged through the streets of Alexandria, Egypt, until he expired.

Luke, the writer of the third Gospel, was hung upon an olive tree in Greece.

Matthias, chosen by lot to succeed Judas Iscariot, was first stoned and afterwards beheaded.

Paul, the Great Apostle to the Gentiles, was beheaded at Rome by the tyrant Nero.

Barnabas was stoned to death by the Jews at Salamis.

In spite of the fact that there are but twelve names to remember, and that they are among the most important characters in sacred history, comparatively few people—possibly not one in a hundred—can name the Twelve Apostles. Indeed, it is related at a dinner in Washington, at which were present threescore of the most distinguished men of the day, including some of the well-known theologians of this and other countries, this very matter came up, and the only person who could give the twelve names correctly was a foreigner. We take from the book above referred to the following rhyme, which contains the names woven together in a way quite easily remembered—all the more so from the fact that it may be sung to the well-known tune of "Stand up, stand up for Jesus":

Of all the Twelve Apostles.

The Gospel gives the names:
First Andrew, John and Peter,
Bartholomew and James;
Matthew and Simon, Thomas.

Were friends both tried and true;
Then Phillip, James and Thaddeus.
The traitor Judas, too;
They followed Christ, the Master,
O'er mountain, shore and sea,
Samaria, Judea, Perea, Galilee.

—Reformed Church Record.

THE UNACCENTED VOWEL

In all unaccented syllables, the American pronunciation is characterized by a general disregard of the vowel. The vowel in the final syllables of *profligate*, *target*, and *spirit* often has in ordinary conversation the same phonetic value as the *u* in *Farragut*. Though it is perhaps pedantic to give such final vowels their full value, to make no distinction at all between the unaccented vowels is certainly unrefined.

That the endings -ment and -ness should be allowed to degenerate into the vague -munt and -nuss is really deplorable. This negligence is even more noticeable and inexcusable in vowels at the beginning of words. The ordinary pronunciation of enough and opinion might be represented by unnough and uppinion, though the first syllable is in fact nothing more than a grunt. No distinction is made between such confusing words as *affect* and *effect*. The Sunday-school children sing invariably of "Jerusalem the goldun," and loudly praise the "blessud Trinuty."

Let those who pride themselves upon their pronunciation beware of the unaccented vowel, lest this one weakness in their speech betray them! Richard Grant White declares unhesitatingly, "It is in the delicate but firm utterance of the unaccented vowel with cor-

rect sound that the cultured person is most surely distinguished from the uncultured."—*Atlantic Monthly*.

ONLY A RAG

"O Rodney, stop! You horrid boy!" and Ethel, rescuing her doll from her brother's ruthless grasp, began to cry. "You've torn her dress clear off," she wailed. "You mean, mean thing!"

"What's the trouble?" asked their father, coming into the barn where the children were playing. "What did you do that for, Rodney?" as Ethel held out the ruined dress. "Just fooling," Rodney answered lightly. "It's nothing but a rag anyway."

"It is your sister's property," corrected Mr. Grant gravely, "and you had no right to touch it without her permission. Cut along now—your mother wants some wood."

Rodney went off whistling to show that he didn't care, but secretly he wished that his father had not happened in just then. They had planned to go for waterlilies that afternoon and this might make a difference. "Ethel screeched so," he muttered as he went toward the shed. "Girls always yell at everything."

In the barn, Ethel tried in vain to rearrange the torn dress, then her sobs broke out afresh.

"There, Ethel, don't cry," her father said kindly. "Rodney didn't think how much work you had put on it. He's a pretty good boy generally, you know."

"He—he didn't care," she sobbed.

"Well, let us not care, either. I am quite ready now to go for the lilies and when we come back perhaps you'll feel just like making a prettier one."

Ethel's face cleared—the trip for the lilies was a great treat. "Is Rodney going?" she asked.

"Yes," was the reply. "I know you would not feel that he had to lose his good time on your account."

Ethel was quiet for half a minute, then the little mean spirit that had been whispering that it would serve Rodney just right to stay at home hid its head in shame and, slipping her hand into her father's, she fairly danced down the path to the river.

"Come down to the boat when you've finished," Mr. Grant called to Rodney, and the boy's spirits came up with a bound.

"I thought he wouldn't make a fuss over an old rag like that," he told himself. "A man has sense about those things." And he dumped the last armful of wood in the box to the tune of "Bonnie Dundee."

The row down the still, deep stream to the meadow was delightful and the troublesome incident was forgotten by all except, perhaps, Mr. Grant, who looked at Rodney very thoughtfully sometimes as if he was puzzling over something.

Entering the barn after dinner the next day, he saw a kite Rodney was making lying careless on the floor. It was nearly finished and, noting the careful work, Mr. Grant nodded his head approvingly. "Mighty well done, my boy," he said to himself. As he walked on, Rodney's little dog Gyp came trotting in and, spying the kite, jumped upon it and began to gnaw playfully at the splinter frame. At the sound of the tearing paper, Mr. Grant looked back. "Here, Gyp!" he cried, starting to the rescue. Then he turned and went on to the hayloft. "After all, perhaps it's just as well," he said thoughtfully.

Left alone with his game, Gyp began a new attack and finally lay on the floor in a tangle of twine, paper, and broken sticks when Rodney came running in.

"Hey, you Gyp! Get out of that!" he shouted. Gyp bounded gleefully off to a little distance and Rodney stood gazing down at the ruin with eyes that were blinded by angry tears. "I'll fix you!" he exclaimed, turning toward the dog, who, thinking this part of the fun, capered around him.

Mr. Grant had come quietly down from the loft. "Anything the matter, Rodney?" he asked.

"Look what that pup has done!" Rodney returned, holding up the remnant. "Wait till I catch him!"

"Well," replied his father easily. "He was

only fooling. Besides, it's nothing but paper and wood."

"Nothing but paper and wood!" Rodney burst out. "But think of the work I put on it! I was at it all morning and now he's broken every single stick."

He looked up and saw a curious twinkle in his father's eyes. Suddenly he remembered about yesterday and Ethel's doll dress and his face grew very red. "I suppose I can make another," he said sulkily, and would have slipped out of the barn if Mr. Grant had not thrown a friendly arm around his shoulders.

"Rodney boy," he said, "you're up against one of the first principles of society, one of the things that make it possible for groups of people to live together safely and peacefully. It might be called a sense of property values and it means—well, here's an illustration.

"You know how fond our neighbor, Mrs. Cook, is of her petunias. Now, in a way, those flowers are worthless—that is, she probably could not sell them for money—and personally, I do not care for petunias at all. Suppose that as I was going by some day, the thought should come to me that, as they are of no value on the market and I do not like them, it would be fun to pull them all up and I should do so. What do you think would happen?"

"You'd be arrested, I guess," Rodney answered.

"Why—do you think?"

"Because," Rodney said slowly, "they are hers and she has worked to raise them and likes them."

"Exactly, but after all, though it's on a larger scale, would it be any worse than what you did yesterday?"

"No," Rodney replied in a low voice, "it wouldn't, papa."

"You see," Mr. Grant went on, "it isn't always the worth of an article in money that makes it valuable. What may seem trash to one person is treasured by another and the only way for folks to live together happily is for each to respect the other's right of ownership. Do you see the point? And Mr. Grant smiled down into the boy's serious face.

"Yes," Rodney said, fairly. "Ethel had put as much work into that dress as I had into my kite. She owned it and had a right to it."

"That's it," his father agreed heartily. "Now go and make it up with Gyp—he hasn't any sense of property values yet. And, Rodney, how about Ethel?"

Rodney considered. "I'll tell her I'm sorry, of course, and I'll make her the willow whistle she wants," he said—then suddenly—"Papa, did you know Gyp was breaking my kite?"

"Yes," his father answered.

Rodney met his eyes frankly. "I guess you thought he was serving me about right, didn't you?" he asked.

And as Mr. Grant nodded, they laughed together.—Selected.

MOODY'S INFIDEL FRIEND

D. L. Moody gives this illustration of the power of prayer: While in Edinburgh, a man was pointed out to me by a friend, who said: "That man is chairman of the Edinburgh Infidel Club." I went and sat beside him and said, "My friend, I am glad to see you in our meeting. Are you concerned about your welfare?"

"I do not believe in any hereafter."

"Well, just get down on your knees and let me pray for you."

"No, I do not believe in prayer."

I knelt beside him as he sat, and prayed. He made a great deal of sport of it. A year after I met him again, I took him by the hand and said: "Hasn't God answered my prayer yet?"

"There is no God. If you believe in one who answers prayers, try your hand on me."

"Well, a great many are now praying for you, and God's time will come, and I believe you will be saved yet."

Six months ago I got a letter from a leading barrister in Edinburgh telling me my infidel friend had come to Christ, and seventeen of his club men had followed him.

The Work and the Workers

ANNOUNCEMENTS

DR. GODBEY AT KENESAW, NEB.—The date of Dr. Godbe's visit to this place is March 21st to 23d. Services will be held with the Pentecostal Church of the Nazarene.—N. D. ESSLER, Pastor.

