

HERALD of HOLINESS

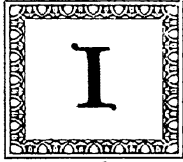
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The Flesh and the Body



IT IS WISE, and indeed necessary, to distinguish between the flesh (the *sarx*) and the body (the *soma*). As we saw some weeks ago, the *sarx*, or the flesh, according to Thayer, denotes that fleshly nature of man which incites to sin. Our author says with force that the flesh, or *sarx*, "has an ethical sense and denotes mere human nature, the earthly nature of man, apart from divine influence, and therefore prone to sin, and opposed to God." He says it includes whatever in the soul is weak, low, debased, tending to ungodliness and vice. This, the author distinguishes from the body, or the *soma*, which he says is the "instrument of the soul." He makes the body to mean the physical organism, or the material substance composing the vehicle, or tabernacle, in which the *sarx*, or the fleshly nature, dwells. The body is that which dies when the dissolution of soul and body occurs.

Now, this flesh, or *sarx*, is seen plainly to be inbred sin, or the nature of man apart from grace, which inclines man to sin. The body is that physical organism which is not essentially evil, but which has appetites and tastes which can be abused, but which have a normal, innocent, and necessary use. For instance, man has bodily appetites which must be indulged to perpetuate life and activities. These appetites, however, must be indulged within bounds and within rightful relations, and when indulged beyond these become sin. A man, for example, must eat; but there are metes and bounds to his eating, and these must be regarded and not transcended. If he overeats, his body is injured, and sickness is the penalty, and God's displeasure is incurred. So with a long list of these bodily appetites and passions. These all have a perfectly legitimate exercise, but limits beyond which they cannot be indulged without sin and a physical punishment as well as a moral dereliction.

In this realm of the *soma*, or the body, there can be temptations to indulgences which would be hurtful, but the mere temptation has in it no sin. These temptations are to be resisted simply, and are not to be considered as sinful *per se*. There is not need for condemnation simply because, for example, a man has under some conditions an abnormal appetite. He must eat what is necessary, and then "keep his body under," so as not to go to excess. There is no guarantee from temptation in this matter of bodily appetites. There is the duty of temperance which must be added to the list of our graces that we may not go to excess in anything whatever.

Many have been the mistakes made along here, which have been very serious indeed. We have known young people especially who were sanctified but whose attention was never called to this distinction. They supposed that their experience which had been given them was such as brought with it a monitor, or protection, which would safeguard them from all temptations in any such matters. When appetite therefore called to indulgence which they knew would be hurtful, they would be plunged into the deepest and darkest condemnation. They needed to know that a mere taste or inclination or temptation to excessive indulgence along the line of these bodily appetites, was not in itself sin, but mere temptation to be resisted, and if resisted, there was no ground for condemnation, and that the appetites themselves were not sinful.

They needed to be taught that sanctification does not de-

liver from these bodily appetites, or from occasional inclinations or tastes for more or different kind of satisfaction from what would be for their best interests, or indulgences outside of right conditions. The sight of an appetizing dish known to be palatable and exceedingly toothsome, but known also to be exceedingly unfriendly to the stomach of the beholder, must be refused in the interest of good health, as well as the welfare of his spiritual experience. The fact remains, however, that the mere desire or hunger excited by the sight of this inviting and palatable dish was not sin. Sanctification does not destroy the taste or appetite of man. These are left, and the individual must call to his aid his common sense and his past experience and his knowledge of such things, and then assert his powers of resistance, and let these rule, and not the caprices of his mere bodily appetites. He must control his body.

We shall never forget the hunted and pained look in the eyes of a noble young man who had a most beautiful experience, and who lived on his knees, and led a most transfigured and beautiful life. He, notwithstanding all this, had had a most distressing time in the way of temptations to doubt and despair due to these bodily temptations. He had prayed hours and days under a most sad misapprehension of the victories involved in sanctification. He was worried almost to absolute despair over the fact that he did not and could not get complete victory over temptations to occasional excessive indulgence to these bodily appetites altogether. He had gotten the idea that his sanctification would give light as to the limits and victory, or a guarantee against any desire or tastes beyond the bounds of necessity. Hence he regarded any temptations to such excess as evidence that he had lost, or had never had the blessing at all. This kept him plunged in deep despair.

He looked us in the face with the saddest expression we had ever seen and said, "Sir, I went to the very verge of lunacy. A little further and I would have landed in the mad house." The tremor in his voice and the lines deep-drawn in his young and handsome face all told only too plainly of the tragic truth of what he said to us. Our heart smote us, and we determined we would never fail to lift voice or pen in explanation that the experience of entire sanctification does not deliver us from the appeals of these bodily appetites, or even from temptation sometimes to indulging them to excess. Our duty is manfully to resist these, but never regard the temptations or the appetites or passions to which they appeal as evidence that we have not the blessing, or have lost it, or that it was not complete in our reception of it. None of these conclusions are reasonably or correctly to be drawn from such temptations or appetites in this realm of the body.

Paul was gloriously sanctified, and claimed, and lived it. Yet we hear him saying in his first letter to the Corinthians, "But I buffet my body, and bring it into bondage: lest by any means, after that I have preached to others, I myself should be rejected" (Revised Version). The margin has instead of "buffet," the word "bruise," implying quite a violence of strife against temptations from the body. The Authorized Version has a margin which says "buffet my body, and lead it captive." Another reading has it, "beat it black and blue." All these expressions seem to indicate that Paul had quite a struggle along some line of bodily appetite, against which he led a manly and courageous fight, but a successful one. This is the privi-

lege of us all. We may not expect deliverance from the appetites or the temptations which come from them, but we may and must be successful and victorious in our fight against them.

Wrongs All Around

The destruction of the Lusitania was a most unfortunate incident, causing great loss of life, some putting the number as high as thirteen hundred or more. It caused a great shock to America, and the Department of State at Washington, and the civilized world as well. Many intemperate things were said, and we feared for a time that the pressure of public opinion and passion would succeed in precipitating our President into some mistake of policy in the premises. At this writing, it seems that, as usual, the President refused to be hurled into a precipitate action which would not be warranted by all the facts in the premises, and all the facts and issues involved. We admire his course very much indeed, and regard it as exceedingly fortunate that he was our chief executive in this crisis. With an impetuous man in his position, we might have been needlessly brought into serious complications, if not into actual war, with Germany.

Much that has been said is to be deplored. This is a time for composure. It is no time to indulge in excesses of speech or intemperate feeling by anybody. Let everybody keep cool, and look dispassionately on all sides of this question, and of all questions related to it. Let Mr. Wilson direct the affairs of state in his own way, uninfluenced by the intemperate declarations of partizans or politicians from any quarter.

Wrongs! Yes, of course, there were wrongs on the part of the Germans. There were wrongs on the part of all the parties to this incident, and also to this brutal war. Let the wrongs be placed all around the circle, and then we will be able to see more justly and broadly. Germany was wrong in not requiring the officers on her submarines to give non-combatants time to disembark from merchantmen which she felt she had a right to destroy, because carrying contraband of war—ammunition—to her deadly enemy. England was wrong in not seeing that merchant vessels were properly convoyed, especially since Germany has made her threat in establishing her danger zone in which vessels would be torpedoed. Americans were wrong—even those who went to their death—in taking shipping on a vessel under such circumstances as we have indicated, and more especially after the warnings they had received from so many sources.

Everybody connected with this unfortunate affair were wrong to a greater or less degree. Germany can plead with some degree of justice her right to destroy such vessels in the face of England's policy of starvation. More especially is this patent when it seems a fact that England refused Germany's proposal to abandon her submarine warfare if England would lift her embargo on the shipment of foodstuffs to German citizens.

Yet all these claims and defenses made by Germany are lessened greatly in their weight in the face of the horror of such wholesale destruction of non-combatants, as was the case in this incident. The world will insist upon holding her to a rigid account for inhumanity in such a deed. There can be no valid defense for the murder of innocent women and children, no matter what provocations she had from England. Human life is regal and sacred. No man and no nation has a right to disregard its sacredness and its rights. Murder is murder, whatever the provocations there may have been to the deed. The world will hold Germany to a rigid accountability for all the ages to come for this nameless horror against human life, and against the innocent men, women, and children who perished on that fateful day of her atrocious crime.

The Devil's Tricks Against Labor

Labor had better watch the Devil, for he will deceive and wreck their cause. Labor is often heard pleading for an open Sunday, on the argument for one day for recreation. Securing thus a repeal of the statutes now protecting this Lord's Day, the Devil will very quickly, through the greed of corporations and employers, find a way to require of labor seven instead of six days of labor for pay for six. Greed will use the plea of the laborer to get relieved of legal restrictions on the Sabbath, and then turn and read the laborer in such a requirement as indicated. Let labor beware!! A continental Sabbath will reveal seven days continuous labor.

Labor organizations are often conspicuous for their skeptical

tendencies, leaning hard to positively materialistic unbelief. They incline to the theory that man is but an animal of a higher order, and not an immortal being. Look out here, my labor-friend! You be unwise to listen to the materialism preached to you from thousands of platforms, and printed in numberless journals. Heed to these illusive teachings will rob you of the most potent of all motives for social betterment. They will take from you the most powerful argument against the injustice and outrages so long perpetrated upon you.

You will be taken at your own appraisal. If you think and talk of yourselves and of each other as no more than animals, you can only blame yourselves if employers consider and treat you as no more than animals. You have been their teacher in this under-appraisal, so that your infidelity is your worst asset. This is just the price you will likely pay for your affront to God your Maker and to Christ your Redeemer. You will be reaping only what you sow. You sow contempt of God in your unfaith by esteeming as naught what He thought of sufficient worth to give His own and only Son to redeem. You will be sure to reap from your employers contempt, by their esteeming you as only animals and not immortal souls, and reckoning your labor as only a commodity, like so much flour or salt. Be sure, therefore, you will reap what you sow.

The Power of the Word

We have copied, in our little pocket Testament we carry always with us, a verse of Scripture which we prize doubly from its connection with the conversion of the greatest father of the early church, St. Augustine. Fifteen hundred years ago this man, then advanced a little in life—at least somewhat out of his young manhood days—and sadly advanced in sin and dissipation, was walking under a degree of conviction for sin. His heart had been partially touched, and he was in agitation of mind. He was a brilliant young man, of glowing genius and strong passions, but all his gifts had been given to the Devil in sin and evil ways. Finally, he went into his garden for calm and rest of spirit. He flung himself upon the ground to pray with streaming eyes, when he heard a child's voice chanting the words: "Take read, take read." Interpreting it as an omen, he hurried in, and, taking a book of St. Paul's epistles, read the words to which we referred above: "Not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. But put ye on the Lord Jesus Christ and make no provision for the flesh to fulfill the lusts thereof" (Rom. 13: 13, 14).

This led this great man to Christ, and he became the mightiest man who ever stirred the early church. His words live down to the present hour, and they burn and glow with fire and power and are edifying to all who read the mighty message. Behold herein the intrinsic power and life of the literal Word of the living God. His Word is verily spirit and life. They are indeed quick (living) and powerful. How this Word of God can arrest men and save men. How this Word looks men in the face, and makes them quake before its all-penetrating force, and confess their sins and turn from them, and bow and receive life and hope and peace in their hearts.

Brethren of the ministry, it is the simple Word of God we are to preach, and in which we are to trust to reach men and rouse their consciences, and bring them in penitence to the footstool of mercy crying for forgiveness. Not in our matchless sermonizing, not in our eloquence, not in the force of our logic, not in our rhetoric or our earnestness or our social gifts or influence over men—no! no! It is in the Word we are to place our trust for the influencing of men and women toward God. Let us "PREACH THE WORD!"

Abraham Lincoln said of the greatest Book in all the wide world: "In regard to the great Book, I have only to say it is the best gift which God has given to man." We wonder how our Romish people would consider this tribute to the Holy Bible by this greatest American? If he was right, by what sort of reasoning can they dare deny it to every man and woman of us, and add insult to the injury by advocating the denying its use in the public schools of the country?

Isaac Newton said that he found "more sure marks of authenticity in the Bible than in any profane history whatever." What a pity this great man had not had the opportunity of enlightenment by some of our petty, pottering, pestiferous, little preachlings, who declare "the Bible is not inspired," but it "contains the Word of God."

THE EDITOR'S SURVEY

News and Notes

Let it be known once and for ever, and let the destructive critics accept the inevitable logic of their dastardly work. We mean the issue that the inspiration, the authority, and veracity of the Bible must all go together. These three things inevitably stand or fall together. Let him prove to the contrary who can. We challenge the world to disturb the serene foundation on which this position stands.

Thomas Dixon and D. W. Griffith are putting on the motion picture platform a play called "The Birth of a Nation," in which the negro is said to be very unrighteously treated in the sentiment sought to be cultivated against him. The *Congregationalist* and other religious papers are being seized with a spasm of opposition to this in defense of the negro, and advocate the suppression of this play by law. We have no objection to the suppression of this play if it be as represented. We only wish to remind the papers engaged in this campaign that their zeal should as well be directed against other plays being shown in the picture shows, calculated to stir lust, and to fire reckless daring and irreverence in the young, and divorce scenes, and such scandalous things as threaten not only the negro race, but even the white race as well, and both sexes. This Dixon matter may well be looked after, but these other abominable things are just as properly subjects for the zeal and activity of these papers as Mr. Dixon's play. Let our confreres of the tripod continue their spasm until it includes all these reprehensible plays, and we will endorse their zeal as wise, and not one-sided.

The Rock Island receivership is only another instance of the plundering of great public utilities by corporation thieves and robbers. These gentry will insist upon capitalizing franchises and prospective increased receipts, and trading and gambling upon such fictitious values. If the people chance to get apprised of their infamy and frauds, and grow unwilling to be duped into such investments, or if the increased business fails to materialize, a disaster is sure to ensue, and innocent investors in such corporations—even such as were stockholders before the gambling operations begun—are ruined, as well as the high financiers who wreck these properties. There may be no protection against such robbery and plunder except government ownership. We know not. It is to be devoutly hoped that some remedy may be found for this business of wreckage of people and institutions by high-handed gamblers of great wealth. It is a pity that there can be no law which will prevent men from becoming thieves.

The supreme court, the highest and last judicial tribunal of appeal, decided in the Leo Frank case that there were no irregularities justifying a setting aside of the verdict in his case and the sentence of the court. The attorneys in the case have now only one recourse to the authorities of Georgia, from whom they are seeking to obtain a commutation of sentence to life imprisonment or pardon. This is a remarkable case. We sincerely trust that if this man is innocent he may be in some way relieved of penalty of a crime he did not commit. We have not tried

to keep up with the case, and really have no intelligent opinion of his guilt or innocence. It is a shame on the jurisprudence of the country that the highest courts of review were debarred from examining into the proof in this case, being limited only to technical points in the proceedings of the lower courts.

Brother A. G. Jeffries has been confined to home quite a long time with illness. We trust soon to learn of his improvement and recovery so that he may get back into the field of active labors for the Master.

There is reported a decided increase in the cases of lunacy in this country. This is attributed by some to the federal laws against the use of drugs, and the enforced cessation of the drug habit by so many victims. There are other causes operating for this increase, but not for any such sudden increase as is claimed just recently.