NOTICE—Preachers of the New England District, please remember that the Annual Assembly soon will be here. The expenses last year were \$587.40. We can not expect it to be less this year. Every church should raise at least four dollars per delegate to meet this expense.—A. K. BRYANT, 46 Potter Ave., Providence, I.

BUD ROBINSON AT CHARITON—Evangelist Bud Robinson will conduct a special series of evangelistic services at Chariton, Iowa, March 13th to 22d. Out-of-town friends desiring to attend, write Pastor E. J. FLEMING, 1208 Braden Ave., Chariton, Iowa.

PREACHERS' MEETING—The District Preachers' Meeting for the San Antonio District, will convene at Ballinger, Texas, the fifth Sunday in March, beginning Friday night before. The church will be dedicated on Sunday, and all former pastors are earnestly requested to be present and assist in the dedication. Free entertainment for all preachers and workers. Come.—WM. E. FISHER.

MEMPHIS NOON PRAYER MEETING—We have just started at Central Baptist Church, Memphis, a daily noon prayer meeting, something on the order of the Fulton Street prayer meeting of New York city. Special consideration is given to requests for prayer sent in by telephone, telegraph, or letter from anyone, anywhere. This meeting is not simply for Central Church or the Baptists alone, but will be carried on by all those who feel interested in the project.—BEN COX, Pastor.

HOLINESS RALLY—At Wellington, Texas, in the Tabernacle, March 25th-29th, conducted by Rev. B. M. Kilgore, Superintendent of the Hamlin District. Plan to come; pray; get blessed, and be a blessing.—J. P. INGLE, Pastor.

NEW ENGLAND DISTRICT—The March Preachers' Meeting will be held with our church at Sutton, Mass., Wednesday, March 4, 1914, T. W. DeLong pastor. The large attendance of preachers at these monthly meetings is encouraging. Let us keep up the good interest. The paper of the day will be brought by Professor Smith of the Pentecostal Collegiate Institute. Subject, "Eternal Punishment."—C. P. LANPHER, Secretary.

DISTRICT NEWS

HAMILIN

We are having blessed victory on the Hamlin District. Souls are finding God. I was at Roby last Sunday. Brother Hall is the faithful pastor there. God is blessing his labors. I will go to Longworth next Sunday to set a church in order. We will have a fifth Sunday rally at Wellington the fifth Sunday in March.

B. M. KILGORE, Dist. Supt.

CHICAGO CENTRAL

Report of Committee on State of the Church

It has come to pass that it is no longer a secret that the Pentecostal Church of the Nazarene, as a whole, is being recognized by three worlds primarily because of cleanliness, sacrifice, the absence of wire pulling, and being free from tobacco and idolatrous fraternities standing four square for God and full salvation. There is also an ardent desire to rapidly and systematically improve along all lines. Much prejudice among people at large is passing away, and there is at present the knocking at our doors for admission. Churches are multiplying. The day is nigh when good people will be coming to us in droves. Then will we need to be alert, indulging in prayer for wisdom to be on our guard at every point. We as a committee desire to caution because of persecution. We are in danger of saying with one of old, "Pity thyself." We ought to leap for joy. When we are not opposed it ought to not only make us ashamed, but send us on the run to the mourner's bench. For it is an historical fact that when persecution was removed, the church grew worldly.

The Herald of Holiness is acknowledged by conservative men of other denominations, as well as by our own people, to be one of the finest holiness papers ever in existence. We wish to pay the highest respect to those at the helm of our Publishing Interests in Kansas City by unanimously commanding every effort put forth, and also do all in our power to as-

sist them in making the paper better still. Our Sunday school literature is proving to be a benediction, and is a useful agent in the hands of the Holy Spirit to more perfectly indoctrinate our people concerning fundamentals. The comments on the lessons by such a scholarly and spiritual corps of men as Drs. Walker, Bresee, Rev. C. E. Cornell, J. N. Short, and W. C. Stone, both insures a safe guard with reference to false doctrine, and constitutes a valuable addition of scriptural holiness commentary to any library. In conclusion we may possess continually the missionary spirit, both for the home land and foreign fields, and ever keep ourselves from idols, unspotted from the world, and standing so rigidly compacted together in Christian love that our fellowship will be sweet, our example pleasing to God, and our influence always and under all circumstances, for TRUE holiness.

R. E. GILMORE,
W. R. CAIN,
J. WESLEY LEE.

EASTERN OKLAHOMA

To the Young People of Eastern Oklahoma:

You will remember that the young people of this district have obligated themselves to pay \$12 per month for the support of Brother Keihin in China. I have been visiting and organizing some, but can not visit all the churches. Please see that your young people are organized, if only into a missionary prayer band, and take a weekly offering for Brother Keihin and send it monthly to Sister Dellie Jay, Ada, Okla.

B. F. PRITCHETT, Pres.

NEW ENGLAND

In a recent tour of our churches through Connecticut and Rhode Island we first visited Danielson. Rev. H. N. Brown, one of our strongest preachers and clearest teachers of Bible holiness, is the pastor. We found here a faithful company of saints worshiping in a nice new church building. They have lately paid two hundred and fifty dollars on the mortgage, reducing it so it is comparatively light. The blessing of the Lord was upon the services. We went on to Hartford and enjoyed a very pleasant and profitable time with Rev. R. J. Dixon, superintendent of the Nazarene mission. Brother Dixon has done a good work in this city and expects to organize a strong church as soon as he can secure a larger and more suitable place for the services. We believe he is on the right line. We need men to go into towns and cities and stay until a work of holiness is established.

In response to an invitation from Rev. Milton Anderson, of New Britian, we called on him and was cordially entertained in his home. Brother Anderson is pastor of a large independent church which stands for the second

blessing holiness in this city. We had the privilege of meeting some of his people in a cottage prayer meeting and speaking to them on the two works of grace. We believe a better acquaintance with this people will be for our mutual benefit and the cause we represent.

From New Britian we went to Bristol, R. I. We found Pastor Talbee full of hope for the work there. We had a good time, and on to Woonsocket, where we found a lively little company praising the Lord. Rev. J. Richardson has found it necessary to resign the pastorate, and Brother Whitman, of Providence, is supplying for the present.

Sunday was spent with our church at North Scituate, Rev. A. Hart, Pastor. Brother Hart is an old pioneer holiness preacher and much of the holiness work in the East can be traced to his early ministry. It was a pleasure to preach to the people of this church and to the attentive body of faculty and students from our Pentecostal Collegiate Institute.

On this circuitous trip we saw seekers at nearly every service held. Some of the churches are having a struggle to support the work, but faith and perseverance will bring them through. Our preachers need to study to be able to clearly and definitely give to the people the teachings of the Bible on the two works of grace. We must "give a reason of the hope that is within us." To convince others it must be a Bible reason.

I have just closed a ten days' meeting held in Brockton, assisted by Rev. L. N. Fogg. The meeting was held at the Peniel Mission, which is conducted by a small company of faithful saints who enjoy the blessing of holiness. The meeting was not largely attended, but some definite work was done in the hearts of seekers, we trust. We expect to visit this city again under more favorable circumstances and endeavor to obtain a better hearing. We ought to have a church in every city and town on the district. It is but a matter of time and we may let every body pray and labor to this end.

N. H. WASHBURN, Dist. Supt.

SAN FRANCISCO

The New Spanish-speaking Mission, W. B. Holt, superintendent, at 1121 Grant Ave., San Francisco, is now a full-fledged Nazarene work. Sister McReynolds, superintendent of our Mexican work, had come up and been with them some days in a meeting. On February 12th, according to arrangements, a great baptismal service was held in the Mission Baptist Church. The district superintendent baptized eight, representing four nationalities, viz., Filipino, Mexican, Porto Rican, Portuguese. During the service of baptism Brother J. W. Goodwin conducted a testimony and praise service of great power. At night in the mission was a great season. Twenty-one were received into the church, representing four or five nations, and attached to the First Church, Rev. Thomas Murrish, pastor. Sister McReynolds interpreted while the District Superintendent preached. A number of our people from San Francisco, Oakland and Berkeley churches attended the meeting. It was a great service, and the power of God was manifest. This mission is recognized as of great importance, ministering as

"Only A Mask"

By Rev. J. A. Schaad

The above is the title of a booklet on Christian Science, which is a telling argument against this subtle delusion. We are preparing to publish an edition of it, and have secured a quantity of a former edition to supply the demand until our edition is ready. *The first order we received was for FIVE HUNDRED copies.* If you are looking for the best thing on Christian Science, order

"Only A Mask"

Paper cover, 10c; three for 25c

Publishing House of the Pentecostal Church of the Nazarene
2109 Troost Ave., Kansas City, Mo.

it does through the Spanish language to at least nine different nationalities. The power of God is surely manifested in the mission. It can readily be seen that through this mission missionaries will want to go to these Spanish-speaking peoples in Porto Rico, Portugal, the Philippines, and other places. Already there are those who want to go to the first two named. P. H. Edminster is secretary and treasurer of the mission. His address is 140 Dorland St., San Francisco, Cal. Any one desiring to contribute to the support of the work send same to him.