During only ninety days—the first three months of the present year—the deaths on the streets of New York City have been shockingly great. There were sixty-two killed by motor cycles, street cars, motors, wagons, and fire engine; thirty-two by pleasure vehicles; motor trucks, eleven, and ninety by other casualties.

England is guiltily tardy in the settlement of the liquor question. In the face of the admitted fact of the notorious evil effects of the liquor traffic in her present war with Germany, she higgles and hesitates about the suppression of the traffic in a most despicable way. She seems hesitating whether she had better yield to Germany in the present gigantic struggle, or yield to the plaintive appeals of fathers and mothers and patriots for the suppression of this infamous traffic, which Lloyd George had publicly declared was a mightier foe to England than Germany, and suppress the traffic. Her course is fast losing her the respect of the thinking and worthy people of the world. England seems more afraid of the brewer than of Germany.

The new University of the Methodist Episcopal Church, South, at Atlanta, Ga., only a little over a year old, which that church founded on the wresting from her by the verdict of the supreme court of Tennessee, of Vanderbilt University, has had a remarkable career so far. To date the new university has a school of theology, a school of liberal arts, and a school of medicine. There is now a trifle less in assets than three million dollars in the possession of this young giant of a university.

The New York legislature increased the liquor license price about twenty-five per cent. The increase was not resisted by the saloon power. A few years back such a bill would have been promptly killed by the liquor lords. Now, they are willing to any kind of restrictions or hardships so the traffic is spared destruction.

The national organization of business men in England, organized to push the campaign against the licensed liquor infamy, has invited Billy Sunday to come over and help them in

the great fight. Sunday declines to cancel any of his engagements, but says he can go to England late in May, if needed.

Dr. F. B. Meyer has received a unanimous call to the pastorate of Christ Church, London, made vacant by the resignation of Dr. Len G. Broughton, who has returned to America and accepted a call to a church in Knoxville, Tenn.

The Central Pennsylvania conference of the Methodist Church reported at its recent session a gain of 7,362 full members, and 4,821 probationers during the past year. This was certainly a fine addition for one year.

Pathetic indeed is the spectacle of helpless China at the feet of proud and insolent Japan, taking advantage of the war conditions of Europe to humiliate and obtain advantages in China. Her appeal to the United States is natural in her crisis, and the mission of Bishop Bashford, of the Methodist Church, to this country as a special messenger to plead China's cause in this emergency, are not strange under all the circumstances. We are glad Japan modified her demands on China. It would have been more to her credit if she had withheld them altogether, until the end of European hostilities. Such action would have been put to her credit for real courage, whereas her modification was only a matter of policy.

The deficits on the family of *Advocates* in the Methodist Church are being reduced during the present quadrennium. While this is true, there is no hope of getting these papers to a paying or a self-sustaining basis. It seems the inevitable and irremediable fate of the religious paper is that it must be published at a loss. We *must* have them, however, at any loss. This loss ought not to be, but it is still the case. Only one class of men can alter it, and that class is the preachers. Will they do it? We devoutly hope so.

When "Pastor" Russell undertakes to turn his guns on so-called "Christian Science" we may expect something entertaining, if the ludicrous should be allowed to exist amid the tragically pathetic and heretical. This poor, old man in his dotage, who has stooped so low in his debasement of Scripture, is now trying to convict this "mind science" of the same absurdities of which he has been so long and so flagrantly guilty.

By the way, the chief danger and ruin wrought by "Russellism" is the truth which it contains. Nothing is more perilous than much truth mixed in a concoction of grievous and ruinous errors.

Recent elections in South Dakota gained fifteen cities for the prohibition forces in the state. The work moves along splendidly in this Western state.

By the recent votes in the Presbyteries of the Presbyterian Church on the overtures from the General Assembly on the creation of the order of Deaconesses, it seems that that church will now have an order of these useful women known as deaconesses. This is a step

in advance and we are glad to see it taken by this church.

That was a remarkable event, and indicates marvelous change of sentiment, when a Southern state like Louisiana introduced the other day an ex-slave, in the person of Booker T. Washington, to a large Southern audience, in a typical Southern city, as one of the greatest of living men. This was on the fiftieth anniversary of Lincoln's death.

Ulysses Grant said and did many great things. He will be remembered for all these. Let his name have added lustre for this noble expression of love and loyalty and leaning on the Word of God as God's inspired Word, divine and supernatural. He must have believed all this, or he could not have given the wonderful counsel couched in his great words as follows: "Hold fast to the Bible as the sheet anchor of your liberties; write its precepts in your hearts and practice them in your lives." Hear him, ye Americans, in this hour of the senseless and ruinous assaults on this Gibraltar of all human liberties and humanity's solitary hope for two worlds and for vast eternity.

Orrel Garret was right in a bit of advice which rests upon profound philosophy and upon the distinct teachings of the Word of God. He said, "These are days if we would look to our surroundings we would fall. Look straight up."

God's most constant refusal to use great things and His use of little things, should encourage our faith and hope, for this brings nearly all of us in reach of the possibility of His use of us in His great business of salvation.

The Relatedness of Inspiration

There are issues numerous and tremendous involved in the question of the divine inspiration of the Bible. With this question, stand or fall the authority of the Bible; its trustworthiness or veracity; its right to command or direct in human affairs; the title of every church claiming to be a church; inspiration thus credentializes the church. With this truth of inspiration stands or falls the doctrine of sin, of Christ's efficacy in every fact and department of His claims and work, the truth of salvation from sin, of hell and heaven. In fact if inspiration be denied the whole fabric of the Christian system falls inevitably. God and Christ link themselves and their whole work of redemption with this supernatural and divine inspiration of His revelation to man. The *Herald and Presbyterian*, therefore, said not a word too much in the following:

The *Evangelical Messenger* says: "This is a good time to pass on A. T. Pierson's vigorous words; 'Any church that denies the infallibility of the holy Scriptures, and the deity and the atoning work of Jesus Christ, has, in God's eyes, no claims to be a church. It may be a religious club, it may be a philanthropic society, but it is not a church of Christ.' Doctor Pierson's point is well made. The Christian church is of divine origin. It rests on the integrity of the Scriptures and the deity of Jesus Christ and the merit of his atoning work. What right has any organization, though ecclesiastical in form and methods, to call itself a Christian church, while denying the integrity of the Scriptures and the deity of Jesus Christ the Great Head of the church? What right have men who reject portions of the Bible, or deny the deity of Christ, to call themselves Christian ministers, ambassadors of Jesus Christ? His church stands for the divinely inspired Word of God, and it is only as it remains true to

Sweet Old Chapters

"For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope" (Romans 15:4).

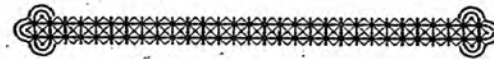
Whenever the heart is aching
And the days are thick with care;
Whenever the worry and trouble
Seem more than my soul can bear;
Whenever it's dark and deary,
And the way seems rough before,
To one of the sweet old chapters
I love to turn and pore.
To one of the golden chapters,
Where the dew and the sun are sweet,
And the blossoms of peace and comfort
Seem springing around the feet.

Whenever the bitter battle
Is more than I've strength to fight,
Oh, one of the sweet old chapters
Will soon give back my might;
And I'll rise and lift the banner,
And go forth brave again
For my part in the daily struggle
Of men in a world of men.
One of the sweet old chapters,
Read it, and feel its gleam,
As you bask in its tender beauty
And walk in its lovely dream.

Never a downcast spirit
That can not rise and go
When the words of a sweet old chapter
From the holy Scriptures flow;
And the glory of God's great heaven,
And the streets of the heavenly way,
Stretch forth through the dreary shadows
That cloaked you and kept you grey.
The voice of a tender message,
The word of a higher trust,
How the sound of a sweet old chapter
Can lift us from the dust.

Whenever the feet are aching
That have marched their many miles,
Through the light of a sweet old chapter
A valley of beauty smiles;
And the flowers are blooming gayly,
And the birds sing in the trees,
And you walk in the peaceful pastures
With the green grass to your knees.
The sunshine follows the shadows,
And the sweet hills lift their crest,
And each word of the sweet old chapter
Is a sound that lulls to rest.

I feel the touch of that healing,
That boon and that gift of love,
When I read in a sweet old chapter
Of the mansions that shine above;
And my shoulders rise from their burden,
And my heart forgets its care,
For the dews of God are about me,
And the sweet and pleasant air.
The words of a sweet old chapter,
Ah, wonderful cure are they,
For the pain of the weary spirit
And the cares that infest the day!
Baltimore Sun.



God, the Bible and to its Founder, Jesus Christ, that it can be the light of the world, and the salt of the earth, and save the lost from the curse of sin."

The Greatest Work

This greatest work is that of the mother who trains and trends young life in the home. This is beyond all doubt or question the sublimest and the most important work done by anybody in this wide world. Neglect or failure to appreciate this tremendous truth is fatal along many lines. Let no mother lightly esteem her work in the home, and mourn because she is denied some more outward and showy work in the church's activities elsewhere. She is the honored one if she is shut in with her little ones, and has to read to them, and pray with them, and teach them God's Word, and fret and wait patiently for the fruit of her endless labors. Never mind. These fruits

will surely come by and by. Then your heart will thrill and throb with joy unspeakable. The *Christian Observer* says with truth:

Many a mother who was wont to devote much time and thought to work for the Master in His church, when cares of the little ones come and she can no longer go to the house of the Lord, does an even greater work for the Master in guiding the tiny, but growing, rivulet of life into the channels of righteousness and love of God. If these mothers could but realize the tremendous—almost measureless—influence they wield over the thought, the temper, the heart, the character, and the destiny of the bit of immortality they fold to their bosoms—not can wield, but do actually wield, for weal or woe—it would seem that the days of shut-in life, instead of being a privation, would be privileged days of the highest service permitted to mortals.

Even the church itself has yet to realize that God honors the prayers, the example, the teaching, of saintly mothers equally with the public proclamations of the gospel, to the salvation and to the character building of the child. These shut-in mothers often do the most far-reaching work for the kingdom of God in their children. Many a Timothy has his faith from a saintly mother and grandmother, who saw to it that from a child he knew the Holy Scriptures which were able to make him wise unto salvation.

Can it be thought that God would not compensate these self-sacrificing, patient, shut-in mothers for the privation of the public ministry of the sanctuary? Verily He does. And they abide in the secret of His presence.

Looking Unto Jesus

Our eyes should be ever unto Jesus. It should ever be our motto that our eyes are ever unto Thee. If this be the case, we will aim high, and this is very important. We will reach no higher than we aim. The higher we aim, the higher we will reach. Let our aim therefore ever be as high as Jesus is at the right hand of God the Father. *Zion's Herald* says:

When a landlubber is climbing rigging for the first time he is told to "look aloft"—not down. If he keeps his eye fixed on what is above him his nerves are steadied—otherwise the view of a cluttered deck, or of a billowing sea, may confuse or terrify him. It is so in the moral life. When we "look aloft" with the clear eye of faith, toward the immovable heavens, we are steadied in purpose, calmed in spirit, and nerved to strenuous ascent; but when, like Peter on Gallilee of old, we look down at the surging billows, our courage fails, and we begin to sink in despondency. If we would mount in this world from stage to stage in safety, we must keep "looking unto Jesus, the Author and Finisher of our faith."

Eyes Ever Upon Us

The fact that the eyes of God are ever upon us should make us so careful. He never sleeps nor slumbers. He watches us with ceaseless love and sleepless diligence and care. He seeks only our good, and never our evil. He is concerned for our welfare, and desires us to make good in seeking a city that hath foundations, whose builder and maker is God. Let this thought of the loving interest and watchcare of our Lord and Master ever inspire us with greater awe and anxiety to do His will and work faithfully and well. *Zion's Herald* says:

A self-denying sister who took pride in her younger brother's ambition for a college education gave the lad a copy of her photograph to place on his study table. Across the top of the picture was written the inscription: "I'm watching you!" The thought that his sister's eye was upon him nerved the young man to heroic efforts. After graduation, he became a master in a city high school, when, by his earnings, he was enabled to send his sister to college in her turn. The thought that a dear one is watching us at our work is a mighty inspiration to noble achievement. And strongest of all incitements to heroic striving is the consciousness that all the while a Savior's eye is upon us, while a Voice that is more than man's calls to us: "I'm watching you!"

Too Many Irons in the Fire

Written by S. L. FLOWERS

DOCTOR LEE, one of the greatest of native Chinese missionaries, had for his motto: "I must not burden my work with plans." When I read that in the sketch of his useful life, it had about the same effect on me that I would have experienced if one had struck me. It did strike me, and that hard. Oh the years I have wasted trying to accomplish something for the dear Lord and He, trying to get me to the place where He could use me. All the time I was trying to do the work of a half dozen men, and complimenting myself on the fact that I was able to handle so many things at once, when in fact I was accomplishing nothing.

"With too many irons in the fire, one is likely to burn," is as true as it is old. Not only will one burn, but none receive the attention they should. The welds are poorly made, and when the strain comes they break. The surface is poorly dressed, and left so rough that many stumble and fall in their effort to cross it.

Few men are at their best with their minds divided. There may be a few who can handle two or three different things at once, but they are the exception rather than the rule. "The man who spreads out too thin is easily punctured."

The cry of the times is: "We want, and must have men of affairs to fill our pulpits." Well he can be found, and when the office of "affairs" is filled, he is through. He is fit

for nothing else. Even though he is a good man when he begins, he will lose the edge off his experience (spreads out so thin, the edge turns), and then his experience, and is fit for nothing but the supernumerary or superannuate list.

When a church is obliged to secure the services of a man who has his mind so taken up with other matters that he can not spend at least two hours each day on his knees, crying to God for help and strength, they are on the road to spiritual decline, to say the least, unless there is a man or woman, or both, among their number who is well enough acquainted with the Lord to prevail upon Him to tide them over till they can do better. There is nothing that will take the place of intercessory prayer, either with the pastor or laity of the church. The pastor may be a learned Doctor, and be as eloquent as an Edwards, and yet if his time is taken up with other matters so that he can not get alone with God each day, his ministry is, to a great extent, a failure.

It is well to be up and doing, and to attend to the many duties of the pastor's office, and to do these with all your heart, but when these things reach an aggregate that consumes

so much of the time and strength of the shepherd, the sheep soon die for lack of gospel food, which they should receive from the pulpit. He spends his time in herding, and when the sheep come to the fold at night to be fed there is neither water nor provender. The troughs are empty. No fire, no glow, no unction, no power of the blessed Holy Ghost on the preacher.

Oh, brethren, we need above all creatures on earth to be constantly in touch with the throne of God. How dare we stand before a congregation of eternity-bound souls and try to point them to the Lamb of God, when we are all tired out with carrying out too many plans and have not had our own souls charged and surcharged with the Divine presence before coming before the people? Oh, the pity of it all! When people come to our services, whether they be Christians or sinners, they come to learn of the Lord, or more of the Lord, as the case may be, and a mere metaphysical treatment of the case will never satisfy the cravings of the human soul. They must have something divine, and we will not be able to give it to them unless we have the unction of the Holy Ghost on our soul while we preach.

The unction of the Holy Ghost comes only to those who tarry at the Fountain till Jesus meets them there. While education and natural ability are both great assets to any man's equipment, neither will take the place of this unction. It is one of the efficient means the Lord uses to convince the world of sin, righteousness and judgment.

Burns, Ore.

Il Nazareo!

Written by W. H. MORSE, M. D.

IL NAZAREO!" The exclamation startled me. "The Nazarene!"

It was in St. Francis Hospital, at Hartford, Conn., on a winter's day, and at the visiting hour. In the wards nearly every bed was filled, and there were visitors. Some of the patients had their beds surrounded by friends, others had but one, perhaps a wife or a husband, maybe a child, maybe a sad-faced mother. There were beds where there were no visitors, and where the patients lay with closed eyes or in an envious, almost pathetic way watched those who were more fortunate in having visiting friends.

Among the patients I had a young friend, and had come there with his aunt that afternoon to say to him a cheerful word, a word of which he stood in need, as he would never leave his bed again. He lay at the lower end of the ward, and, after a few minutes, I left him there with his relative, and was returning to the hall, when from one of the beds came that strange exclamation:

"Il Nazareo!" The Nazarene.

It was spoken quietly, and with that accent that is characteristic of one who has seen a friend. Involuntarily I stopped. He who had spoken was a young Italian, and the remark was addressed to another man of the same race in the next bed.

"Il diavolo!" The Devil! the other replied with a sneer.

"What was that?" I said to the man who had uttered the strange exclamation.

He looked up, with an excited appearance. Then, in broken English, he said:

"See! That is the Nazarene! He is so good a man!"

Siloam? No: St. Francis' Roman Catholic Hospital! And the exclamation, together with the explanation, brought to mind that cry of long ago—"Jesus of Nazareth passes by."

The sick man indicated a gentleman who was approaching, and had just been speaking to a patient in the bed across the aisle.

I recognized him, for who does not know the Rev. R. J. Dixon, pastor of the Pentecostal Church of the Nazarene? He, gifted from on high, inspired with the spirit of absolute unselfishness, ever ready to reveal indefatigably the Lord of love to those who are lost to holiness, to God, and to heaven; gentle, mild, but with a burning ambition to show sinners the tragedy of their condition and the Savior ready to save!

I stood as he passed. The Italian smiled. In the other bed his friend scowled.

"Sure!" the first speaker said, "I know who he is, the Nazarene! That is the kind of man we need! Why not more such? Why not such to do us good?"

"Huh!" sneered the other Italian.

"Ah," said his fellow, paying no attention to him, "what we need, we Italians, is Nazarene men to give us light! Sure! If I get well, and go back to Italy, I take the Bible with me for my friends who never saw one. But if there were more Nazarenes, more would be in Jesus like I hope!"

What a testimony! The Italians, at odds with Rome, indifferent, and ready for Christ! And who can better reveal Him to them than

one upon whom in grace has come the power to reveal Christ to the Christless? For their hungry sakes, and for the sake of their friends over home to whom they are anxious to send and carry the Bread of Life, a call is loud for those upon whom is named the Name of Nazareth.

Some time after this incident at the hospital, late one night, a man called me on the telephone to come to him. When I responded I found one who had found out the depths of despair, and was filled with the horror of apprehension. To him I sent Brother Dixon. I know not what the interview was, but some days later the man sent me a note in which he thanked me for having had Brother Dixon visit him. He wrote:

"He came with his Bible, and he led me back to Christ."

Brother Dixon knows nothing of my writing these words which he so richly deserves, but it is a pleasure to do it. Were he to die today, there would not be wanting many who would wreath the casket with flowers. Is it not far better to be votive with the floral offering while yet he lives, and lives to do good? There is work a-plenty for such as he. God forbid that we should tire in holding up their hands!

Jesus of Nazareth passes by, still. His Holy Spirit is in those who take His name. Believe men when I say that rarely, if ever, have I been so thrilled as I was that winter's afternoon when from his bed the sunny son exclaimed so gladly:

"The Nazarene!"
Hartford, Conn.

What Our Holiness Churches are Doing

Written by B. B. SAPP

IT SEEMS to us that any one with any degree of spirituality, any one who has their spiritual eyes opened, must acknowledge that the holiness church (which is a holy church in reality and not merely in profession), is a great factor and power for good in this land. God has all through the ages used human instrumentality and has worked through a holy people.

Who has not felt directly or indirectly the influence of holiness evangelism which has been carried on in more recent years by the modern holiness movement, of which the holiness churches now spreading fast over the land, is the outcome? While we deprecate the fact that some of the holiness churches are far short of what they might be doing, considering the light they have received, yet we take courage and thank God for the vast amount of good that is being accomplished, not only in this land, but in the foreign fields.

We will briefly notice some things:

I. They are spreading scriptural holiness over the land. There is scarcely a city, town, or hamlet in this country that has not heard of holiness. While many ignore this precious truth, and others smile complacently and treat it with indifference, yet in face of all these difficulties the holiness churches as well as other independent holiness movements are proclaiming this great Bible truth through the preaching of the Word through holiness literature, and through the Holy Ghost inspired songs. "We'll girdle the globe with salvation with holiness unto the Lord."

II. Again, the holiness churches are conserving the work of holiness. This is an imperative need. It means perhaps more to keep folks converted and sanctified than to get them into these experiences. To agonize, labor, pray, and give of our means to have a holiness meeting, to get sinners converted, and believers sanctified, and then put them into a spiritual refrigerator is very bad policy. While perhaps a few may rise above the environment that surrounds them, many more will lose the fire and freshness and fall back into a deadly cold formalism. For this very reason, God has raised up the holiness churches to furnish a spiritual atmosphere in which the young convert can grow. When a person gets sanctified he is through with the vain things of the world, and the world and worldly church members do not care for his company. The sanctified people do not thrive well on a cheap slip shod, so-called gospel—they readily distinguish the difference between chaff and wheat. Thank God for a place where souls can be fed, and will be fat and flourishing, and grow up as stall-fed calves.

III. Again, they are contending for all the vital truths of the Bible, such as the inspiration of Bible: total depravity of man; eternal punishment in hell for the wicked; eternal happiness in heaven for the righteous; the Deity of Jesus Christ and His atonement; repentance, regeneration, and entire sanctification; the second coming of Jesus; divine healing, etc. It certainly means much to cling to these old truths in this age of infidelity and unbelief, when the divinity of Jesus is denied, His blood ridiculed, and the Holy Ghost grieved, insulted, and rejected.

IV. They stand out against all the gigantic errors today, such as Christian Science, New Thought, Russellism, which teach there is

no hell, and all kindred evils that oppose the progress of God's work. It seems much easier to disseminate error than to spread the truth, simply because worldly minded people will accept error more readily than they do the truth. God help us as holiness people to be more faithful in the distribution of wholesome literature.

V. They create a wholesome spiritual environment for the young people and children. Unlike other churches, the holiness church does not believe in the stomach route to entertain the young people. We believe, yes, we know, that young people are supremely happy when they are fully sanctified, and they find their greatest pleasure in attending the means of grace.

VI. Again, the holiness churches more than any other, furnish young people for the holiness colleges and universities. If it were not for the holiness church we would not need holiness schools. How we thank God for the holiness schools, where young men and women can be trained in soul, mind, and body, and thus be prepared to go out and preach a full gospel.

VII. Again, our holiness churches are establishing Rest Cottages for the unfortunate womanhood of our land, and are doing all they can to lift up the girl who is down.

Many a poor, broken-hearted girl who has been overcome by the enemy, and gone down in gross sin, even though she may have a desire to reform, feels there is scarcely a person or a church who cares to recognize her. But this is not true with a holiness church. It stands with outstretched arms ready to lift up the fallen woman, as well as the fallen man. Our motto is, "down with the double standard of morals."

VIII. Again, much good is being accomplished through the deaconess work in the holiness churches. Our deaconesses are all sanctified women, who, with loving hearts, go into needy homes, and needy fields, and bring in the poor, outcast, distressed, down-trodden humanity to the loving Savior.

IX. Again, the holiness churches are pre-eminently missionary churches. God's people are giving their means and their fair daughters and noble sons for this cause. Jesus said, "Go ye into all the world and preach the gospel to every creature."

"How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace and bring glad tidings of good things" (Rom. 10:14, 15).

X. Last, the holiness churches stand as a solid phalanx against the monster liquor traffic and are doing much to abolish this most deadly foe from our land. We expect and urge our people to vote the prohibition ticket.

Fruit Bearing--A Test

Written by J. W. OLIVER

THE Bible makes it plain that fruit bearing is the test of the Christian life.

Jesus made this clear when He said that the branch in the vine which beareth not fruit is taken away, cut off, and thrown out to be burned. It is useless, and there is no room on the Great Vine for a useless branch. Jesus said also that the fruitful branch is pruned, purged, or sanctified; that it may bring forth yet more fruit. This certainly means that just ordinary fruitfulness does not satisfy the husbandman; He wants every branch to do its best, and therefore He suggests a plan which will insure increasing fruitfulness.

Jesus also made it clear that no one can be His follower in reality who is not willing to be a luxuriant fruit bearer. "Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples." The "bearing much fruit" is the one condition of long remaining a disciple. All vineyard culture is for the purpose of more and better fruit. Just so it should be with the Christian.

What is fruitfulness in the spiritual sense? It is more than Christian activities. There are many who are active in Christian duty, faithful, diligent, energetic, who yet do not bear in their own life the fruits of the Spirit. There are others who are ever busy doing good, whose lives are useful, and full of helpfulness for others, who yet lack the graces of the finest and best spiritual culture. St. Paul enumerates among the fruits of the Spirit, "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance."

I am sure true fruitfulness includes Christian activities. We are to go about doing good, as our dear Lord did. It is necessary in order to the best life that we should use

our gifts and talents in all possible forms of helpfulness, to make the world better, and to give comfort, or cheer to others' lives. At the same time, it is essential for truest faithfulness that the life shall also bear the "much fruit" of the Spirit.

What is the purpose of the fruit? It is not merely for ornament or decoration. The fruit of trees is for the feeding of men's hunger. The same test is applied to Christian life. It is not enough to bear fruit merely for the adornment of our character or the beautifying of our own life. Fruit for fruit's sake is not the motto. We are to do all things to the glory of God. The glory of God embraces also the good of others. He who loves God must love his neighbor. It is no sufficient motive in fruit-bearing that it be for the honoring of God's name. We can not honor His name except by living for others. Hence, we must bear fruit which will be a blessing to others, which will feed the hunger of human hearts.

It is one of the best tests of our life if others are helped, cheered, strengthened, or comforted by the things in us which are beautiful and good. There are some whose lives are a benediction wherever they go. The peace, joy, and love of their hearts make others happier and better. One of the old legends tells of the visits of a goddess to ancient Thebes, and relates that the people always knew when she had been there, although no eye saw her, by the blessings she left behind. She would pause before a lightning-blackened tree, and the tree would be covered with beautiful vines. She would sit down to rest upon a decaying log, and the decay would be hidden under lovely moss. When she stepped on the muddy shores of the sea, violets would

spring up in her tracks. This is only a legend, but it illustrates the influence of the beautiful life in which the fruits of the Spirit have rich and full growth.

In one of the Psalms the Christian life is compared to a tree planted by the rivers of water. The emblem is very suggestive. A tree is not only one of the most beautiful objects of nature, but also one of the most useful.

It must also be noted that each tree brings forth its own fruit. There is a wide variety among trees, so among Christians. It is not wise for us to copy the mode of fruitfulness of some other person. Imitation is a very common fault among Christians. One man lives helpfully in his own way, and hundreds take him as their pattern. Thus they lose their own individuality, and mar both their character and work. The best way is to "let Christ dwell in your hearts richly." No tree tries to bear fruit like some other tree; each one bears its own fruit. Just so with us, each should bear his own fruit. It may not be such fine fruit as another bears, but it is the finest which that life was made to produce, and therefore the best.

Another characteristic of the tree is it brings forth fruit in its season. Different kinds of fruits ripen at different seasons of the year. There are those who should bring forth lovely fruits even in childhood, but we should not look for the fruits of ripened experience in youthtime. If they only abide in Christ Jesus, receiving from Him the blessings of His love and grace, they will bring forth the ripe fruit in their season.

Some fruits do not ripen until frost comes. Some lives do not yield their richest and best until the frosts of sorrow have fallen upon them. Many of us go through joyous days, amid prosperity, earnest in activity, yet not bringing forth the best, mellowest fruits. By and by trouble comes, adversity, sorrow, loss; and under the keen frosts the fruit is ripened.

But if we would bear fruit we must abide in the Vine, Christ Jesus; if we would bear "much fruit," we must be purged. The roots of our life must go down deep into this life as the roots of the tree penetrate the earth's soil. We must live so that the blessings of God's love shall reach us through faith and through the Word and the Spirit of God. No Christian can be fruitful who does not receive from Christ, through the Holy Spirit, the divine forgiveness; and no Christian can bear much fruit, which really pleases the Husbandman, without receiving from Christ, through the Holy Spirit, the divine purging. This is our test of discipleship.

Oklahoma City, Okla.

The Evil of Secrecy

Written by S. H. WALLS

BIGOTRY, pullism and idolatry stand out very prominent today as a result of fraternalism, but be it known to one and all, that if the church of Jesus Christ had not failed in her duty there never would have been a secret society organized. There would have been no need of it.

First—It is believed by many to be better than the church, because it performs that which the church has failed to do in keeping with James 1:27. "Pure religion and undefiled before God and the Father is this to visit the fatherless and widows in their affliction," and oftentimes disloyal too to the last clause of the verse: "and to keep himself unspotted from the world."

Second—Officers are elected, positions secured, salaries increased, not because of business qualities or executive ability, but because of "fraternal brotherhood" In Lev. 19:15, we read, "Ye shall do no unrighteousness in judgment: thou shalt not respect the person of the poor, nor honor the person of the mighty, but in righteousness shalt thou judge thy neighbor." Also, 1 Pet. 1:17, "And if ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning here in fear."

Third—Many are trusting the good works of the order rather than the blood of Christ, which alone can atone for sin. "For without the shedding of blood there is no remission of sin" (Heb. 9:22).

The first commandment says, "Thou shalt have no other gods before me." Anything that a man thinks more of than he does of the true and living God, that is his god, let it be what

it will. One's action tells what he loves most. Recently an "order" man told me that after the day's work was over he was too tired to attend the prayer meeting, one mile from home with street car service, but after the day's work was done he traveled the greater portion of night, in day coach, and next day marched several miles on dress parade, returning that night, arriving home in early morning to work that day as usual. Which did he love most?

Just the other day an officer of a prominent church absented himself at the last service preparatory to communion, in order to be present at the "order's" banquet. Passing by the church door, he took his wife and children with him to the function. "Where your treasure is, there will your heart be also." The average man spends three times as much in his order, as he does in his church for the salvation of the lost for whom Christ died.