Rev. George J. Franklin began his pastorate at Berkeley Sunday, February 15th. The opening was auspicious. The district superintendent was present at the first service to introduce Brother Franklin and his father and mother to the people. The power of God was manifest as Brother Franklin preached the Word. The Berkeley Church is an important charge, being the oldest church of the Nazarene, next to First Church Los Angeles. The prospects are fine for a great advance.

At this writing the district superintendent has just begun a revival meeting at Vallejo Mission, W. F. Walworth, pastor. Vallejo is just opposite the Navy Yard at Mare Island, is a city of 13,000, and evidently greatly in need of our work.

A. J. Neufeld, Conference Evangelist, has accepted the superintendency of the Crittenden Mission at San Jose. The prospects seem brighter for a Nazarene work there than for a long time.

The district assembly will be held at the Oakland Church May 20-24. Dr. Walker presiding.

The district campmeeting will be held at Beulah Park, Oakland, July 17-26. Dr. and Mrs. Bressee, Rev. and Mrs. Seth Rees, Haldor and Bertha Lillenas, are the called workers for the camp. A great camp is expected. Amen.

Rest Cottage, Mrs. Eva B. Brand, matron, is more and more coming into prominence as a successful rescue home. In less than a year and half of existence over thirty girls and women have come to the home; the most of whom have been rescued. A great many people beyond the bounds of our church are becoming interested in the work, and are working in no small way in helping to supply the needs of the home.

H. H. MILLER, Dist. Supt.

2228 McKinley Ave., Berkeley, Cal.

MISSOURI

I left home on the 16th of January and stopped off at Des Arc where I enjoyed a few days with my old friends, and listened to that great Kentucky preacher, Andrew Johnson. From there I went to Sabula where I was pastor for two years. I preached on Monday night, and the pastor, Charles Davis, and his people responded heartily. Brother Davis is doing a good work, and the people love him. My next place was Irondale, where I stopped over night with Brother Linza. Then to St. Louis, where I spent four days with Brother Hill and the Maplewood church. This pastor is a Spirit-filled man, and God pours His glory on and through him. From there I went to Brother Taylor's charge, the Central Nazarene Church. I was converted and sanctified under Brother Taylor's preaching, and it was like getting back home to be with him and his people. I preached for them a week and then receiving a message from Sumner I went and preached two weeks for a fine Methodist preacher who had been kicked out in the cold because he preached holiness. The people had stuck to him and kept him on the charge notwithstanding the presiding elder. When I found him, I opened the doors of the Pentecostal Church of the Nazarene and took him and his good wife in out of the cold. I found many others true to Bible holiness. I have promised to go back for an extended campaign this summer. I learned upon arriving at home that C. A. Wright and L. Hibner, of Des Arc, had just closed a great revival at Carruthersville. I leave Friday night for another part of the district.

J. L. COX, Dist. Supt.

NEW YORK

Since last reporting we have visited Syracuse, and found the church pushing ahead and much encouraged. Rev. A. B. Carey was secured to look after the interest of the work until the assembly.

We also took a trip to Pittsfield, which is our baby church. They are without a pastor.

Sunday School Offerings

The offerings on the Publishing House property fund are still coming in. Since the last report offerings have been received as follows:

Waterville, Vt	\$ 2 00
Philadelphia, Pa	1 75
Mason, Iowa	3 20
E. Wareham, Mass	5 00
Ballinger, Texas	1 25
New Philadelphia, Ohio	2 25
Lynn, Mass	6 00
Morrillton, Ark	3 25
Walcott, Vt	1 10
Abilene, Texas	1 50
Victoria, B. C.	5 00
Portland, Ore	12 00
Tillamook, Ore	1 00
Center, Okla	1 85
Wichita Falls, Texas	1 75
Mena, Ark	2 00
Chariton, Iowa	2 25
Yates, Texas	1 30
Clarksville, Tenn	3 10
Ponca City, Okla	2 70
Harrietta, Mich	1 00
Louisville, Ky	4 00
Oxford, N. S.	2 78
Derry, N. H	1 50
Milford, Me	1 25
Dayton, Ohio	5 00
Hillsboro, Texas	1 12
Pilot Point, Texas	2 86
Carterville, Ill	2 10
Monte Vista, Colo	1 00
Wister, Okla	1 72
Kenton, Tenn	1 79
Ellis, La	1 60
Ozark, Ark	5 00
Alix, Ark	3 00

Total received since last report, \$ 95 97
Previously reported 944 10

Grand total \$1,039 07

but one of our active members, Brother James Rawling, was installed to take charge of the work until a pastor could be found. The next church visited was in Spring Valley. Our enthusiastic pastor, Rev. E. J. Marvin, is doing a good work in this cold town.

Our First Church in New York City under the able leadership of Sister I. M. Jump, is doing good work, for souls are at the altar seeking God every week. The Monday afternoon holiness meeting held in this church, corner 23d street and 8th avenue, is increasing in interest. We desire all the holiness preachers who happen to be in New York City on Mondays, to drop in to this meeting and preach for us.

Our Ministerial Convention, which was held in the Utica Avenue Pentecostal Church of the Nazarene, Brooklyn, N. Y., the last week in January, was a success. During the convention I was impressed with the high tone and spirituality of the preaching. The pastors on the New York District are fine preachers of the old time gospel.

The New York District Assembly is to be held in the Utica Ave. Church, Brooklyn, N. Y., April 22-26. Dr. P. F. Bressee is to be the presiding officer

J. A. WARD, Dist. Supt.

PITTSBURGH

We closed at Bradford, Pa., with fifteen at the altar. The most of them seemed to get through bright. There were about fifty at the altar during the meeting. The church received a number of new members. The pastor and people were much encouraged to go on in the soul-saving business. We stopped one night with our church at Marion, Ohio. We found them with a revival going on. New faces, shining with the glory, told us of the victory they were having. Rev. Ernest Dearn, with his noble wife, are doing a good work in this beautiful city. They have as fine a class of loyal Nazarenes as the writer ever met. Our next stop was at Logan, Ohio. The usual shout of war greeted us, all talking at once trying to tell us how the Lord was blessing them. Soon the cottage where they hold their meetings was filled. Rev. R. P. Fitch, of Nelsonville, Ohio.

met us here. We both talked a little, and set the altar. Three came out to be sanctified. Two got the blessing good. We had a great time. They voted to buy a lot and build a church. Our people must be progressive or they will die. We stopped two nights with our church at The Plains, Ohio. They have had one of the greatest revivals ever held in their little town. How their faces did shine as they sang the good old songs. They said amen as we preached. Rev. George Appleman is their pastor, and did the preaching in the revival. Our pastors must be fishermen as well as shepherds. The meeting starts off well here at Bentonville, Ohio.

N. B. HERRELL, Dist. Supt.

COLORADO

We have just closed a few weeks meeting with the Colorado Springs church, in which several people sought and found the Lord. Among them was a man seventy-two years old. The saints were blessed and built up. We are now in a meeting out from Pueblo, in a school house. Pray for us. Our district assembly will convene either the first or second week of May, with Dr. E. F. Walker in charge. We will have a state campmeeting in Denver, Colo., July 3rd-12th. Those coming to Colorado for a vacation trip this summer, plan to attend this camp. Buy your ticket to Denver and return. We anticipate a good meeting and good attendance. More definite announcements later.

C. B. WIDMEYER, Dist. Supt.

IOWA

I am at present with Rev. T. F. Harrington, and the saints at Ottumwa, where God is graciously pouring out His Spirit. Six have been saved. Interest is good and deep conviction is coming on the hearts of the people.

About nine weeks ago God put it on the heart of Rev. T. D. Ferguson, of University Park, to go to Eldon, where we had a small class, and start a meeting. From the first the truth took hold and souls began getting saved and believers sanctified. After running about two weeks the Lord sent Rev. J. R. Yount, of Bloomfield, to assist Brother Ferguson, and they together have been waging warfare against the forces of sin. The writer was with them a part of last week and at the time he left there had been something over ninety bow at the altar for either pardon or purity. People have been delivered from the habits of tobacco and strong drink some have given up their lodges, and for the most part those who have come to the altar have received the blessing they sought. During our stay there the church board was reorganized, Rev. J. R. Yount was called and installed as pastor, and steps were taken to care for the young converts, getting them into the church and looking after their spiritual interests. Brother Ferguson was called to other fields of labor, but Brother Yount continues the meeting and, at last report, souls were getting saved at almost every service.

E. A. CLARK, Dist. Supt.

NEW ENGLAND NOTES AND PERSONALS

Evangelist Stalker closed his services in Providence February 1st. No man did better work for Emmanuel Church than did this evangelist.

The Board of Directors of the P. C. I. met in Judge Lee's office, in Providence, R. I., to consider ways and means to push the Institute on more vigorously next year, than it has gone for many years.

We are glad to report to the four Eastern districts that the prospects for our Eastern school have not looked more promising for a long while than at the present time. If all our churches and pastors will take hold with the committee on "mass meetings" and push the work along these lines, great good will be accomplished.

Brother Ransdall, who did good work in Hartford and Danielson, Conn., years ago, but for a few years back had lost God out of his life, we are glad to say has gotten back. He was happily reclaimed and blessedly sanctified in the Providence convention.