Observations From Mount Zion, the Holy Mountain

Written by S. B. RHODES

THE writer of the Hebrew letter, referring to types and symbols of the great redemption, finally says, "Ye are not come unto the mount," etc., and immediately adds, "Ye are come [note the tenses] unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels [ministering spirits to the heirs of salvation], to the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all [some men's sins go before to Judgment. Mark the capital J], and the spirits of just men made perfect [the justified made perfect in love], and to Jesus the Mediator of the new covenant, and to the blood of sprinkling." "Then will I sprinkle many nations"—men of all nationalities; Spirit poured out upon all flesh, that all might ascend into this holy mount, with "clean hands and pure hearts." David inquired about conditions of dwelling in this holy mount, and was told that the hands must be clean and the heart pure. Jesus said the pure in heart should see God; for was it not from the mountain, this mountain that He taught His disciples who were to afterward abide with Him in love on this mountain? Dr. Daniel Steele said, "He only was a full-fledged Christian, who had repented at the foot of Mt. Sinai, converted at the foot of Mt. Calvary, and sanctified in Mt. Zion."

From this mount, the sun is no longer our light by day, nor the moon by night. It never sets. Our salvation does not depend on the weather (always have some kind of weather), on the sun's shining—we know it shines beyond the clouds. We find it high noon in the "gross of darkness that covers the earth," in the darkness of an Egyptian midnight. The writer awoke one night at the midnight hour in total darkness, yet found it was high noon in his soul. He enquired, and the Spirit seemed to say, "this is that," i. e., that, that Isaiah said when the sun should no longer be your light. "There shall be no night there." Whatever John the Revelator saw for the future, we see from this mountain top of vision. We may have a counterpart in miniature of that which is to come. *Hallelujah!!* From this, our second-story mount, we have a room without a roof. The sea of glass mingled with fire, is but an emblem now of our purification. Oh! the transparency of a pure heart; of a clear sky; of an open vision; of a revised

Bible; of the fires of a Vesuvius burning on the heart's altar. Even now He wipes away our tears. We have fruit trees on this side of the river, with ripening fruit every month in the year, and "December is as pleasant as May!" Selah! Brother Murrish says some one has said, "that means, 'Let the band play.'" No wonder David, desiring to look into, called upon everything to praise the Lord; he was so wild with delight. Truly ours is a goodly heritage. We ought to prove up our claim more fully.

It was from this mountain Elisha learned to know, "that they that be with us, are more than they that be with them."

It was from this mountain top at Pentecost that Peter was made "more than conqueror, through the Lord Jesus Christ," that the transforming power upon his would-be bold life hitherto is now made bold, so that in the day of judgment, as hitherto, he now no longer backslides, and was made tenfold more a man, because he had the courage of his convictions, "constrained" by an all-consuming love. The lame leaped as an hart for joy, as the multitudes turned to God, sick left their beds, and whole villages turned to God, streams of joy and gladness broke out in the desert of Samaria, and there "was great joy in the city." The dead were raised to life, and many believed on the Lord. Prison chains could not hold them; gates swung ajar; prison walls were shaken as Paul and Silas at the midnight hour from this mount of high noon "in every thing gave thanks" and praised the Lord and had a revival before daylight, and breakfast on time. Oh! for a mountain top of vision, though "gross darkness covers the earth." Oh! for the fire of Pentecost; not painted fire, but Mt. Zion fire of illumination, of volcanic order, *something boiling*, with the *fervenay* of the Spirit. "What a glory we behold." Mountain skies charged and surcharged with aeroplanes, forces of heaven's artillery at the command of the saints. Are they not all ministering servants?

"From the mountain top of vision, what a glory we behold.

A hundred years of victory, are tinging earth with gold.

And the glorious time is coming which the prophets long foretold.

Our God is marching on."

MOTHER AND LITTLE ONES

His Little Ones

The minister looked at his wife perplexedly. "What shall I do, Helen?" he asked. "You know he is not capable."

"But you must let him have his old pulpit, dearest, nevertheless," was the quick reply. "Think how it would hurt him to refuse him."

"But he is not able," went on the minister — "so old, so feeble, so childish."

"Leave that with God," was the gentle rejoinder. "No, Herbert, you must let him have his old pulpit. You can do nothing else, and I will stand by ready to help."

The old minister had come back after thirty-five years' absence for a little visit to one of his first pastorates. The young people who had been led to Christ through his pleading were gray-haired now, with children of their own. Most of the older members had slipped away into everlasting peace. Only a few were left who remembered the bent and white-haired old man, so sadly changed, who had come among them once more. For the fine, strong, brilliant mind had gone down again to the level of a child's. But he had come and had asked the young, vigorous, intellectual occupant of the pulpit for his old place—just for one Sunday. And though the young minister, knowing the weakness of the older one's mental faculties, hesitated, he had finally promised.

The old minister tottered into the pulpit that Sunday morning. A ray of sunlight filtered through the stained glass window, glorifying the crown of silver hair. Nearby were the minister and his young wife ready for service if it were needed. The choir took their places. On the front pews were some of the little children from the Sunday school. The old minister rose, and, in trembling tones, invoked God's blessing. The chapter was read, slowly, feebly, and the hymn given out.

"Let us sing number 237," said the old minister, steadying his shaking hands against the pulpit; and then the choir sang the glorious old hymn:

"There is a Fountain filled with blood
Drawn from Immanuel's veins,
And sinners plunged beneath that flood
Lose all their guilty stains."

When they finished there was another pause, and then the old minister arose and gave out the announcements. There was another silence. The young minister was just thinking he must go to the rescue, when the old man again picked up the hymn book.

"Let us sing" he said, slowly, "Hymn 237."

The organist giggled a little. She was young and pretty, and the tragedy being enacted in the pulpit before her did not appeal to her. She looked at the choir. Some of them smiled and shook their heads. The old, white-haired man in the pulpit regarded them wonderingly. Why did they not sing it? And then, in the silence, something happened. The young ministers' wife stopped to the side of the organ, her sweet face a little flushed. She wore a plain dress and hat. One of her Sunday school pupils had given her a rose, and she had tucked it in her belt. She did not know what a picture she made as she stood there in all her youthful beauty.

"We've just sung that hymn," said the young organist, a little saucily.

"No matter," was the gentle reply. Do n't let us hurt his feelings. Play it for me, I will sing it alone."

And then, as the organist played the air, the sweet voice floated again into the melody of the old hymn. The audience knew and understood, and to prove it, joined in the chorus. The old man, bent with age, sitting in the pulpit yonder, never knew that it had been sung only a few moments

Inexpensive Bounties

By W. C. Martin

It was only a good-natured smile, that's all,
And it cost not a copper to give it;

But it brightened the day
In a wonderful way
For another whose life had been tinctured
with gall,
And it stiffened his courage to live it.

It was only a friendly remark, that's all,
And but little of wisdom was spoken;
But it eased up the strain
And it softened the pain
Of a person who stood with his back to
the wall
And whose heart was, just then, almost
broken.

It was putting a hand to the wheel, that's
all,
It was lifting when lifting was needed;
But it served to inspire
And to help from the mire
A discouraged load-bearer just ready to fall,
And it helped him so much he succeeded.

It would seem that the world would be
bright with smiles,
That kind words would always be spoken;
That each person would lend
The warm hand of a friend,
And the world never hear of a tongue that
reviles,
Or hearts that are friendless and broken.

For the more of these blessings we give to
men,
The richer we grow in such treasures;
For the Lord's law is this:
That of woe or of bliss,
Sevenfold what we send out shall come back
again,
As the just hand of God always treasures.

before. He had forgotten. The minister's wife sang on. She had come to the last verse now, and then suddenly the old minister stood up, joining his quavering voice to hers:

"Then in a nobler, sweeter song,
I'll sing thy power to save,
When this poor, lisping, stammering tongue
Is ransomed from the grave."

As the strains died away, there were tears in many eyes.

The old minister took his text from the eighteenth chapter of Matthew: "And if any one offend one of these little ones it were better that a millstone were hanged about his neck, and that he were drowned in the depth of the sea."

He went on with his subject. The sentences came slowly, haltingly. Once, but only once in a while, was there a trace of the old time power. Some of the members who remembered him as he had been, pitied him so they could scarcely see him for their tears, but the little children on the front seats never stirred.

"Just look at those children," whispered old Mrs. Kay to young Mrs. Caldwell. "I was so afraid they would disturb him, but just see them. They are listening to every word." And it was so, for with the subtle instincts of childhood they recognized their kind. Child was speaking to child, and the little hearts responded. The minister's second childhood was like their first, and they understood. They listened, and among them there was not one restless movement. The old man in the pulpit, by some means they did not know, had entered into childhood's enchanted portals, and they welcomed him.

The sermon ended, the young minister and his wife walked side by side with the old minister—home. They put him into an easy chair, and the young woman took his hat and cane.

"Thank you, my dears," the old man said feebly, closing his eyes. "Thank you. It was a blessed time, wasn't it? And so many were there. It pleased me to think they came. And the children—did you see them?"

"Yes, and how they listened!" cried the young woman.

The old man looked up at her. "You are sure they liked it?" he asked, wistfully.

"Very sure," she smiled; "but now you must rest."
The feeble old hand laid hold of the firm young one.

"How good you've been—how kind, and how beautifully you sang my hymn this morning! There was n't anything wrong, was there? They hesitated so long, and then you came. Oh, I'll never forget it."

"I can sing it again; listen." And then the old voice repeated reverently the last verse:

"Then in a nobler, sweeter song,
I'll sing thy power to save,
When this poor, lisping, stammering tongue
Is ransomed from the grave."

The minister's wife turned her head away, for from her eyes the tears were falling, but the old man went on:

"I'm quite happy now, quite satisfied. I've preached my last sermon. Soon I shall be going home."

He closed his eyes, his head sank upon his breast.

The young minister's wife looked across at him.

"He is asleep," she whispered, and then she went and put her arms about her husband's neck.

"One of his little ones, for he is that, is n't he? Herbert, how glad, how glad I am, we did not offend."—Selected.

Aunt Jane's Spelling

"Sensitive, is she?" repeated Aunt Jane. "She'd better get over it as quickly as possible."

Mabel and Gertrude looked at each other, but Aunt Jane's eyes were bent on her sewing, and she said no more.

After a little silence, Gertrude ventured: "I should as soon think she could get over being tall or blue-eyed. Some people are born with sensitive nerves and some are not, I suppose."

Aunt Jane's voice was a bit more energetic than usual as she said: "Were you born playing that lovely piece you gave us on the piano last night?"

Both girls laughed, thinking of the hours of patient practice Gertrude had given the nocturne after all her years of study.

"Not exactly, auntie," she answered. "That was born of years of anguish and toil."

"And don't you suppose," queried Aunt Jane, carefully matching her bias stripes, "that one can train nerves as well as fingers?"

The girls looked at each other again, and finally admitted that it might be possible. "I remember," Aunt Jane continued, "when Brother Tom laughed at some biscuits I made. I cried, and Tom was rebuked and sent from the table in disgrace. I should have been taught to laugh, too. I could n't bear to have Tom prick the bubble of my conceit. Sensitive should be spelled s-e-l-f-i-s-h a good many times."—A. M. L. Hawes, in the "Morning Star."

"When we set up standards for other people, we should remember that God will require us to come up to these standards ourselves. With what measure ye mete, it shall be measured to you again."

"The Christian falls not asleep in the fire or in the water, but in the sunshine."

Testimony Meeting

Conducted by THE EDITOR

A brother and his wife from California say: "I was convicted and pardoned of all my sins at First Church, Los Angeles, September 8, 1912, and one week later received the second blessing. I love this Way. I am glad I am on the Rock, and have the hope of seeing Jesus at any time. My wife, who is not very strong in body, has the same testimony. We are believing that God will heal her body, as He is able; but His will be done."

A sister from Texas says: "I was converted twenty-four years ago this coming July. Have tried to live a Christian life but haven't lived as I wish I had. One morning I was feeling badly, with all my work to do, and an evil, wicked thought arose in my mind. It scared me so that I have been bothered ever since. Pray that Jesus may take them all away. I need peace in my soul. Pray that I may get relief."

A sister from Pennsylvania says: "I just want to say that I enjoy reading the HERALD of HOLINESS very much. It is the best paper I ever read. I am sending this testimony: I am happy in Jesus today. He is more to me than all things else."

A sister from Arkansas says: "I am glad to state that I have victory in my soul. The

blessed Holy Ghost abides. I was saved in early life and sanctified over three years ago under the preaching of Rev. Lee L. Hamric. I feel a call to God's work. My membership is not in any church at present, as there is no Nazarene church near. I would like to unite with that church as soon as opportunity offers."

A sister in Idaho says: "I was first converted in a Baptist church at Dayton, Wash., four years ago. I moved to Huntsville, and joined the little Nazarene holiness band of only a few saints. I soon found they had something that I did not have, so I was called of God to go forward and seek holiness, which I did. Bless God, Satan has no claim on me now!"

A sister in Washington says: "I was taken suddenly very ill. From appearances it seemed to be typhoid fever. I suffered much for three weeks. The doctor was called twice, but afforded no relief. It seemed to those about me that all hope of recovery was gone. Then the pastor and his wife and another of the dear saints laid hands on me and prayed the prayer of faith that saves the sick. In a short time the Lord touched my body and instantly healed me. I arose to my feet and dressed and praised God for His healing power. I walked twelve blocks, sung a solo, and we all had a refreshing time."

Our Schools

EUGENE EMERSON

How many of our people fully realize the place our schools occupy in the up-building and conserving of holiness? To me this is one of the greatest, if not the greatest, questions concerning our mission as a church.

We all know that an education up to at least a certain standard is necessary. Then how very vital it is that the training along educational lines should be for the spiritual as well as for the temporal things of life.

What a glorious thing to be the instrument in God's hands to rescue a man or woman from the slums of sin! But, oh! the possibilities of a young life started right, and aided to keep in the narrow way through proper teaching and Christian association at home, in the school room, and in the school life, throughout all the years of growth and development. What a fortification for the coming years of effort in the struggle for existence!

I am convinced that nearly every District of the Pentecostal Church of the Nazarene should have as centrally located as possible a grade or grammar school,

so that an opportunity might be afforded to every child to acquire an education under the teaching of sanctified men and women. Then almost every congregation, if not every one, should have the primary grades at least in the place of worship, if unable to provide some other place.

Then fewer of our institutions of learning should strive to the dignity of university, but the whole church at large should throw its influence to the building up of perhaps two great schools, where equipment might be had so that we could furnish our students with anything that might be required along any line of education, and never be from under the influence and teaching which we so earnestly desire for our children.

Then, too, we should have, without unnecessary delay, text books edited by holiness people that would be in conformity with the teaching of the Bible, and be published by our own Publishing House.

I hope, if Jesus tarries, that all this may be speedily brought to pass.