Pastor Norberry gave fifteen persons the right hand of fellowship into his church the first part of February.

Evangelist C. E. Roberts and wife have opened up a series of meetings in the South Providence, R. I., Pentecostal Church.

The Glory Still Abides

At Nazarene University

By J. P. COLEMAN

The month of January has become monumental in the history of a large number of students of the Nazarene University. And not only so, but many others will look back to this particular period as the beginning of increased spiritual life and greater activity in the Lord's work. The membership of University Church are greatly encouraged, and are planning larger things for the future. Pastor Rees is in labors more abundant, preaching with power and unction, visiting and praying with people. On a recent Sabbath he received a class of fifty-eight into the church. Among them silver-haired veterans of the cross, with young people and children.

The best of all is, the glory abides. The revival fires are still burning. God is in the midst. The pillar of fire is leading on. At the Sabbath services, the chapel hour, and in the prayer meetings there is the manifest presence of God, and people march and sing and shout with holy rapture. There has not been a dull service during all these weeks. The work is assuming such proportions that we stand in wonder and amazement at the mighty power of God. It is Pentecost repeated over again and again.

Friday, February 23d, was another memorable day. In the graded school the morning hours were devoted to prayer with a number of the students seeking the Lord. The youngsters prayed and shouted like old timers. Some were reclaimed and others blessedly saved.

There was also a good deal of praying in the college classes. At the chapel service the fire fell, and the glory of the Lord filled the place. There were shouts of joy and praise to God among the saints. Several seekers came to the altar. Some prayed through to victory, and others remained long after the dinner hour. In the afternoon some of the teachers gave up their classes, and the time was spent in prayer. The very atmosphere seemed charged with electrical currents from the skies. "Showers of blessing were falling around us." We have come where we know not what to expect, nor what is coming next.

In the dining-room at the evening worship there were seekers for a clean heart. A young lady student who had just entered college, having been converted on the previous Sabbath evening, was gloriously sanctified. Her shouts of victory and ringing testimony indicated that the work was thorough and complete. Hearing the commotion, we went in to look

on, and what a scene! Some were leaping, singing, and shouting; others praying with seekers; and a few who had been necessarily late for the evening meal were quietly eating. Students go out in retired places near the campus to spend an hour in earnest prayer. Often their triumphant shouts of praise can be heard "afar off."

A very encouraging feature is, the work is deepening and students are becoming settled in their experience.

Several bands of sixteen young men and women each have been organized to go out and hold meetings in different places. Filled with an holy enthusiasm and with the fire of God upon them, they sing, shout, and testify often to the dismay and consternation of the people.

To sum up: we are simply in the beginning of things. If our preachers and people will unload, pay the price—that is, make the necessary sacrifice—the power of God will come upon them to the astonishment of earth and hell. Why not? We are in the Pentecostal age. God hath declared, in these last days "I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams; and on my servants and on my handmaidens in those days will I pour out my spirit and they shall prophesy." They shall be anointed, clothed, and filled with unctuous power that the adversary will not be able to gainsay or resist. All the resources of earth and heaven are at our command. God says, "Prove me." Oh, ye preachers, called to such a high and holy calling, take courage! Wake up! Somebody get on their prayer bones and like Elijah of old, pray fire down from heaven. This is our mission. This is what God has called to. We have nothing to do but to save souls. Then in the name of Him whose we are and whom we serve, let us be at it. God is calling, earth is groaning, hell is moving, the judgment will soon be upon us, souls are dropping into perdition—maybe some one we might have saved.

One thing we have noticed: where there is liberty and freedom, people are saved, believers sanctified, and the work moves on unhindered and untrammeled. There must be the old-time swing of the Nazarene movement. If I had a pen of iron I would like to engrave this on the heart of all our preachers. Without it we will become as dead, formal, and legal as other churches.

Missouri Holiness College

Rev. Andrew Johnson was with us in our mid-winter meeting. The largest crowds ever present in the chapel were in attendance. Brother Johnson, through his knowledge of the Word, has proved himself a mighty preacher, able to hold his hearers. Many of our students, as well as others in this community, were saved. The use of the Baptist church in Des Arc was gladly permitted, in which Brother Johnson lectured on "Boodle and Booze; Blood and Thunder." A houseful of men received this message to the good of themselves and their families.

Our preacher boys had a treat getting the instruction that Brother Johnson gave in his classes. The class in elocution ran high with enthusiasm, as well as profit to all. His sermons on holiness are unanswerable.

We are doing nicely in our school work. It seems there is greater interest among our students than ever before. Holiness schools are in demand. The opportunity and responsibility are upon us. The rising generation needs the instruction given in these institutions. It means sacrifice and patience; but the results fully pay for all sacrifice made.

Mrs. London, who had charge of our Music Department, has been sick for three months with a nervous breakdown. I recently took her to Oklahoma to my mother for rest and treatment. I ask that our friends pray for us in this time of need. We never enjoyed the presence of the Lord any more than at present. The way grows better.

A. S. LONDON.

Pastor Norberry's church, has voted to throw open her doors to Pastor Bryant and his South Providence church, that they may hold their evening services during their district assembly. They voted also to let them have this large church for all the services of the next New England District Assembly.

President Angell, of the P. C. I., has been in failing health for many weeks. Because of his ill health and the great work of the school, he has resigned his position at the Institute. Brother Bearse will take his place until some one else can be secured.

The pastors and churches of the east are looking forward with great pleasure to the coming of Dr. Bresee to lead in the coming assemblies. He will find an increase in each of our eastern districts over that which was here four years ago.

Among the many good seekers and finders at the Providence convention, was a young woman who is a returned missionary to China. For a few years she has been in great darkness, but thank God she has been blessedly restored to the favor of God.

The Portsmouth Campmeeting Board of Directors held their mid-winter meeting in the vestry of the Emmanuel Church. They are looking forward to a good camp for the summer of 1914, when they hope their president, Rev. Seth C. Rees, will be present.

The cause of holiness is spreading in New England. The outlook for our work here was never more promising than at present.

The circulation of the Herald of Holiness is increasing here in the east. Let us all do what we can to increase the circulation of our paper.

District Superintendent Washburn was one of the visiting preachers at Pastor Norberry's church during the revival services. Among the many churches about here, he visited our Woonsocket church the last of January.

Deacon Robinson and wife visited the writer's church the first Monday night after the convention, and found that the tide was running so high and fast that "Jordan overflowed her banks."

One of the pleasing features about the Providence convention was the number of persons who, without invitation, came up at any time of the meetings and fell at the altar, crying to God for salvation. It is needless to say that such people got to God.

"KEEP ON BELIEVING."

GENERAL CHURCH NEWS

MULDROW, OKLA.

We are starting on the third week at this place; souls are getting through to victory. About forty in the altar last night. The church is awakened. Some for the first time are taking their stand for holiness. Conviction is on the people; some of the dancing Methodists were in the altar last night seeking the Lord. All Christians are working. You can't tell a Methodist from a Baptist. The pastor is showing us all the courtesy that is due us. We close Sunday night, and then to south Georgia for some meetings.

G. O. and BERTHA CROW.

DANVILLE, ILL.

Just closed another blessed meeting with victory. Bro. J. S. Martin, of Chicago, has been with us for the past four weeks. The Lord wonderfully used him in singing and preaching the Gospel. While great numbers were not brought in, some really prayed through, and the saints were helped. We are expecting another Pentecost.

Mrs. DORA MURRAY, Deaconess.

MINNEAPOLIS, KAS.

A great meeting here at Concord Center Church. Seven at the altar last night. This is a hard field, but the Holy Ghost is in charge of the battle. Pastor Myer and wife stand by the old-time preaching of Bible salvation. Will be here all this week. Good weather, good roads, and crowds increasing.

CHARLES H. CROFT.

CHARITON, IOWA

We closed a three weeks' revival meeting at the Chariton church, January 1st. The attendance and interest were good. Eighteen souls sought pardon or purity, with some clear salvation cases. The pastor was ably assisted by Evangelist T. F. Harrington, who had charge of the music, and also

preached several times. Began services at the Mason church, January 13th, and closed February 13th, where the pastor was assisted by Mrs. Jenie Reeves Walker, in charge of the singing. There were seven souls clearly saved, and the church much strengthened. Bud Robinson will be with us at Chariton, March 13th to 22d.

E. J. FLEMING, Pastor.

LOCUST GROVE, OKLA.

Am engaged in a meeting here. Some interest. Prayer is requested of God's children for a good revival. My previous meeting was at Salina, Okla. Seven professions.

VALDE DAUGHERTY.

BRENTWOOD, ORE.

We are now finishing the sixth week of our special revival meetings, and the revival fire burns with an increased interest, and burden for the lost on the people. This has been the greatest revival Brentwood has known. Men and women, boys and girls have been answering to the call, and many have been to the Fountain, and have been made clean. It has reminded us somewhat of the old days we have read of, when the power was so great that people fell under the mighty hand of God and cried to Him for deliverance. The devil is stirred for miles around, and the Brentwood Pentecostal Church of the Nazarene is knowing something of what it means to be persecuted and cast out as vile. Our work is going steadily on in every department. Our day school has gone away beyond anything that we could have wished or expected. Our two sanctified teachers are pushing the battle with the children, and as a result we have a Christian school, not in name only, but in deed. We are all on the firing line, without a sick soldier, spiritually, and all in perfect harmony with our Great Commander. Hence in harmony with each other, with the fire of the Holy Ghost burning in our souls. We can not tell at this time how much longer the meetings will last, but are determined to fight it out on this line until He says enough.