NAPOLEON SAID:

"I know men, and Jesus Christ is not a man. Superficial minds see a resemblance between Christ and the founders of empires and the gods of other religions. That resemblance does not exist. There is between Christ and all other religions whatsoever the distance of infinity; from the first day to the last He is the same, always the same, majestic and simple, infinitely firm and infinitely gentle. . . . Alexander, Caesar, Charlemagne, and I have founded great empires, but upon what did these creations of our genius depend? Upon force! Jesus alone founded His empire upon love, and to this very day millions die for Him. . . . Across a chasm of eighteen hundred years, Jesus Christ makes a demand which is, above all others, difficult to satisfy. He asks for that which a philosopher may often seek in vain at the hands of his friends, or a father of his children, or a bride of her spouse, or a man of his brother. He asks for the human heart. He will have it entirely to himself. He demands it unconditionally and forthwith his demand is granted. Wonderful! In defiance of time and space, the soul of man with all its powers becomes an annexation to the empire

of Christ. All who sincerely believe in Him experience that remarkable, supernatural love toward him. This phenomenon is unaccountable; it is altogether beyond the scope of man's creative powers. Time, the great destroyer, is powerless to extinguish the sacred flame; time can neither exhaust its strength nor put a limit to its range. This is what strikes me most. I have often thought of it. This it is which proves to me quite exclusively the divinity of Jesus Christ."

THE GOSPEL REIGN OF PEACE

The first advent of Christ brought peace and good-will to those who receive it. His conquests as Prince of peace are largely in the kingdom of the soul. Marvelous indeed are the transformations wrought. Men of the most fierce and furious natures, given to biting and devouring with all the fury of wild beasts, are made to have the inoffensiveness of the lamb and the patience of the ox. Saul, raging with the fury of a lion, was instantaneously changed into Paul, the patient, persistent shepherd of men. The Gadarene demoniac who could not be bound by fetters and chains fell at the feet

of the Prince of life and was found "sitting, and clothed, and in his right mind" (Mark 5:15). Africaner was a Kafir chief, whose name was the synonym of all that was cruel, bloodthirsty, and heartless. The mere mention of his name made the people tremble. Robert Moffat made up his mind that this man could be reached, and announced his intention of taking the gospel to him. His friends implored him not to go. He was told that Africaner would slowly torture him to death, boil the flesh from his bones, and use his skull for a drinking cup. But Moffat went. In a short time word came back that the brave missionary had been murdered, one man declaring that he himself had seen his bones bleaching in the wilderness. Several years after, two men came out of the wilderness, among the white people. They knocked at the door of a farmer's house. The farmer started and turned pale. "Why, this is the missionary's ghost!" he cried. "No," laughed Moffat, "it is the missionary himself." "Why, you were murdered long ago," gasped the farmer. When he finally grasped the fact that it was really Moffat, he asked, "But how did you escape from that terrible Africaner?" Moffat told him that Africaner had been converted and was now a good man. The farmer listened in amazement. "If that is really so," he said, "I have only one wish before I die. I should like to see this eighth wonder of the world, and I will go with you to see him." Moffat turned to his companion and said, "See, here he is." The farmer started in terror. Looking at him he saw the face, but with such a new spirit shining in it that he cried, "O God, what a miracle of Thy power; what can not Thy grace accomplish!"

THE SUFFERING SAVIOR

With bared head, unsandaled feet, and reverent hearts must we view this scene, lest we be guilty of sacrilege. Edersheim remarks, "But what, we may reverently ask, was the cause of this sorrow unto death of the Lord Jesus Christ? Not fear, either of bodily or mental suffering, but death. Man's nature, created of God immortal, shrinks (by the law of its nature) from the dissolution of the bond that binds body to soul. Yet to fallen man death is not by any means fully death, for he is born with the taste of it in his soul. Not so Christ. It was the unfallen man dying; it was he, who had no experience of it, tasting death, and that not for himself, but for every man, emptying the cup to its bitter dregs. It was the Christ undergoing death by man and for man; the incarnate God, the God-man, submitting himself vicariously to the deepest humiliation, and paying the utmost penalty, death—all death. No one as He could know what death was (not dying, which men dread, but Christ dreaded not); no one could taste its bitterness as He. His going into death was His final conflict with Satan for man, and on his behalf. By submitting to it He took away the power of death; He disarmed death by burying his shaft in His own heart. And beyond this lies the deep, unutterable mystery of Christ bearing the penalty due to our sin, bearing our death, bearing the penalty of the broken law, the accumulated guilt of humanity, and the holy wrath of the righteous judge upon them." "O Lamb of God, was ever pain, was ever love like thine?"

WARMING AT THE WRONG FIRE

How few can withstand the evil influence of bad companionship! Jehoshaphat "joined affinity with Ahab" (2 Chron. 18:1) and suffered defeat, humiliation and the wrath of the Lord. The "mixed multitude" that came out of Egypt with the children of Israel led them to lust after flesh, caused Moses to suffer a rebuke from the Lord and brought a great plague (Num. 11). A professed Christian whiling away his time with the loafers in the corner grocery or spending his evenings in some lodge room is warming at a strange fire and will soon be ready for the last step of actual denial, as was Peter.

THE QUESTION REVERSED

Pilate asked, "What then shall I do with Jesus?" The question now is, What will Jesus do with Pilate? What will He do with you? "For we must all appear before the judgment seat of Christ" (2 Cor. 5:10).

THE WORK AND THE WORKERS

TELEGRAM

NORTHWEST DISTRICT

The Northwest District Assembly convenes in Walla Walla, Wash., June 2d to 6th. Let all delegates plan to be there for the first session. Notify De Lance Wallace number of delegates from each church at once. All preachers and deaconesses taking examination will meet the Examining Board at 9 a. m., June 1st.

DE LANCE WALLACE, *Dist. Supt.*

Announcements

DISTRICT CAMP—The Alabama District Campmeeting will be held at Jasper, Ala., August 12th to 22d, instead of July 30th to August 8th, as previously advertised. Rev. Fred St. Clair will do the preaching. Let the whole District pray, plan, and come.—Rev. P. M. COVINGTON, *Chairman Committee.*

CAMPMEETING—The Nashville Campmeeting and Bible Conference of the Pentecostal Church of the Nazarene will be held on the campus of Trevecca College, Nashville, Tenn., June 18th to 28th. Rev. R. T. Williams, of Peniel, Texas; Rev. C. E. Hardy; Rev. J. A. Chenault, and a number of other workers will be in attendance. Pray for this meeting.

PRAY FOR REVIVAL—Rev. J. A. Wells, McComb, Ill., requests others to join him in prayer for a Pentecostal revival on his circuit of three churches and five other preaching points.

CAMPMEETING—Eastern Kansas Holiness Association meeting will be held at Topeka, Kas., June 3d to 13th. Rev. Bud Robinson and Dr. S. A. Danford, special workers; Rev. C. F. Cannon, leader of song. Address, C. G. MORRISON, *Sec.*, 1180 Garfield Avenue, Topeka, Kas.

EVANGELISTIC—C. A. Imhoff will be in meetings during the summer as follows: Concordia, Kas., June 18th to 27th; New Mayville, Pa., July 1st to 11th; Hawthorne, Pa., July 16th to 25th; Bentonville, Ohio, July 30th to August 8th; Wann, Okla., August 18th to 29th. Any one desiring meetings for the following two dates may write me at once: June 4th to 13th and September 2d to 12th. Address, 215 East Fourth Ave., Hutchinson, Kas.

WISCONSIN MEETINGS—A tent meeting will be held at Martintown, Wis., June 6th to 20th, Rev. F. J. Thomas, evangelist, with B. A. Nelson and wife, of Chicago, in charge of song service. Bud Robinson will hold a meeting at Racine, Wis., June 29th to July 7th, with F. J. Thomas in charge of song service. A meeting will be held at Janesville; F. J. Thomas, evangelist, with B. A. Nelson and wife in charge of song service.

CAMPMEETING—The National Park Holiness Association campmeeting will be held at National Park, N. J., August 13th to 22d. Rev. John Norberry and other workers. The Local Preachers' Holiness Association meeting will be held in Fletcher Grove, Delanco, N. J., August 28th to September 6th, Rev. H. W. Sweeten and other workers. Address, Rev. W. B. Woodrow, *Sec.*, Collingswood, N. J.

EVANGELISTIC—I have a large gospel tabernacle with a seating capacity for five hundred. It is well seated and lighted. I am open for engagements during the summer months, to do evangelistic work, and should be glad to correspond with the churches or campmeeting committees that might desire my services. Please address me at 1901 W. Maple Street, Wichita, Kas.—JOSEPH HOGUE.

District News

THE NEW ENGLAND DISTRICT ASSEMBLY

Wednesday morning, April 28th, the eighth annual Assembly of the New England District convened in the Judson Square church, Malden, Mass., with Rev. H. F. Reynolds, General Superintendent, in the chair.

Tuesday evening a great mass meeting was held. About fifty delegates had arrived, and they, with the large local congregation, made a full house. After the address of welcome by Rev. M. E. Borders, the pastor, District Superintendent N. H. Washburn made a few fitting remarks and gave way to Brother Reynolds who gave us one of his characteristic and stirring messages, using John 24:12 for the text. He struck the keynote by

showing how Pentecost is growing on our hands and that our work should be greater than those of the apostles.

Rev. George J. Franklin, of California, en route for India, gave us part of his life story, especially the part relating to his call to the mission field, Wednesday evening. How he did preach, tell his experience, shout, and exhort! God wonderfully blessed him, and gave him a large catch when he drew in the net. Brother Franklin endeared himself to us New England people. We love him and promise to stand by him when on India's coral strand.

Our dear Brother Bud Robinson was a benediction to the Assembly, and preached with great results Thursday, Friday, and Sunday evenings.

The educational anniversary came Thursday. We are awake to our responsibilities along this line. About \$1,300 in cash and pledges was raised for P. C. I.

Saturday afternoon the Rescue interests were ably presented by the committee, headed by Sister Coakley. A good offering was given.

Saturday evening Brother Reynolds took us on a trip around the world, viewing all our missionary fields, landing us safe at home to sleep in our own beds the same night. We very much appreciate the "labors more abundant" of this consecrated man in getting our missionary work upon our hearts.

The statistical report showed an increase all along the line. Four new churches have been organized, and others are ready. We increased 150 members. We raised \$2,700 for foreign missions, an increase of \$600. Rev. N. H. Washburn was by a large vote chosen to succeed himself as District Superintendent.

Besides other routine business the following were chosen delegates to the General Assembly:

Ministerial: N. H. Washburn, A. B. Riggs, J. N. Short, W. G. Schurman, L. N. Fogg, J. W. Gillies, Martha Curry, J. A. Ward, and C. P. Lanpher; *Lay:* Mrs. N. H. Washburn, T. M. Brown, L. D. Peavey, Mrs. M. L. Webber, Mrs. A. Robinson, Mrs. A. Skinner, O. M. Haskell, Mrs. J. Sleeper, and Brother Cheney.

The local church entertained us royally. The Y. M. C. A. people cordially opened their hall for us to dine in. Pastor Borders was always on his job, and he did it right. His entertainment committee were efficient, patient, and faithful. God bless the saints at Malden! How He has helped them!

The last day was a fitting climax to the greatest Assembly we ever had. Dr. C. J. Fowler preached as only such a master can in the morning. It was a great treat to the saints, and a stunner for carnality. The afternoon service was a great missionary anniversary. Mrs. Mabel Manning sang beautifully, and then that strong missionary address by our General Secretary, Brother Reynolds. In the evening the doors had to be

TELEGRAM

HERALD OF HOLINESS:

Sunday was a good day at Hutchinson, Kas. General Superintendent Reynolds visited our church and school, and was greatly used of the Lord in both missionary and baccalaureate sermons. Large audiences were present and a good offering was made. Splendid results.

C. A. IMHOFF.

locked long before time for service to begin, eight hundred people having packed in, filling the aisles, platform, choir loft, and all. Then Brother Bud preached with great liberty, and about two score souls asked him to pray for them.

C. J. WASHBURN.

MISSISSIPPI DISTRICT

Since my last report I have held one meeting for Brother J. W. Dodd, at Mantachei; a hard-fought battle, but a good meeting.

I have been busy preaching regularly, and God has been blessing His Word. Have a good note from Evangelist Jay, in south Mississippi, who reports victory. This is all unorganized territory. Our work with the Houston church is taking on new life with Pastor Westmorland. Our Sunday school is moving off nicely.

We will have our regular meeting at Houston, beginning May 28th. Will have Brother Jay to help. God bless the HERALD OF HOLINESS, the best paper in the field!

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

PITTSBURGH DISTRICT ASSEMBLY

The eighth annual Assembly of the Pittsburgh District of the Pentecostal Church of the Nazarene is now a part of history.

The first session convened Tuesday evening, May 4th, and the members of the Assembly, together with the friends that gathered in the new church at Warren, Pa., spent a profitable time in rejoicing and praising the Lord.

Wednesday morning, at 9 o'clock, the Assembly proper was called to order by the presiding General Superintendent, Dr. H. F. Reynolds, in the chair. After a blessed devotional service which brought the glory down and made the wheels of business run without friction or jar, the usual work of organizing the Assembly was started.

The business sessions were unusual—taking into consideration the working of business meetings of organizations in general—in that there was a sweet spirit of love and fellowship filling the atmosphere, which excluded every thing of the nature of strife, self-seeking, bitterness, etc. The writer was in every session of the Assembly, and after careful observation, failed to notice any thing but what the Lord could be pleased to honor. It is true, men differ occasionally in their opinions, but it was so full of sweet-spiritedness that no hard feelings resulted, no jealousy appeared, and a stranger beholding the scene would be led to exclaim, "Behold, how they love one another."


The anointing of the Spirit was on the Assembly from the opening session until the final good-by had been said.

We are pleased to report a substantial increase in the various departments of the church on this District. There have been several new churches built or purchased; in the neighborhood of five or six new churches organized, beside the missions that have been started. The financial report was good, and there has been an increase of church membership the last year of between 24 and 25 per cent. The ministerial end of the work has been greatly strengthened, and "the end is not yet, praise the Lord."

Rev. N. B. Herrell was re-elected District Superintendent.

The ministerial delegates to the General Assembly are as follows: Revs. N. B. Herrell, John Gould, James W. Short, James M. Davidson, E. Dearn, J. H. Sloan, and the lay delegates elected as follows: Mrs. John Gould, Mrs. James M. Davidson, Mrs. Norris, Mrs. E. Dearn, W. M. Creal, and Harry Beegle.

We find it hard to express in words or adequately describe the weight of glory that was on the services. God was ever present. Men who are not spiritual fail to understand it when they see it, and how can we express it in words so as to



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make it plain to those who did not see it, and feel it?

My readers who are experimentally acquainted with the deep things of God, will understand what we mean when we state that "the glory was on the Assembly."

Sometimes it was hard to tell whether we were in a business session or in an old-fashioned camp-meeting. The Lord had right-of-way, and every now and then we would stop business long enough to shout, sing, pray, or praise. After all has been said and done, it was God who did it all; to Him the glory and praise belong. When folks get the fullness of the blessing, they can work together, do business together, worship together, and have God's blessing on them all the time.

The Assembly enjoyed the missionary lectures and stereopticon views by Dr. H. F. Reynolds. Our eyes were opened, our understanding enlarged, and our hearts made more tender and loving by the touching incidents he told concerning his recent missionary tour. Not a few got under the burden for missions as never before, by listening to him and to the Spirit as He applied the truth. The missionary sermon by Doctor Reynolds Sunday afternoon stirred the hearts of his hearers.