A. WEIS, Pastor.

LANGDON, KAS.

We just closed a successful three weeks' revival meeting at this place with Rev. Fred Price as evangelist. God blessed his singing, preaching, and effectual fervent prayers, all of which He used mightily in bringing souls to see their need of salvation from all sin. Many sought and found God; others are under conviction, convinced that possessors of holiness have something they should have. Thank God for a clean people to mingle with. Our purpose is to lead men and women to God.

H. J. BEAVER, Pastor.

OTTUMWA, IOWA

Our church was organized nearly a year ago, with a few members, poor in this world's goods but rich with eternal blessings. District Superintendent A. E. Clark and Pastor Theo. Harrington are in a series of meetings here, starting February 8th, and the Lord is wonderfully blessing us. Many souls have sought and obtained pardon and sanctification. Brother Clark is plowing deep, and the searchlight of truth is being turned on souls, revealing sin in the heart.

ARTHUR BOICOURT.

MERIDIAN, TEXAS

God is with us on the Meridian charge this year in a wonderful way. Our rally has just closed with great victory. District Superintendent Fisher did some great preaching. Brother Dunn, of Waco, and Brother Carpenter, of Pearl, did some preaching, which God honored by giving victory to the saints. The rally was a great uplift to us. We are expecting a great year. We can hear the sound of a going in the mulberry trees. On a Saturday evening in January we received the greatest "pounding" of our life. God came with it, and we had a blessed time in the Lord.

J. W. BOST.

MIAMI, FLA.

God is blessing His work here. We organized in September with thirteen members. We have twenty now, and others are expected soon. We have a new church building, 30 x 50 feet. God has set His seal upon the work by giving us souls at most of the meetings. Brother Hanson, our District Superintendent, was with us January 29th to February 1st. His preaching was much appreciated by all. God crowned his labors in giving us souls. Evangelist Allie Irick and wife are expected here in a meeting from February 20th to March 1st. We are expecting a great time. We

are needing good strong evangelists in Florida. This is a ripe and needy field.

J. H. ENY, Secretary.

LITTLE ROCK, ARK.

Last Sunday was a blessed day for us. Seven saved — three at the county jail and four in the city mission at night.

Mrs. ANNA TETRICK.

PASADENA, CAL.

The revival closed last Sunday night, with about fifteen at the altar, and in the midst of great re-

The Berachah Home

A Message of Vital Interest to the Holiness People of the Great Southwest.

If some one should make an outcast of your daughter or sister, would you like to have her placed in a vice district amid the vilest environment, and be allowed to drift down to the bottomless pit of torment? Or would you like for some saints of God to get hold of her and help her back to a life of decency?

The question seems almost sacrilegious, but it may be that our carelessness in assisting rescue work gave rise to the question. Believing as we do that full salvation is the *only complete remedy* for the redemption of the outcast, it is therefore thrust upon the holiness people to do this particular kind of work, and we can not afford to neglect our duty.

While it is true that many of the holiness people have fully felt this burden, and have responded to the limit of their means, and some have greatly sacrificed to help establish and maintain the Berachah Home, yet it is also true that a great many others have been very careless and indifferent regarding its success. To those who have fasted, prayed, wept and actually denied themselves to make it go, we extend our deepest thanks and heartfelt appreciation; and wish to say to them that, if the Home had to close now and never be opened again, that their labor of love and sacrifice would not be lost; for a great work has been accomplished. But we wish to say that, without scarcely any effort on the part of the great bulk of holiness people, the Berachah Home at Arlington, Texas, has been established and maintained. Because of the neglect of the many the burdens on the few have been so great that it became apparently absolutely necessary for Rev. J. T. Upchurch, founder and superintendent of the Home, to resign in order to prevent himself and wife being utterly crushed by the heavy load they were carrying. The Board, knowing this, accepted the resignation; but, being unable to find a successor, against its wish accepted a proposal to sell the property to the Baptists, to be used in the same kind of work. Sixty days was given in which to close the deal. Owing to the grief manifest among the holiness people, the extension of time asked for in order to make the first payment was not granted; and thus our people have been given another chance to demonstrate their willingness and ability to continue the Home as an interdenominational holiness institution.

Brother and Sister Upchurch positively refused to continue to superintend the Home and be wholly responsible for all the financial obligations. They have demonstrated in the twenty years given to this work, that a genuine rescue work can be done. We do not believe it is right for them to make all the sacrifice to keep the Home in operation, especially as they have other opportunities to do holiness rescue work without having to carry such heavy financial burdens. However, they have agreed to accept the superintendency of the Home for the present, without guarantee of remuneration, and also have agreed to continue the general superintendence for five years — if

the holiness people wish to get back of the Home and make it go.

Aside from its work of redeeming erring girls and their fatherless babes, the Berachah Home has stood for much that is vital to the holiness movement. And though we believe it will a public catastrophe for this Home to change hands or to be closed up, yet we can not ask Brother and Sister Upchurch to keep on making the sacrifice they have been making for the past twenty years: for they carried the full financial responsibility without any guaranteed compensation.

The Board has a standing offer of \$22,000 for the property, but have no desire to sell it if the holiness people will stand by the work. This Board has agreed to serve for five years, support the Home, and pledges to attend the annual meetings of the institution.

In order for the Home to accomplish the work, it should be provided a larger income — of not less than \$5,000 a year — and we are going to ask the holiness people of this great southwest country to pledge and pay this amount yearly for the next five years. If our people will do this, others will rally to the support of the work, and an institution will be established here that will be an honor to God and holiness.

Please remember that the property is in one of the finest locations in the South for doing this kind of work, and entirely free of debt; therefore all money given will be used in operating the institution, and improving the property.

If you agree with us that the Home ought to be continued as an interdenominational holiness institution for the redemption of the outcast and her fatherless babe, *How much will you promise to pay annually for the next five years for its support? same to be paid annually in advance or quarterly in advance.*

Do not lay this aside, but pray earnestly, and write at once; for we can not afford to let this matter go by default. If our people will come to our assistance, the Home will go forward; but otherwise we shall be compelled to release Brother Upchurch, as he has other openings where he is in demand.

As we have until April 1st to settle this question, we request that you write now to Berachah, Drawer C, Arlington, Texas, inclosing a small offering to meet the present expenses, and let us know what you are willing to do. The first installment of your pledge to be paid April 1st of this year.

With a deep desire that the Berachah Home at Arlington, Texas, continue its great work, we set our hands to this appeal, and urge every holiness reader to act at once.

Yours in Jesus' name,

BOARD OF DIRECTORS.

D. W. LINVILLE, President, McGregor, Texas; DR. THOMAS E. MANGUM, Secretary, Ballinger, Texas; BENJAMIN F. TEAFF, Eddy, Texas; S. W. RYAN, Ryan, Okla.; J. P. YARBOROUGH, Madge, Okla.; E. C. DEJERNETT, Peniel, Texas; A. P. HUNT, Cooldge, Texas; CHARLES E. ROSE, Dallas, Texas; M. W. BURGESS, Ft. Worth.

joicing. Seventy-five to a hundred were at the altar. Nine united with the church. Rev. Fred Mesch of the University did the preaching, and the Lord greatly blessed him. A large number of students attended, and helped from time to time, and so did members of the Faculty.

A. O. HENRICKS, Pastor.

PROVIDENCE, R. I.

We had a grand all-day meeting at the People's Church on Lincoln's Birthday. Although it was nine below zero, and in adjoining towns twenty below, yet there was a good attendance. Brother and Sister Roberts and Miss Taylor were at their

best, and were made a blessing to the people. There was a fine delegation from North Scituate, and the Pentecostal Institute. Services will close on Washington's Birthday.

A. K. BRYANT, Pastor.

WHITE CITY, KAS.

Our meetings at Stone Chapel closed on February 9th, with thirty-three professed conversions. Began next day at Skiddy, eight miles from here, where they have not had a conversion for eleven or twelve years. Pray for us. A deep interest is already in evidence among the people. Pastor at White City has been sick with lippripe, and I have had to preach for him. Had three services yesterday. God is blessing my soul good. Expect to go to Omaha for a convention, beginning February 27.

ARTHUR F. INGLER.

ALBANY, ORE.

Brothers Lewis and Mathews closed a very successful meeting here. Seekers were at the altar at nearly every service; some were saved and others were sanctified. Much prejudice was broken down, and the way paved for a greater revival. The meeting closed with a missionary service which was of great benefit to the writer.

ISABELLE J. SOUTHWORTH.

AUBURN, ILL.