While possibly the anniversaries and evening services were not as evangelistic in nature as some might wish, we feel that more good will be done, and the results be more far-reaching because of the fact that much was done along the educational lines.

Had the services been wholly evangelistic in nature, the Warren church would no doubt have been greatly benefitted by the work, and the workers greatly blessed in their souls. As it was, there were a goodly number at the altar, the workers got blessed, and in addition to all this, the members of the Assembly heard enough to fill their thoughts full of good suggestions, and it was their fault if they left the Assembly without having their hearts full, their knowledge greatly increased, and with a good supply of love and zeal to push the Master's work. We believe in the educational, and expect that the work all over the District will grow by leaps and bounds as a result of the feast we had.

Another feature of prominence noticed in the Assembly was the unity of the people. "United we stand," and when all are together, of one mind and spirit, *what can stop us?* There is danger in division and factions. This one fact alone—the unity of our people—is a prophesy of a successful year. May the Lord keep us all united and under the anointing!

Dr. E. P. Ellyson, Rev. E. G. Anderson, and Rev. Agnew were present, and brought inspiration with them. Brother Franklin, our out-going missionary, was with us part of the time, and God mightily used him.

Rev. W. W. Anderson, of Canton, Ohio, preached the closing sermon. Several seekers were at the altar.

Walter Parker, J. D. Tompkins, and Cyrus Heald were ordained at this Assembly. The service was very impressive, and owned of God.

The Publishing House interests received considerable attention. The prevailing sentiment was that every Nazarene should be loyal to our church publications, and that every Sunday school should use our own literature. Pastors were especially urged to push the HERALD OF HOLINESS. We say Amen!

May the Lord bless the whole movement and may our influence under the blessing of God be mightily felt the whole world around.

L. W. MARSH, Reporter.

Warren, Pa., May 12, 1915.

PITTSBURGH DISTRICT ASSEMBLY

The Pittsburgh District Assembly was good in numbers, grand in personnel, united in purpose, and glorious in spirit. Our welcome and entertainment by the Warren church was ideal in Christian hospitality. Rev. John Gould and his faithful wife, pastors of this noble church, were abundant in labor, but always happy, making all feel easy and at home. Our dear General Superintendent, Dr. H. F. Reynolds, was at his best. His trip around the world on the canvas, winding up with one of the best missionary addresses the writer ever listened to, was very effective as well as fitting.

We were favored by the presence and ministry of our out-going missionary, Rev. Franklin. He is a live-wire. His experience as to his call to the ministry and also as a missionary was grand. The altar was lined with seekers at the close of his address.

We had the pleasure of having with us Dr. E. P. Ellyson, president of the Illinois Holiness University, also Rev. E. G. Anderson. Their presence and ministry was made a great blessing to the Assembly.

COMMENCEMENT PROGRAM OF THE ILLINOIS HOLINESS UNIVERSITY

SUNDAY, MAY 30

- 10:45 a. m.—Baccalaureate Sermon.
- 2:30 p. m.—Preaching.
- 7:00 p. m.—Preaching.

MONDAY, MAY 31

- 2:30 p. m.—Preaching or Bible Study.
- 7:00 p. m.—Music Graduates' Program.

TUESDAY, JUNE 1

- 2:30 p. m.—Preaching or Bible Study.
- 7:00 p. m.—Academy Graduates' Program.

WEDNESDAY, JUNE 2

- 2:30 p. m.—Preaching or Bible Study.
- 7:00 p. m.—College Graduates' Program.

THURSDAY, JUNE 3

- 10:30 a. m.—Commencement Address and Presentation of Diplomas.
- 2:30 p. m.—Educational Lecture.
- 7:00 p. m.—Evangelistic Service.

FRIDAY, JUNE 4 to SUNDAY, JUNE 13
Campmeeting Services.

The pastors, evangelists, deaconesses, Sabbath school superintendents, and delegates gave reports which told of a twenty-five percent increase over the previous year. Such reports are encouraging.

The anniversaries were good. We had nothing stale nor dry. We got blessed over the prosperity of our work, and took on new courage, going in for bigger things this coming year, for God and His kingdom.

All business was despatched with carefiness, yet with a spirit of victory. We believe the Pittsburgh District is taking on the true Pentecostal swing of the Nazarene.

The preaching was in the Holy Ghost; popcorn testimony meetings; spiritual singing; praying without ceasing; in honor preferring one another; God over all; Christ exalted by all; the Holy Ghost in and leading all. We closed the Assembly with the sweetest of fellowship to enter our fields of labor for another Assembly year.

N. B. HERRELL, Dist. Supt.

NEW ENGLAND DISTRICT

To the Pastors and Churches of the New England District:

The printed Minutes of our last Assembly are promised by the printer for May 28th. The Assembly voted that payment for these should be made before June 1st. This will need to be adhered to, because the printer must have his money as soon as the work is done.

J. W. GILLIES, Secretary.

Bath, Maine.

EASTERN AND NEW ENGLAND NEWS

Doctor Fowler is always a welcomed visitor at the New England District Assembly, and has usually been one of the Sabbath preachers for some time back.

The closing Sabbath services in Palestine Hall, Providence, R. I., where the Wesleyan Pentecostal Church have held their meeting since their organization, was a blessed day. Hereafter services will be held in Columbus Hall, a larger and better hall.

Four ministers consisting of a Baptist, a Methodist, a Presbyterian, and a Congregationalist are to leave Providence, R. I., next week as a committee representing the Evangelical church of this city to invite Billy Sunday to come and hold a series of evangelistic services. The party will remain in Patteron, N. J., for a week to enjoy the meetings there in progress.

On account of other workers being in Pastor Norberry's church May 16th, Pastor Schurman is to come for some future date.

Pastor Schurman and Pastor Edwards are among the preachers selected by the Portsmouth campmeeting board to help in the coming camp. Either President Rees or Evangelist G. A. Hodgins and wife will be the principal preachers outside of New England preachers. Pastor Beers, besides Business-man-evangelist Peavey and Pastor Norberry will be among the New England workers for the camp.

Congratulations to the Philadelphia, Pa., holiness folks as they celebrate the fiftieth anniversary of the Philadelphia Friday holiness meetings. Will not Inskip, Cookman, Pepper, Thompson, and Levy look over the battlements of heaven and enjoy the scene on that occasion!

We are informed that the New York Tuesday holiness meeting, so many years ago held in Doctor Palmer's residence, has been changed to the old John Street Methodist Episcopal church. We remember years ago of meeting Sister Palmer, Bishop Newman, Doctor Roche, and other holiness warriors in that Tuesday afternoon meeting.

Doctor Fowler is to have a good company of workers at the Old Orchard National Camp. Among them are Evangelists Ruth, Weigle, Glascock, and Fogg.

New England is well favored with several distinctive holiness camps, among them being Grand View Park (Mass.), Douglas (Mass.), Portsmouth (R. I.), Old Orchard (Maine), Richmond (Maine), and Rock (Mass.). The holiness movement in New England has come to stay till Jesus comes in the clouds of heaven.

The Allentown, Pa., camp will be held this year from August 6th to 17th, in charge of that old holiness warhorse, L. T. Wienn. He is to have as his helpers, Evangelists Aura Smith, Clara Boyd, Bessie Larkin, Brother William Grum, and his mother and several other holiness workers.

The New England District preachers' meeting, of the Pentecostal-Nazarene church, will hold its last meeting for the season at Lowell next month. A good time is expected.

"KEEP ON BELIEVING."

DAKOTAS-MONTANA DISTRICT

I have visited Van Hook, N. D., for the first time, May 1st and 2d, and preached for this new church. Brother C. D. Norris is pastor. It is a new town, and ours is the first church building in the town. The outlook is good.

Last Sunday we organized the first German Nazarene church near Chinook, Mont., with twenty-one charter members; fifteen more to be added who were not present. Brother Frank Jenzen has done a marvelous work among these German people. They truly know the Lord, and have the fire of the Holy Ghost burning in their souls. Brother Jenzen was called as their pastor, with Brother Newfeld as assistant. They are planning on great things for the future.

I stopped off at Fergus Falls to see Brother William Irwin. He took the pastorate here a few weeks ago, and the Lord is truly blessing. They have a fine hall down in the city, for which they pay only \$4.50 per month rent. The Lord has had a hand in this arrangement. Brother and Sister Irwin are rejoicing in the addition of another daughter to their family. Brother Irwin came here to take the pastorate without the promise of a dollar, but the Lord is supplying all his needs. Thank God for such men who are willing to go through at any cost, who are not looking to feather a nest, but are willing to go out and build up something. God will see such men through, and they will see souls get to God. We want more such up in this District where the harvest is ripe and the laborers few.

Minot is having a revival now. Brother Bryan and wife have gone to Kinmere, N. D., to open up a new work.

Sawyer and Velva are coming along fine. Norma and Pleasant View are prospering under the leadership of Rev. J. O. Young. They are to hold a meeting at Norma next month with Brother Bates as the evangelist. Don't forget to pray for the Sawyer camp. We are expecting to have the greatest camp ever held there. Evangelist C. F. Weigle and others will be in charge.

I am on my way to Forest Center, Wis., to begin a meeting May 16th with our church.

LYMAN BROUGH, Dist. Supt.

General Church News

UHRICHSVILLE, OHIO

The following paragraph appeared on the front page of *The Chronicle*, May 1st: "At the yearly Board meeting of the Pentecostal Church of the Nazarene, it was unanimously voted that resolutions of appreciation be offered on behalf of the pastor, Rev. W. H. Hafer, who is taking up work in another field. It is therefore a gracious privilege to speak of our brother and pastor as an able and efficient worker in the Master's vineyard. His services extending through three years have been a great blessing, and use of God in conviction of sin, of righteousness, and of judgment, to the salvation of many souls, who have come to love him for his faithful and urgent setting forth of the gospel. His preaching is from the Bible, and in demonstration of the Spirit, and his home has been an inspiration to all to press the battle for God and holiness of heart. So we pray God to pour out His Spirit in richest blessings on Brother and Sister Hafer as they go from us, giving them souls for their hire and prospering them in all things to the praise of His glory in Christ.—COMMITTEE."

Rev. Hafer goes to Lincoln Place, Pa., and Rev.

E. Wordworth, of Tarentum, Pa., has accepted a call to this church. Yesterday was Brother Hafer's last day with us. We had splendid services both morning and evening. "Arise, shine; for thy light has come, and the glory of the Lord is risen upon thee," was the text for an inspiring sermon in the morning, and at this time \$25 was raised for the moving expenses of our new pastor. Brother Hafer has not allowed us to be ignorant of the fact that "holiness is a definite work of grace and a shining experience, and our job is to shine." "The great need of the church everywhere is the old-time fire, the outpouring of the Holy Spirit. The humblest souls may touch the secret spring," and "the secret of the Lord is with them that fear him." "Regeneration secures our nomination, sanctification our election, and our inauguration will come when we are glorified." "Holiness is a real fellowship with God, and to have fellowship with Him is the greatest honor that can be bestowed." "Them that honour me I will honour." Last Thursday was Sister Hafer's birthday, and that evening about forty of the members of our church gathered at their home with presents and as a surprise for Sister Hafer. The pastor's family and members and friends of the church have been firmly united in the bonds of Christian love during the past three years, and the closing service Sunday evening witnessed a most touching and tender demonstration of affection. After the sermon and while singing "Blest be the tie that binds," the congregation marched past Brother and Sister Hafer to bid them farewell, and many voices that began singing that hymn were changed to sobbing and weeping. The class meeting that preceded the preaching hour was also a time of heart-searching and precious season of grace. Brother and Sister Hafer are accompanied to their new field of labor by the prayers and best wishes of the people of Uhrichsville and Dennison, the "Twin Cities."—J. W. HOFFMAN.

MISSIONARY ECHOES FROM NEW YORK DISTRICT ASSEMBLY

New York District Assembly just past was a real pentecostal gathering. A shout of victory was in the camp from the beginning to the closing service. The meeting was characterized by a broader outlook over the great harvest field, a clearer vision of the needs and our own responsibility as God's chosen instruments to shed forth the light of the gospel, and an increased interest in and determination to do our very best to obey our Savior's last command to "Go and make disciples of all nations." The beautiful photos of our mission stations, natives, etc., in the different heathen lands, thrown upon the canvas by our General Superintendent and Missionary Secretary greatly aided in bringing this condition about. At our missionary anniversary, held Saturday afternoon, we were favored with an inspiring talk by Brother Franklin, soon to sail for India. His humble, earnest, loving spirit won all hearts and many earnest prayers will follow and uphold him in that dark land. A beautiful missionary poem, composed and read by Miss Schnabel, our missionary pastor of the church whose membership doubled under her faithful ministry both to the church and in the foreign field. It was an inspiration to all. Our District Superintendent also brought us an earnest message, pressing home our responsibility and exhorting all to faith and courage as we look forward upon the year before us. Reports from our Secretary and Treasurer showed a real missionary spirit in nearly all our churches, a large percent holding monthly missionary meetings, and giving systematically. The three churches that failed to give anything for missions the previous year, responded loyally this year, and God rewarded by doubling the membership of the smallest one. The matter of our doubled apportionment was received, not with fear and trembling, but with courage and faith, and we are asking God to help us not only to raise this amount to keep our foreign work moving ahead, but to double the membership in all our churches and enable us to build the two or three new houses of worship needed on the District. On Sunday morning the climax was reached, when our beloved General Superintendent and Missionary Secretary preached a wonderful sermon from Matt. 28: 18-20. The blessed "I AM with you" was truly fulfilled, and the tide of holy enthusiasm ran high. Thus, with faith increased, zeal intensified, and divine love constraining, all determined to press the battle to the gates and see larger victories for our God and King this coming year.—S. N. FITKIN.

TILLAMOOK, ORE.

Something in the nature of a calamity came upon our little band here, from a tree falling upon our new church at Hemlock, just as it was almost completed. One side and part of the end was demolished completely, and the whole building was racked. The cost of repairing will be a heavy

NEW CHURCH ORGANIZED

The Woodlawn Pentecostal Church of the Nazarene, East Sixty-third and Engle side, Chicago, Ill., was organized by the writer, May 12th, with eighty-eight members. Officers and committees were duly elected, and Rev. Mattie Wines accepted their call to the pastorate.

H. F. REYNOLDS, Gen. Supt.

burden, but the Lord gives grace and victory.—EDITH KING.

FROM EVANGELIST FRED ST. CLAIR

We closed Sunday night, May 2d, at North Scituate, R. I., in some respects the greatest meeting we have seen in the East. Such mighty travail as came upon the people the last two weeks, the writer has witnessed but very few times. Brother Aaron Hartt, the youngest old man we ever met, is the pastor. He once sang for some of the marvelous meetings that were held in different sections by McDonald, Inskip, and their co-workers. He can not rest satisfied short of the real manifestations of God. His wife is a real soldier also. Our school at this place is doing heroic service, under seemingly insurmountable difficulties. A finer corps of teachers can not be found in all the holiness ranks. In our opinion, we ought to be nearer some large city. At least sixty souls prayed through to victory. Thus ends the New England campaign—one of the greatest of our life. We saw five hundred people seeking God, and most of them got a Bible experience. We secured fifty new subscribers for the HERALD of HOLINESS, and sold hundreds of books, etc. We have another winter's work already arranged, beginning in Portland, Maine, September 26th, and winding up in South Portland at Assembly time.

A Large Type Bible

We have had many inquiries for a Bible with large print and yet small enough to be carried conveniently. A great many preachers with poor eyesight and a great many old people have felt the need of such a Bible.

Here it is!

Printed in large type on India paper, bound in morocco, leather lined. It has concordance and maps, also 16 ruled pages which may be used for a family record if desired. Weighs only 25 ounces, without concordance and 28 ounces with concordance.

Specimen of Type.

AND it came to pass, that when Isaac was old, and his eyes were dim, so that he could not see, he

Sent postpaid, for

\$6.50 without concordance

\$7.00 with concordance

PUBLISHING HOUSE of the
PENTECOSTAL CHURCH OF THE NAZARENE
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We are writing this in view of the awe-inspiring Niagara Falls. Who has ever attempted a description but failed? Our meeting in Chicago First Church is May 2d to 23d; then Fairfield, Idaho, camp, June 5th to 20th; Arkansas District camp, July 29th to August 8th; Alabama District camp, August 12th to 22d; Glenville, Ga., August 29th to September 19th. The writer hopes to get home either in May or July, long enough to at least get acquainted with his family.

OZARK, ARK.

We have recently closed a good revival here. There were some notable cases of salvation. I have been in greater revivals, counting numbers, but for depth, thoroughness, and strength have seen but few greater. Some cases of long standing, who were looked upon as being almost past redemption, were marvelously converted, reclaimed, sanctified, and united with our church. We received a fine class of seventeen members. I have never known a meeting to meet with stronger opposition, yet the people came and God was on the scene ready to help and bless. The deep, unctuous, Holy Ghost messages took hold of our people and they are stronger Christians and Nazarenes today. Rev. B. H. Haynie, our District Superintendent, was the preacher in charge. He is a great preacher and prayer, and possesses a great passion for souls. Among the new members received were Rev. J. L. McLendon and wife, of Alabama. Brother McLendon is an ordained elder of the Nazarene church, and has transferred to our District. The Misses Osborne and Salle, evangelists of the Oklahoma District, have visited us, and gave us some delightful services. Sister Osborne is a young preacher of much ability, and has a bright future before her. Sister Salle is a sweet gospel singer, and delighted us with her messages in song. Our church has grown from sixteen to eighty-two members during my two and a half years as pastor.—A. B. CALK, Pastor.

LONG ISLAND, KAS.

Last February my wife was obliged to leave the active work because of lung and heart trouble. We came to Long Island, and have been here ever since. She has been unable to rally, and the doctors can give us no encouragement. Wife sends love to all old friends and declares she is trusting Jesus. No matter what may come, she is sure God's way is best. Let us hear from you in this trying time.—C. F. ELLIS.

FROM EVANGELIST W. P. JAY

I have just closed a meeting at Purvis, Miss., with Rev. R. A. Breland, in the courthouse. The churches seemed to have boycotted us. However, the house was full before we closed. From there we went to Ellisville, where we found conditions no better, and also the same at Laurel. We will be at Mize in a tent meeting for the next ten days.

VILONIA, ARK.

Yesterday was a great day at the college. There were seekers at the altar praying through to victory. Last week was made a special week of prayer, and God answered as in the days of old.—A. F. DANIEL, Pastor.

FROM EVANGELISTS ALLIE AND EMMA IRICK

We have opened battle at Anderson, Ind., with our church, Rev. J. A. Williams, pastor. The tabernacle, which will accommodate about six hundred, is being well filled, and the interest is widespread, with the work of salvation inspiring to pastor and evangelists. We shall be here two weeks, and then go to the campmeeting out from Newton, Kas., with the Holiness Mennonite church. May 14th to 24th. We had a great spring convention at Pilot Point, recently. The crowds were hindered on account of the rains, but the power and the glory of God were upon us. Rev. G. B. Kulp, of Battle Creek, Mich., showed himself equal to every occasion, under the unction and direction of God. We have the convention slated for next year, April 21st to May 8th. The proper days of the convention will be May 4th to 8th. And the special days of preparation and revival siege will be April 21st and up including the spring convention. The campaign lately inaugurated to meet the first payment on our great central church in Kansas City, is of untold value and should meet with the most enthusiastic response among all our people. And they should rally immediately with their glad offerings.

DANVILLE, ILL.

An evangelistic rally, convention, and dedication will be held at the First Church of the Nazarene, corner of Walnut and Fairchild streets, Danville, Ill., May 11th to 16th, Sunday, May 16th. Rev. I. G. Martin will have charge of the convention. Services each day and evening. Thursday will be observed at a day of fasting and prayer for finances for the church. Saturday evening a great street

meeting will be held, and a sacred concert given by the Illinois Holiness University concert band. The Miriam Quartet and Orchestra of Illinois Holiness University will be with us on Sunday, May 16th. Please remember us in prayer.—M. F. AND LIDA L. BRANDYBERRY, Pastors.

FROM EVANGELIST J. C. WALKER

I started December 19, 1914, at Covert, Kas., with Pastor Hodges. We had a fine meeting. There were thirty-five professions either of pardon or purity. Ten joined the church. From there we went to Woodbine, Kas., for a few days, then to Dodge City where we had a great meeting with Brother R. H. Parker and people. Between forty-five and fifty were at the altar; five joined the church. After I closed there I came to Hutchinson, and preached a week in the college chapel with success. Twenty-five were at the altar. After a few days rest I went to Kismet, Kas., to help Brother Windsor. This was one of the hardest places of my life, but God gave victory; fifteen at the altar. I am now in East Hutchinson, with my co-laborer, Charles F. Crites. Two have bowed at the altar. We close here and go to Montezuma, Kas., for our next meeting, which will be under a tent. From there we go to Ensign, Kas., to hold a union meeting with the Nazarenes and Methodists. Brother Crites will be my co-worker in both meetings. I will consider a call from any one who wants full salvation preached. Address, 215 East Fourth Ave., Hutchinson, Kas.

LA LANDE, N. M.

Today was our all-day monthly meeting. The presence of the Lord was manifest from the opening song. The forenoon was spent in praying, first for a little girl to be healed of St. Vitus dance, then for a girl to be saved, and another to be sanctified. The one claimed healing for her body, also the one to be saved got victory. Yesterday was our monthly missionary day. The Sabbath school collection was \$1.92, and the envelopes contained \$11.65. A total of \$13.57. Several are going to give \$1 per month. Pretty good for poor folks! In all, I think the church at La Lande was never in better condition than at the present time. They love the Lord, and are willing to make any kind of a sacrifice in order that His work may prosper.—C. M. KING.

NORTH YAKIMA, WASH.

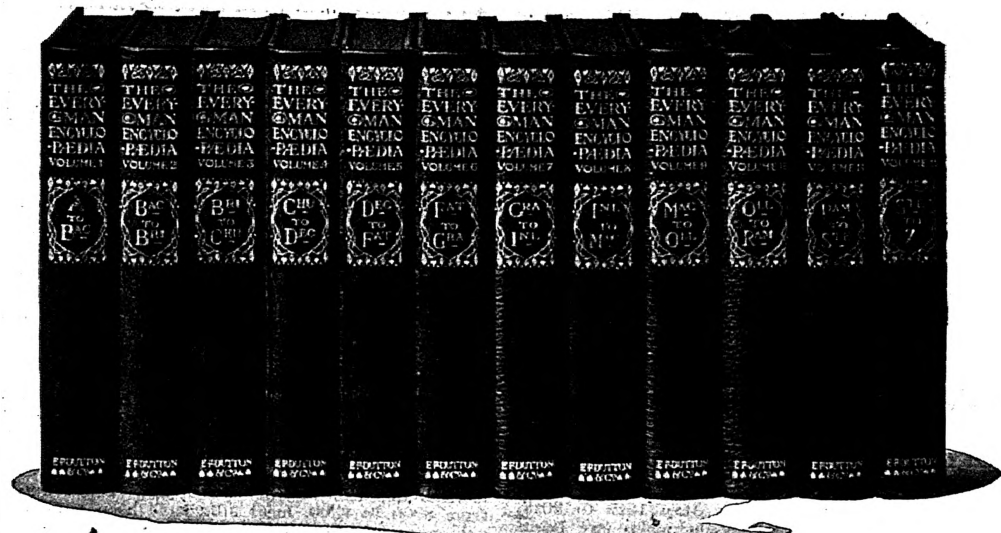
This Assembly year, closing May 31st, is the best in the history of the Nazarene church at North Yakima, especially the last few months. We are disappointed when a meeting passes without some one finding God. We are having two cottage and one church prayermeetings a week, and these are more revival services than prayermeetings, ten people having met God in them in April. Our report for April is: thirty-one seekers definitely finding the Lord, either in forgiveness of sins or sanctification, including our meeting with the missionary trio of one night, and two were prayed over for healing. We have called our pastor back for another year. We have called Sister Sherman, formerly of Salem, as deaconess, and this supplies a long-felt need in Yakima. Some of our people are besieging the Throne for a mighty revival, often praying by the hour, or into the late hours of the night. Sunday, April 23d, was our educational meeting in the Young People's Meeting. A number of our young people made known their desire to attend the Nazarene University this fall if possible. Our meeting on tithing was also very profitable.—VERT ANGLIN, Secretary.

MIAMI, FLA.

We have just closed a meeting at Princeton, following the one at Little River. Brother and Sister Hutcheson and Brother Hardy opened fire there about four weeks ago. On closing the meeting at Little River, Evangelist D. G. Bacon, of Alliance, Ohio, and his force joined Brother Hutcheson's force at Princeton, where a revival was in progress. At the close of the four weeks' campaign, in which many found pardon or cleansing, we organized a Nazarene Church with twenty-one charter members. Five hundred dollars was subscribed for the church building, and the writer called as pastor. We closed the business meeting Monday night with an altar service, in which two more were saved, and immediately asked for membership in the church. The whole force is now in Miami for a campaign against sin and the Devil. Pray for a glorious revival in our beautiful but sinful city.—E. H. KUNKEL, Pastor.

SEATTLE, WASH.

The Lord is blessing us and a steady, substantial advance is being made. There are conflicts, but through all God is giving victory. We have some of the "salt of the earth" in the church here. There seems to be no limit to their doing and sacrificing.



Suppose your child should ask you why Mexico is engaged in civil war, or why the United States did not recognize General Huerta; or why the President (and which President was it?) is not justified in his policy of tolls exemptions; or any one of the thousands of questions the active minds of children bring to light and insist on having answered, could you answer? In all likelihood you could not. Yet, is it fair to turn the child away unanswered? Or, if there is no child to ask you the question, is it fair to yourself not to know?

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\$12 per set of 12 vols.

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

My family will arrive this week from Olivet, Ill., and the church is bringing in many things to stock up the larder before their arrival. We certainly appreciate their kindness more than tongue can tell. Next Sunday we begin a two weeks' revival with our precious brother, W. F. Shepherd, as the evangelist. We are expecting heaven to open and the glory to come down. My permanent address is now 1025 Kilbourne Street, Seattle, Wash.—J. E. HARVEY.

FROM EVANGELISTS WILL H. AND LILLIE B. NERRY
We dedicated our new church at Shafter, Ky., on May 2d. The weather was ideal for the occasion, and the people, came from a distance. Between six and seven hundred people were on the ground. The church was crowded, and half the people could not get inside. The people had labored and sacrificed in order to have a nice church, and the Lord wonderfully blessed them on Sunday. The fire fell on the services of the day, and the

people shouted, laughed, and wept. This part of the country had been without rain for about a month, and the crops were beginning to suffer, but the people gave a good offering and cleared every expense for the church building. Then they went out under the trees to a table between ninety and a hundred feet long, laden with good things to eat. Everybody was invited to dinner; everybody had plenty, and there was the "twelve baskets full" left. Immediately after dinner the Lord sent a good shower of rain, and made us all believe that He meant exactly what He said in Malachi. The pastor and Evangelist Cassidy, of Lexington, Ky., continue in a revival in the church, and conviction is on the people. We commenced under the tent at Faubush, Ky., May 5th. The crowds are coming, and we are expecting glorious victory.

ODIN, ILL.

Just closed a fine meeting here with thirty-five saved and sanctified during the fifteen days. Some who got through in this meeting were subjects of many prayers. Eight were at the altar Sunday afternoon for sanctification. We are thanking God for His continual blessing upon our humble labors, and to Him we give the glory for the many souls saved and sanctified under our ministry. We go from here to Milan, Ind., May 15th to 30th, and thence to Gibbstown, N. J., where we begin our summer's campaign.—HOWARD W. SWEETEN.

MIAMI, FLA.

Just closed a glorious meeting at Princeton, Fla. Organized a Pentecostal Church of the Nazarene, with twenty-three members. All of them were saved in the meeting but two, and some were sanctified wholly also. About a hundred seekers were at the altar during the meeting. Some of them were not willing to pay the price, and did not hear from God. The partners in one of the leading business houses of the town got saved, gave up their lodges, cleaned the tobacco and other things out of their store, and are running it for the glory of God. Bless the Lord! The last night of the meeting we took up a subscription for a church building, and in a few minutes five hundred dollars were pledged. A chapel, 30 x 50 ft. will be built at once. Rev. E. H. Kunkel, of Miami, was called as pastor, and will take care of the flock until District Assembly. Rev. J. M. Hutcheson and wife and Rev. W. O. Hardy were co-laborers in the meeting. We are now engaged in a campaign against sin in Miami, Fla. Pray for us.—DAVID G. BACON.

SYLVIA, KAS.

We have been very busy out here among the farmers of Kansas. Our church at Pleasant Hill has made good progress. We have had two good revivals, one in December, by Rev. Allie Irick and wife, with thirty-two salvations, and one in January and February, by Misses Osborne and Salee, with thirty-three salvations. Other salvations run the number up to 105. A few have backslidden since, but still we are greatly encouraged and pressing on the upward way. There has been an unusual amount of sickness of various kinds in the neighborhood, which has greatly hindered, and wife and I have been on the road much of the time visiting the sick and the well, preaching as we go. We have made 216 visits, covering about five hundred miles. We have added to the membership seventeen good members. The class is in a very good condition. The Sunday school is doing fine. We have three prayer-meetings each week, and each is very well attended. Our finances are well up on all lines, and our farmers have favorable prospects for another good crop. We are happy in God's service, and saying Amen to all the will of God, "Ready to go or ready to stay, ready to do or ready to die." Looking for Jesus, W. U. FUGATE, Pastor.

OKLAHOMA CITY, OKLA.

For six long weeks there has been sickness in our home; the last of the six resulting in the death of our precious boy Shelly Park, eighteen years, six months and two days of age. He was sick only nine days. He often prayed, and just before he left us he said: "Well, I guess I'll have to go home," and a little later he committed himself to God, and in a very few minutes went home. Oh, how our hearts are lacerated! But God is healing in a wonderful way. Please ask the brothers and sisters to please pray for us in this hour of deep sorrow.—J. W. OLIVER.

SEYMOUR, IND.