We are still in the battle against sin, and God is giving us victory. For the last two weeks we have been in a battle in a special way, and God has given victory. There have been some hard cases disposed of, and some real dying out. Some have made restitution, and have really prayed through. We are continuing, and expect yet to see more saved and sanctified. The church seems to have gone deeper than ever before, as their testimony says. Thank God there is a rock-bottom experience for all. Last Sabbath was a good day, and God was with us in power, especially in the morning service. Two claimed to get the blessing of holiness. We are installing a library in the church for the purpose of educating our people in the great truths for which our church stands. Thank God for the Pentecostal Church of the Nazarene. It is as good as there is this side of heaven.

C. A. GIBSON, Pastor.

KINGSDOWN, KAS.

The Lord is blessing the work at this place. The attendance and interest is on the increase, and we are moving forward in all departments of church work. As a church we are one—all pulling and pushing in the same direction—and we can hear "the sound of a going in the tops of the mulberry trees." We have a splendid Sunday school, and good interest in Bible study. We also have a young people's cottage prayer meeting each week. The blessing of the Lord is upon them, and souls are praying through to victory. We are planning to conduct a ten days' holiness rally in the near future. Since coming here last September, the Lord has enabled us to purchase a good horse, buggy, harness, and saddle. The saints bought lumber to finish building the barn, and the Kingsdown banker gave us a ton of baled hay. This is the Lord's doing, and it is marvelous in our eyes. We are greatly encouraged, and are marching on to greater victory.

C. J. QUINN.

JONESBORO, ARK.

Our church here is moving forward with victory. On last Sunday the fire fell, and the saints shouted like they were in a campmeeting. At night several came to the altar, and two prayed through. The God of battles is with us. This is a great center for our work.

C. PRESTON ROBERTS, Pastor.

BEVERLY, MASS.

The Pentecostal Church of the Nazarene in Beverly is on the upgrade. All of the services are times of blessing. God is blessing the labors of our pastor, Rev. J. Sulston. Several have been saved in the regular services. Among these a Catholic man and his wife, who are now bearing testimony to the sanctifying power of God. The Sunday school is growing, and is in an encouraging condition. We have just closed a two weeks' revival meeting with Evangelist L. N. Fogg. These meetings have been a season of great refreshing to the church. There were a number of souls saved and sanctified, for which we praise God and take new courage to press the battle.

Mrs. N. H. WASHBURN.

Sunday, February 15th, was a blessed day in

our midst. God mightily blessed the Word as preached by the writer. He told the simple story that is the power of God unto salvation. As a result, six souls bowed at the altar, praying for God to sanctify them wholly. Bless God, each one testified to receiving the sanctifying touch. God is working and leading on to certain victory.

J. SULSTON, Pastor.

WORCESTER, MASS.

We are still holding in Worcester, and God is blessing. We had a cottage prayer meeting at Brother Hodlin's home on Tuesday last, and the Lord blessed us. We had a goodly number out. On Thursday night at the Mission we were led by Rev. Howard Bassett, a Free Methodist preacher who has the blessing, and he gave a strong talk on holiness. Brother Norberry, of Providence, R. I., is to be with us on the 19th, and we expect a feast of good things. Pray much for the service, and for old Worcester. We are holding on for a revival of old-time religion, and we are going to get it.

CHARLES W. NEILD.

HIGHWAY (KY.) PRIVATE SCHOOL

The school taught in the church at Highway is now experiencing some of its best days. Forty pupils have enrolled up to this time, the larger number of whom are still attending. Several of these are boarding pupils. The country surrounding Highway is hearing of the school, and is turning out pupils to get a Christian education. The spiritual condition of the school is better this year. A few days ago a great burden came on the church for the unsaved of the school and community. About this time Brother Wells, of Whetstone, Ky., was with us for four days. Some prayed through while he was here, and since then some have gotten the victory in the prayer meetings. A class of five was received in the church Sunday morning.

I. T. STOVALL, Pastor and Teacher.

ESCONDIDO, CAL.

These are days of great blessings for us and the saints at this place. Brother Elliot closed a revival meeting two weeks previous to our first service, January 1st. I believe all agree in saying that each service sees the tide of victory and power rise higher and higher. Souls are getting hungry, attendance is increasing, and we will not be surprised if the Lord precipitates an old-time revival on us at any service. To say we are delighted with this open door, with the Lord's dealing with us, with His people, and with Escondido but faintly expresses our joy: for it was only about three months before coming here that we left our church home (Wesleyan Methodist) and conference in Kansas, and came to southern California, not knowing with what church we would affiliate, and scarcely hoping we could get into active service so soon. We visited different churches, but soon discovered the "Noisycenes" were our people, and that the blessings of the Lord were with them. Rev. Edw. M. Hutchens was a true brother, and "took us strangers in," and "It is the Lord's doing, and it is marvelous in our eyes."

D. T. GROUT, Pastor.

SPOKANE, WASH.

The revival meetings at First Church, during the month of January, under the leadership and preaching of Pastor LaFontaine, have been significantly blessed and owned of the Lord. The special services have been discontinued for a season, but the revival spirit pervades all the services, and the work of salvation continues with seekers at every service. The Lord was with us on Sabbath, February 8th. Twenty-five persons were at the altar during the day. The preaching of the pastor was in the demonstration of the Spirit. The Sabbath night services have been attended with record-breaking audiences, every seat and chair in both large rooms being occupied, with the platform filled with children. A splendid class of converted people, and others that were sanctified, is the partial result. The Sabbath school is in fine shape, and steadily growing, with a 50 per cent increase over last year. Many of the children and new young people are getting through to the Lord. The pastor began a revival meeting at Union Park Mission on Thursday, February 12th. Much seed has been sown in this part of the city by the First Church revival, and with the blessing of the Lord we expect to reap many souls for the Kingdom.

SYLVESTER W. TRUE, S. S. Supt.

ROCKY, OKLA.

The Center Church is still on the victory side. We have had no pastor since July, but have kept

up our Sunday school and prayer meeting. We have secured Bro. H. P. Hoffman as pastor, the second Sunday in February being his first Sunday with us. He was with us from Wednesday until Monday night, when the meeting closed with the power of God upon us and our souls feasting on heavenly manna. We are looking up, praying for, and expecting great things from God this year.

MARY E. HOWELL, Deaconess.

VIEW, WASH.

The many things with which the enemy opposes did not binder God from answering midnight prayers and bringing deliverance to a number of precious souls in this place. It was a hard fight from beginning to end. We preached for twenty-four days, assisting J. W. Frazier in our church. For two weeks we had day meetings, too. Thank God, those that came through, came through in real Pentecostal Nazarene style, with victory. Among those saved and sanctified were three young men who received definite calls to the ministry—one of them to the foreign field. Some were saved and sanctified in their homes. Tobacco was thrown into the stove; old grudges were settled, forgiveness asked for "talking about folks," both in public and privately. One sister testified that she was healed of quinsy. We believe the entire congregation, a full house, was touched by the power of God at the closing service. We are now in a "red hot" battle with Rev. E. F. Taylor, of Oklahoma, at West Pioneer (Ridgefield P. O.), Wash.

AUG. N. NILSON, Evangelist.

DES ARC, MO.

We have just closed a revival at Bunker, Mo., with sweeping victory. Seekers were at the altar in every service after the second night. The song service was led by Rev. Fred Geitz and wife. Brother Geitz also preaching some. We closed with forty-two saved and twenty-nine sanctified. Arrangements were made to organize a Pentecostal Church of the Nazarene in March.

WILLIAM SEAL.

PIEDMONT, MO.

We are building a church house here, and are having our prayer meetings from house to house. Will use a tent for preaching services until the house is completed.

A. J. MITCHELL, Pastor.

Evangelists ERNEST and JAMIE ROBERTS

Our campaign in Maine, beginning December 31st and closing January 25th, was wonderfully blessed of God in the salvation and sanctification of scores of souls. The first meeting was with Pastor Gillies, of Bath. The church has been organized there only a short while, but there are bright prospects ahead. We had a gracious revival; folks confessed their sins, quit their tobacco, and prayed through. There must have been forty souls who obtained pardon or purity.

Our next meeting was with Brother Archibald, at Sebasco. It was a stubborn fight at first, but God was with us, and we held on until the break came. Sinners were converted, believers sanctified, hearts made happy, family altars erected, the church inspired, twelve new members received, the pastor's salary raised, the evangelists well cared for, and we closed with a spirit of gratitude that God had permitted us to go that way. We next preached for Brother Archibald at Cundy's Harbor. This was a good meeting, although not great. The weather was against us, for the crowds principally come from islands round about, and these were all "frozen in." But God was with us, and we had the church well-filled several nights, and the Lord gave us a number of precious souls, either for pardon or purity. Brother Archibald is a sweet spirited man. He knows how to get under the burden, and pull, push, pray, sing, and shout.

We are now in a meeting near Sheffield, Ill., with Rev. Fred Koch, a pastor in the Wesleyan Methodist church. God is giving victory. Several souls already in the Fountain.

Evangelist WILL O. JONES

Got to Monroe, Wash., late, but several souls came to the altar the first night. Then on to Seattle. The Lord is blessing Brother Hadley at Fremont. At Salem, Ore., in the Commons Mission, Bro. O. B. Ong, at the Friends Church, nobly came down to our all-day meeting. Brother Little also came. I enjoyed speaking at the little Pentecostal Church of the Nazarene. The privilege of seeing our missionaries at San Francisco was delightful. Had an opportunity of seeing Brother Reynolds and his party while making train. The meeting at Downey, Cal., was on in full swing. We en-

joyed being with Bro. Bud Robinson and Mrs. Rogers. We found strange conditions here. Very little was done at this place. We then went to Sawtelle, Cal. We held our meetings in Taft's Hall. Brother Green, our pastor at Santa Monica, invited me over to speak for him. We were delighted on New Year's day in having Dr. Bresee and a large company of friends greeted him. There is a gracious opportunity here for a Pentecostal Church of the Nazarene.

After this meeting we hurried to an engagement with Grace Church, Washington, D. C. Scores came to the altar during this meeting, and most of them prayed through. Grace Church is flourishing. Every night of the three weeks was glorious. We are now in Park Lane, Va., a suburb of Washington, with Bro. C. Martin.

CREEELSBORO, KY.

The saints at this place are moving on to victory. Our services are well attended. We have an excellent Sunday school and prayer meeting. We are expecting great things in the future. Many people are looking our way, and, we believe, will soon join our band. We have been with Rev. I. T. Stovall at Highway, Ky., for a four days' holiness rally. God gave seekers at every service; some good cases of regeneration and sanctification. Brother Stovall is an ideal pastor, and is doing a great work at Highway.

L. T. WELLS.

BRADFORD, PA.

Our meeting closed with a sweep of victory; fifteen at the altar last night. Brother Herrell, our District Superintendent, baptized seven children and three adults, and received six new members into the church. We are already planning another campaign. Folks are getting their eyes open to the fatal error of a sinning religion. Not only was our own church stirred, but folks from other churches. It was the best meeting ever had here, and the best I was ever in. We are planning to follow with cottage prayer meetings, and going from house to house visiting and giving out tracts and the HERALD OF HOLINESS in every home.

HARRY H. LEE, Pastor.

NORMA, N. D.

The meeting in the Nazarene Mission at Minot was not largely attended, union meetings being in the town at the same time; but there were some real clear cases of salvation. Twelve or more prayed through at the altar during the two weeks. I am now at Norma, N. D., in meetings with the Pentecostal Nazarene pastor, Rev. Irwin, and God is blessing the faithful efforts that have been put forth by him in the months of his labors here. Great crowds are coming; for the last three nights people have driven twelve miles and back in a "bobbed." Some half a dozen or more stood for prayer last night. I am looking for conviction to get so deep on them until they will rush out from their seats and cry out to God. I have found that one soul thus brought to God is worth a dozen teased out to the altar.

J. E. BATES, Evangelist.

SPARTA, TENN.

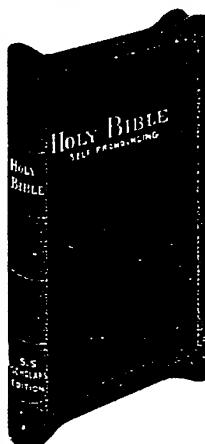
We are looking for great things this year. We are ready to make a payment on our church debt, and hope during the year to get most of it paid off. Have a splendid Sunday school and good interest at our Sunday services.

R. C. ROGERS, Pastor.

WAUKENA, CAL.

This is a small country village, the resident membership of our church being about sixteen, and for the present we are obliged to hold our services in a tent. Bro. Jeff G. Rogers was with us from January 18th to February 4th, and God placed His seal upon the truth. The wind blew the tent down the night before the meetings began, so the Sabbath services had to be held in a private house. It rained almost daily until the last few days of the meeting. Nine hungry souls were at the altar for reclamation, pardon, or sanctification, all of whom we believe were helped, though not all received the blessing they craved. Brother Rogers preached a gospel of complete deliverance from all sin, in an earnest, clear, tender, and unctuous manner. We thank God for the privilege of sitting under his ministry, which can not fail to be an inspiration to any people who are willing to accept the truth and walk in the light. We are earnestly looking forward to the time when we shall be able to build a church. Our pastor, Bro. A. Downing, is a true man of God, and will do his best to lead the flock into greener pastures.

G. H. VALLY.



Bargains in Bibles!

We have a number of Bibles slightly shelf-worn which we offer at reduced prices. In ordering give second choice as we have only one copy of some numbers.

No. 1. An Oxford Self-Pronouncing Reference Bible. Size, 8 1/8 x 5 1/2 inches; brevier type; twelve maps; fine grain cloth; round corners, red edges. Regular price, \$1.00; special price, **75¢**



No. 2. An Oxford Bible with references, concordance, and maps. Size, 5 5/8 x 4 inches; ruby type; French Morocco; divinity circuit, round corners; red under gold edges; leather lined. Regular price, \$2; special price, **\$1.50**

No. 3. An Oxford Teacher's Bible with references, concordance, maps, and helps. Size, 8 1/2 x 5 1/2 inches; long primer type; self-pronouncing; American Morocco; divinity circuit; leather lined, silk sewed; round corners; red under gold edges. Regular price, \$3.00; the special price, **\$2.25**

No. 4. An Oxford Red Letter Teacher's Bible with references, concordance, maps, and new and up-to-date helps. Size, 7 1/4 x 5 inches; French Morocco; divinity circuit; leather lined; round corners; red under gold edges. Regular price, \$2.75; special price, **\$2.00**



No. 5. An International Self-Pronouncing Temporal Blessings Bible. In this Bible all the verses containing the promises of temporal blessings have been marked in such a way that the reader will be able to turn rapidly from one verse to another on any subject connected with the theme of Temporal Blessings. French Morocco; divinity circuit; round corners; grained leather lining, silk sewed. Regular price, \$4.00; special price, **\$3.00**

No. 6. An International Self-Pronouncing Teacher's Bible, with Bible encyclopedia, concordance, and maps. Size, 5 1/2 x 8 1/2 inches; Levant; divinity circuit; round corners; red under gold edges; calf lined to edge; silk sewed. Regular price, \$10.00; special price, **\$6.50**

No. 10. An Oxford Self Pronouncing Concordance Bible. Size, 8 1/2 x 5 1/2 inches; long primer type; French Morocco; divinity circuit; round corners; red under gold edges. Regular price, \$2.75; special price, **\$1.85**

No. 11. A Sunday School Scholar's Illustrated Bible. Size, 5 x 7 inches; concordance; French Morocco; divinity circuit; round corners; red under gold edges. Regular price, \$1.25; special price, **95¢**

No. 12. An International Pica Type New Testament. Size, 7 1/4 x 5 1/2 x 5 1/2 inches. French Morocco; divinity circuit; round corners; red and gold edges; extra grained lining. Regular price, \$1.70; special price, **\$1.20**

No. 13. An International Text Bible. Size, 5 5/8 x 8 1/2 inches. Small pica type; seventeen maps; grained cloth; gilt side and back stamp; red edges; round corners. Regular price, \$1.60; special price, **\$1.15**

PUBLISHING HOUSE of the
PENTECOSTAL CHURCH OF THE NAZARENE
2109 Troost Avenue, Kansas City, Mo.

BAKERSFIELD, CAL.

We had an unusually large attendance on Thursday evening, about one hundred being on hand to enjoy the cloudburst of glory which swept the camp at our midweek prayer meeting. Two were sanctified—a lady, formerly a Catholic, and a Congregationalist lady. Sunday was a good day. Eight or nine at the altar during the day. Brother Mashburn was with us over Sunday, and filled well his calling. Street meeting at 3 p.m. was

good; about 250 hearers; deep conviction and good interest. We are planning and praying for a month's campaign during April. Pray for the needy field.

W. C. FRAZIER, Pastor.

KANSAS CITY, MO.

First Church has had a delightful visitation from District Superintendent Chambers, who preached Friday night and twice on Sunday.

HERALD OF HOLINESS

OFFICIAL PENTECOSTAL CHURCH OF THE NAZARENE. Published every Wednesday.

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

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PUBLISHING HOUSE of the PENTECOSTAL CHURCH OF THE NAZARENE
2109 Troost Ave., Kansas City, Mo.
C. J. KINNE, Agent.

Brother Chambers is a preacher of unusual ability, and is not only possessed of a sweet spirit, but is uncompromisingly against all forms of worldliness. The Saturday night service was led by Rev. Heling, who has recently come to us from the Methodists.

THOMPSONVILLE, TEXAS

We closed our meeting at this place February 15th, with great victory. Brother Bozarth and wife and Sister Ollie Rowe began the meeting, and Bro. C. C. Cluck and wife and myself came on later. Brother Bozarth preached with power, and God honored the messages. Quite a number were saved and sanctified before we came. Sister Rowe is fine at the organ, and as an altar worker. Brother Cluck preached with unction, and endeared himself to the people. Sister Cluck assisted alternately with the organ, and in the altar. There were 103 professions. Confession and restitution were made, and many delivered from the use of tobacco. A Pentecostal Church of the Nazarene was organized by Brothers Cluck and Bozarth on the last Sunday of the meeting. Twenty members, two of whom we understand already have the call of God to enter the work, were enrolled. Brother Bozarth goes to Saturn, we go to Palacios, then both bands come together, March 11th, at Dale for another battle.

W. F. JERNIGAN.

LOWELL, MASS.

God's blessing has still been upon our work as a church. We have paid up our first mortgage, some \$1,300, and enlarged and repaired our church at an expense of about \$3,200, and paid off a part of this. At our rededication we had our beloved General Superintendent Walker with us for ten days. He gave us "the finest of the wheat and honey out of the rock" on these words, "Ye shall receive power after the Holy Ghost comes upon you." How I wish he could preach these sermons in all of our Pentecostal Nazarene churches! Oh what spiritual help and strength there was in them! Our people just drank in the deep truths, and we expect to reap the fruit. God will and is giving the blessed increase. Some hungry ones come back to God for pardon and cleansing. We had three seekers last Sabbath evening at the altar. Had a great day of victory.

REV. A. B. RIGGS.

DODGE CITY, KAS.

Revival meetings closed last night after lasting almost five weeks. Rev. W. J. Webster was the evangelist. More than fifty claimed either pardon or sanctification. Our building was too small to hold the people. The town is stirred. A drunkard who had just served a sentence in jail was gloriously converted, giving up whisky and tobacco. Others also gave up tobacco, the lodge, and the world. The saints are encouraged. We are praying, planning, and believing for our annual Ford County Nazarene Campmeeting, which will be here, May 20th to June 14th, to be the greatest time of salvation Dodge City has ever known.

A. L. HIPPOLITE, Pastor.

TERRACE, PA.

Just closed a three weeks' meeting here. District Superintendent N. B. Herrell was with us the first week, and preached the Word in power. We dedicated our new church. A large crowd was present, and the glory of God was on the meeting. We now have property worth about three thousand dollars.

Superintendents' Directory

GENERAL SUPERINTENDENTS

P. F. BRESEE—Los Angeles, Cal.
1126 Santee Street
Washington-Philadelphia District Assembly,
Camden, N. J.—April 15-19
New York District Assembly—April 22-26
New England District Assembly, Providence,
R. I.—April 29-May 3
Pittsburg District Assembly, Pittsburgh,
Pa.—May 13-17
Idaho District Assembly—May 21-24
Northwest District Assembly, Seattle,
Wash.—May 27-31

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

E. F. WALKER—Glendale, Cal.
Scotland (Conventions), No. 1 Westbourne
Terrace, Kelvinside, Glasgow, Scotland,
February 15-April 15
Colorado District Assembly, Greeley, Colo.
May 13-17
San Francisco District Assembly, Oakland,
Cal.—May 20-24
British Columbia District Assembly, Victoria,
B. C.—June 25-28
Alberta District Assembly, Red Deer, Alta.,
Can.—July 1-5
Edmonton, Alta., (Camp)—July 10-19
Dakotas-Montana District Assembly, Sur-
rey, N. D.—July 23-28
Indian Springs, Ga. (Camp)—August 6-18
Gaines, Mich. (Camp)—August 21-30
Southern California District Assembly, Los
Angeles, Cal.—September 8-13
Chicago Central District Assembly, Olivet,
Ill.—September 30-October 4
Michigan District Assembly—October 7-11
Tennessee District Assembly—October 14-18
Alabama District Assembly—October 21-25
Southeastern District Assembly—
October 28-November 1
Louisiana District Assembly—November 4-8
Dallas District Assembly—November 11-15
Hamlin District Assembly—November 18-22
San Antonio District Assembly—November 25-29

□ □

DISTRICT SUPERINTENDENTS

ARKANSAS
B. H. HAYNIE—Vilonia, Ark.

ALBERTA (CAN.) MISSION

W. B. TAIT—Box 684, Red Deer Alta., Can.

ALABAMA

C. H. LANCASTER—Jasper, Ala.
Brilliant, Ala.—February 21-22
Haleyville, Ala.—March 1-8
Galloway, Ala.—March 14-16
Nauvoo, Ala. (Convention)—March 19-22
Nauvoo, Ala., Rt. No. 1. (Dedication) April 4-6
McDavid, Fla.—July 2-12
Pensacola, Fla.—July 16-26
Guymon, Fla. (Camp)—July 30-August 9
Cullman, Ala., R. F. D. No. 6.—August 11-13
Jones Chapel, Ala.—August 14-21
Nauvoo, Ala. R. F. D. No. 1.—August 22-30
Millport, Ala. (Camp)—August 28-September 8

BRITISH COLUMBIA DISTRICT

G. S. HUNT—1719 Bank St., Victoria, B. C.

CHICAGO CENTRAL

L. MILTON WILLIAMS—Chicago, Ill.
6356 Eggleston Ave.

with an indebtedness of about two hundred and seventy-five dollars, which we expect to clear off in a short time. Rev. John Nickerson, of Syracuse, N. Y., was the evangelist the last two weeks. His messages were forceful, inspiring, and helpful. About forty sought the Lord for pardon or purity. Four united with the church.

ST. AUGUSTINE, FLA.

The meeting at Galatia, Ill., following a glorious revival at Murphysboro, lasted eleven days. God came in power, and about twenty souls were saved and sanctified. Some were started on the back track, restitution being made and other visible evidences being given that God was mightily working on the hearts of the people. Eight or ten were at the altar the last night. Brother Thomas stood by us faithfully, and helped push the battle to victory. We are now in a convention of the Christian and Missionary Alliance. The truth is burning in, hearts are being stirred, and seekers are at the altar the first call. We are looking for another tide of victory here.

HOWARD W. SWEETEN.

HENRYETTA, OKLA.

The mission here is going forward. God has given us some victories since it began, and a great many souls have gotten through to God. We have had with us recently Brother Castler,

COLORADO
C. B. WIDMEYER—Colorado Springs, Colo.
231 N Walnut

DALLAS
W. F. DALLAS—Peniel, Texas

DAKOTAS AND MONTANA
LYMAN BROUGH—Surrey, N. D.

B. M. KILGORE—HAMLIN—Hamlin, Texas

IDAHO
J. B. CREIGHTON—Boise, Idaho

IOWA
E. A. CLARK—University Park, Iowa

KANSAS
H. M. CHAMBERS, 200 E. 3d St., Hutchinson, Kas

KENTUCKY
WILL H. NERRY—Louisville, Ky.
1725 West Broadway

LOUISIANA
T. C. LECKIE—Hudson, La.

MISSISSIPPI
I. D. FARMER—Pontotoc, Miss.

MISSOURI
J. L. COX—Malden, Mo.

NEBRASKA
Q. A. DECK—917 W. 5th St., Hastings, Neb.

NEW ENGLAND
N. H. WASHBURN—Beverly, Mass.

NEW MEXICO
R. E. DUNHAM—Artesia, N. M.

NEW YORK
J. A. WARD—1710 Dean St., Brooklyn, N.Y.

NORTHWEST
DELANCE WALLACE Box 364, Walla Walla, Wash

EASTERN OKLAHOMA
D. H. HUMPHRIES—Hugo, Okla.

WESTERN OKLAHOMA
S. H. OWENS—Bethany, Okla.

PITTSBURGH
N. B. HERRELL—Olivet, Ill.
Bentonville, Ohio—February 14-26
Columbus, Ohio—February 27-March 1

SAN ANTONIO
Wm. E. FISHER—San Antonio, Texas
710 N. Mesquite St.

HICKORY VALLEY, TEXAS
Waco, Tex.—February 18-19
Waco, Tex.—February 20-22

SAN FRANCISCO
H. H. MILLER—Berkeley, Calif.
2328 McKinley Ave.

SOUTHERN CALIFORNIA
W. C. WILSON—Et. 1, Box 285A, Pasadena, Cal.

SOUTHEASTERN
W. H. HANSON—Glenville, Ga.

TENNESSEE
J. A. CHENAULT—South Tunnel, Tenn.

WASHINGTON-PHILADELPHIA
H. G. TRUMBauer—Allentown, Pa.
326 N. Franklin St.

WISCONSIN DISTRICT
F. J. THOMAS—Marshalltown, Iowa
Montfort, Wis.—February 11-22
Livingston, Wis.—February 23

of Castle, Okla., and Brother Jay, of Ada, and District Superintendent Humphrey. Each was a help and blessing to us. Most every night some one gets through to God. Our street services have been quite interesting. The crowds are composed mostly of the mining class, and they seem anxious to hear the Gospel.

ETHEL PELLUM HAUN.

PHILADELPHIA, PA.

Our church in this city of brotherly love is enjoying the blessing of God constantly upon it. We are proving that "where Christian perfection is strongly and explicitly urged the whole world of God prospers." We have had seekers at the altar about every week this new year. Last Sunday one of our city school teachers was gloriously sanctified, and the following Tuesday night in prayer meeting a young man entered the land of Canaan with shouts of praise. The church, walking in the fear of God and comfort of the Holy Ghost, is being edified. Our offering for foreign missions this year is nearly three times the amount it was last year, and otherwise financial conditions are good. The monthly missionary lecture and prayer meeting is a live wire indeed. We expect Evangelist C. H. Barnes to be with us in revival services, March 1st to 15th; an all-day meeting on March 4th. We expect to be able to report a great meeting.

J. T. MAYBURY, Pastor.