The smiles of God are upon us. We have had some grand services recently. Twelve have sought God within the last two weeks, at the church or in homes. We are gaining a few members. Sunday school has averaged 110 the last two and a half months. We are believing God, and enjoying the sweet fellowship of the Holy Ghost.—O. H. SIMONS.

TELEGRAM

GREAT REVIVAL

HERALD OF HOLINES:

We are just closing the greatest revival in history at Santa Ana, Cal. The city is stirred by Rev. Charles Weigele's earnest preaching; altars crowded; church too small; people turned away. Methodist Episcopal Church, South, invited us to continue revival in their large church with Rev. Weigele in charge. Hallelujah!

E. M. HUTCHENS, Pastor.

Santa Ana, Cal.

PORTLAND, ORE. (SELLWOOD)

The Sellwood Pentecostal Church of the Nazarene, of Portland, Ore., has had a year of unusual blessing and victory—probably the best year in all its history. The Lord has surely been good to us, and we give Him all the glory for what has been accomplished. In the past twelve months the debt on the church has been reduced from \$900 to \$300, local bills have been paid, the pastor and wife royally cared for, the District fund paid in full, the missionary offerings over and above the apportionment, and the membership doubled. There has been a revival spirit on us for some time, with seekers and finders in the regular services. April 2d we began a revival campaign, with evangelists Lewis and Matthews. The Lord of hosts was with us, and blessed the ministry of these evangelists, and gave us some glorious victories—a goodly number of seekers for pardon, reclamation, and entire sanctification, and some happy finders. The meeting ran over the scheduled time. Brother C. B. Langdon, who has been looking after the work on the District lately, came in the last week and preached two nights, and helped push the battle on. The little church

is encouraged; others are looking our way; the outlook is splendid. Sunday evening, April 4th, we had a big missionary rally, with Brother Franklin, Sister Eaton, and little Sheeshu as the speakers. The interest in missions was shown in a very practical way, by a full house, and \$118 pledged for the Hallelujah Village building fund. The church has called us as pastor for another year, and we have accepted. We feel very much at home among these dear people, and pray the good Lord to bless them more and more in basket and in store, and make the coming year better than the one heretofore.—H. C. BAKER, Pastor.

BURR OAK, KAS.

God gave us a blessed communion service yesterday. Rev. M. F. Lienard preached the Word and had charge of the meeting. Souls were blessed and strengthened throughout the day, and four promising, strong members were added to our number. We have lately adopted the envelope system, and it is bringing success to our finances. We are looking forward to our Fourth of July convention, in charge of Superintendent Q. A. Deck, and expect victory in the Lord.—ESTELLE REID LIENARD.

ST. JOSEPH, MO.

Sunday was a good day for our church at St. Joseph. God broke in and gave us a wonderful time in the morning service. Brother Dunlap was asked to conduct a short praise service, before preaching. While he was trying to do so, God's fire and glory swept in upon us. Some cried, some laughed, and others shouted the praises of God. Services closed after twelve o'clock without any preaching, but every one feeling that God had set a special table for us that day. It was good to be there. Every part of the work is moving on with increased interest. We held two good services with our Coffey church Monday and Tuesday nights. We expect soon to begin revival services in a tent here in St. Joseph.—CHARLES W. DAVIS, Pastor.

FROM EVANGELIST ARTHUR INGLER

It is our privilege and pleasure to remain in California longer than we had expected. We have met again many acquaintances from other states who are either residing here or spending several months for their health. Last week we saw Brother C. W. Ruth and his convention party in Pomona, where they were in meetings with Brother Scott, at the First Pentecostal Church of the Nazarene. We had the joy of preaching to them one afternoon, and God blessed us all good. On April 30th Brother Cornell began a ten days' "Home Campmeeting" with his people, at First Church, Los Angeles, and we arranged to assist him in this effort at his request. On Sunday morning Doctor Walker preached a grand sermon from 1 Thess. 4: 3, 4, and seemed unusually vigorous and unctuous. The saints were enlightened and edified, and Satan made to blush: We shall not soon forget the admonitions of our beloved brother. In the afternoon and evening Brother Cornell preached with power. The evening subject was "The Two Rests," mentioned in Matthew 11: 28-30, and the sermon was full of encouragement and entreaty. The large choir and orchestra rendered inspiring music, and we were blessed in singing the glorious gospel. During the day souls sought and found the Lord, and we gave Him praise. According to present plans our next engagement is with our church in Madras, Ore., May 16th to 31st. Remember us in your prayers, for God to enable us to win souls for Christ and heaven, and to encourage and strengthen the saints.

NEW PHILADELPHIA, PA.

April 25th was another day of victory in our church. Brother Hafer and sixteen or eighteen Nazarenes, from Uhrichsville, were with us. Brother Hafer preached in the afternoon and administered the sacrament. The evening service was blessed of God in a marked way. Brother Hafer preached from the text, "If I be lifted up I will draw all men unto me." From the very beginning the glory of the Lord filled the house. Two or three times he had to stop preaching while the people shouted. The message was blessed to all of our hearts, and we truly sat together in the heavens. One soul claimed salvation, and the meeting closed in a blaze of glory. God bless dear Brother and Sister Hafer as they go to their new field of labor, and give them souls! Our praise services on Sunday evenings are an especial feature of our church. Sometimes they are beyond our description. We hardly know "whether we are in the body or out of it." No pumping or prying for testimonies—every one acts like he wants to be first. Sometimes there is laughing, shouting, crying, and testifying all going on at once. One young girl, who was saved last winter, testified last Sunday night that she could scarcely wait until she could get to the church. In spite of the warm weather and summer amusements, our

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meetings are all well attended, because the glory of our God is upon us; His fire is kindled, and we want to keep it burning.—MABY S. LEE.

DECHERD, TENN.

The Lord is very good to us, keeping us wonderfully by His grace. We moved to this place, Beulah, six miles from Decherd, since Christmas, to preach and live holiness with these people. The 8th of this month Brother Chenault, our District Superintendent, came to us. After preaching three great sermons in the power of the Spirit, there were seekers at the altar the last night. He organized a Pentecostal Church of the Nazarene.—J. T. TURNER.

HIGHWAY, KY.

I am glad to report that these are days of blessed victory for the Highway church. We are encouraged with the work here, as the attendance and interest are good. Recently five were added to the church, and we believe others are looking our way. Sunday, May 9th, was a time of refreshing from the presence of the Lord. Rev. L. T. Wells, one of our evangelists, from Whetstone, Ky., was with us, and brought the messages with power and unction. There were four seekers at the altar for the blessing of entire sanctification. At the close of the morning service, we had an impressive baptismal service, one young lady being baptized by sprinkling. In the afternoon a goodly number gathered at the creek bank and witnessed the baptism of three others by immersion. The presence of the Lord was manifested, and our hearts were blessed.—E. E. ROBINSON, Pastor.

WAYCROSS, GA.

On account of the date at Colby, Kas., being cancelled, I have the date open—June 3d to 14th. I had planned to go from Kansas City to Colby, and then to St. Paul, to the Red Rock camp, so I prefer giving the date to some one in Kansas, Iowa, or Minnesota. I am glad to report a great victory here at Waycross. The work started here years ago, under the preaching of Brother Ed Ferguson, is growing, and God is doing great things for all those who dare trust Him. Just here let me say, that Sister Ferguson has never needed help more than she needs help now. Pray and ask God what He will have you do, and then send the message to Mrs. E. A. Ferguson, Mount Vernon, Ill. I know God will richly reward all who will respond to this call. I hope to meet with the editor and the office force of the Herald of Holiness in May, while in the city. No doubt you have read or heard that Will H. Huff and the writer are booked for a ten days' campaign in Kansas City, beginning May 20th. Pray for the meeting and come with us.—W. B. YATES.

NASHVILLE, TENN.

The Lord has been gracious in blessing the work in Nashville. A few weeks ago Rev. C. E. Hardy held a revival meeting with the West Nashville church. A number were saved, reclaimed, or sanctified in this meeting. H. H. Wise is pastor of this congregation. Since holding this meeting Brother Hardy has held a meeting with the North Nashville mission. The Lord blessed in the services, and souls were saved and sanctified. He is now holding revival services with the Clarksville Nazarene church. The tabernacle services have been times of blessing and refreshing from the Lord. Souls are in the altar at nearly every service. The Sunday schools in all the Nashville congregations are increasing. Brother and Sister Cagle, of Texas, are holding a revival meeting with the Cockerell Street congregation. Our campmeeting will be held June 16th to 28th. We very much desire an interest in the prayers of God's people that this may be a time when souls will be saved, reclaimed, and sanctified.—FANNIE CLAYPOOL.

THAXTON, MISS.

These are days of victory with Mount Peniel church. Sunday, May 9th, was characterized by the special blessings of God upon the church. The Lord helped the writer to present the need of the mission field, and to show how Americans are wasting their money; the people responded with a good offering. We are planning for a great revival August 6th to 15th, with the pastor and Father Whitehead in charge. We have also arranged for a great tent meeting in the town of Pontotoc, September 17th to 27th, with Rev. A. G. Jeffries, of Peniel, Texas, in charge. Let the people pray that God will visit us with a spiritual cyclone.—H. H. HOOKER, Pastor.

HAMMOND, IND.

Special meetings with Rev. Fred Mesch closed May 2d. According to His promise, and in answer to the prayers of His people, our God gave victory. Ten or twelve really prayed through, and received His great salvation; seven united with the church. We were greatly favored on Sunday evening, May

9th, in having Brother George Franklin with us. How the blessing of the Lord came down as this young man, with his soul on fire for God, gave his experience and call to the missionary field! Our vision was enlarged, and I believe our zeal increased along the line of missions. One young man felt the hand of our God upon him, and after

quite a struggle promised to go anywhere with Jesus. We are expecting to see him walking in the pathway of obedience. We see no place to stop, but are pressing the battle in the name of Jesus, confident that He will lead on to certain victory.—CARRIE L. FELMLEE, Pastor.

FITCHBURG, MASS.

A retrospective view of the Assembly year just closed gives us, as a church, renewed obligation to praise the Lord for His good hand upon us. With a membership of less than ninety, about sixty of those being resident members, we have raised for all purposes about \$2,500 in the past twelve months. We are blessed here with a healthy church debt of over \$5,000, for which we have raised about \$700 the past year in interest and reduction of principal. We have raised nearly \$225 for missions, and our faith is good that we shall crowd the \$300 mark for missions this year. On Sunday last nineteen of our people agreed to lay one-tenth of their income on the contribution plates every Sabbath, thus fulfilling the human side of Malachi 3:10. I think the number of whole-tithe contributors will be swelled to twenty-five. At the night service God brightly saved a woman who has attended our services occasionally. Last night the members and friends filled the parsonage, and with cake eating, speech making, and a donation of groceries, they formally welcomed us back for our fourth year. We expect to see a good time in the name of the Lord.—C. P. LANPHER.

FROM LEWIS AND MATTHEWS

Since coming West last January we have been engaged in five real battles, two in eastern and three in western Oklahoma. Three of these meetings have been held in Nazarene churches, one in a Baptist, and one in a Christian church. However, all were under the auspices of the Nazarenes. In all these battles God has given us that special help in ministering, such as gratifying results in the salvation of souls, and that sweet, satisfying victory that sends the evangelist on to the next meeting with glory in his soul. We are now in meetings in the Christian church in Canby, Ore. We were to close last night, but the tide was too high, so we will have to continue the services. There have been fifty different seekers thus far, and the outlook is bright. We praise the Lord for this wonderful way of holiness. It grows richer and sweeter every day.

MALDEN, MASS.

During our recent revival meetings here hundreds of people enjoyed the golden opportunity of hearing Rev. Bud Robinson preach the glad tidings of the gospel. In his unique way he brought treasures of truth from the gold mine of God's Word. Our pastor, Rev. M. E. Borders, preached to us for the first time in three weeks last Sunday morning. In the evening he preached another gracious sermon. A number of precious souls sought and found Jesus. It is comforting to know that although the evangelist must go on his way, the pastor continues to lead the flock and give them bread sent down from heaven. Let the floodtides of revivalistic power sweep on.—REPORTER.

LITTLE ROCK, ARK.

Great revival is on in Argenta, across the river from Little Rock. Crowds are coming. No dry services. Souls are praying through day and night, at home as well as at the tent. Old scores are being settled, and lives straightened up. Brother Haynie and Brother Waddle have given some help, but most of the preaching has been done by the writer. The Little Rock church has given good help, some moving over.—JOS. N. SPEAKES.

SANTA ANA, CAL.

Our tent meeting, which lasted two weeks, closed April 29th. Notwithstanding the rainy weather, fifteen knelt at the altar. Some of them were beautifully saved, and a number gloriously sanctified. We are stopping with Brother Hutchens, pastor of the Church of the Nazarene in which Brother Weigle is conducting a revival. He is truly a man of God, and is getting in some good licks against sin and the Devil. From here we go to Orange, where we have rented the German Methodist church for a meeting, and will set the battle in array May 18th.—J. T. BLACK AND WIFE, 695 Atchison Street, Pasadena, Cal.

MARSHALLTOWN, IOWA

Our meeting here with Rev. W. R. Cain, evangelist, was one of the best ever held in the Nazarene church. The messages were clear and full of unction and power. Untold good was done inside and outside our ranks. We kept no count, but there were many seekers. The three services of the last Sunday were especially productive of results. I would judge there were twenty-five seek-

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ers at the altar that day alone. Brother Cain is one of the most indefatigable workers I ever saw. If the meeting is up he is up. If it is down he is up. He can lead the singing, sing solos, preach three or four times a day, and never complains of being tired nor shows signs of discouragement. We cheerfully recommend him to any church that needs the services of an evangelist. We earnestly hope that no one will call him who will not care for him, as he seems to have no desire whatever to take his own part. We are making progress at Marshalltown and earnestly seek an interest in your prayers.—J. W. WINES, Pastor.

IOLA, KAS.

We are gaining slowly in Iola. Some time has passed since Rev. W. R. Cain's meeting, but we have not gotten over its effects, and never shall. Some precious fruit resulted from this meeting; some fine members were brought to us, which means much to our little band. Although some things were against this meeting, Brother Cain kept straight on and kept sweet. If you want a man who will not complain at burned bread, uncomfortable quarters, small crowds, cold churches, and little pay, get Brother Cain. The holiness association Brother Cain organized has done nicely, several having been sanctified in these meetings. We are preparing to dedicate our church as soon as our District Superintendent can visit us. We are preaching in the country at Gas City now. One young lady was saved in our regular Sunday morning service not long since, and one girl prayed through and was reclaimed at home recently. The Devil don't like the Nazarenes in Iola, either, and now and then gets stirred and splashes out a false report to advertize us; but we expect to keep straight on.—MARY N. CALHOON, Assistant Pastor.

KEENE, N. H.

We have recently held a gracious series of revival meetings, with Evangelist Will O. Jones, of Columbus, Ohio. God bless his efforts among us! Quite a number of Catholics sought and found God. There was one backslider reclaimed and a godly number of seekers for the second blessing. The saints were edified and blessed. God used Brother Jones to sing the gospel as well as preach it, and many were blessed and helped through his singing. The interest was good, and the attendance large. In spite of the world, the flesh, and the Devil, God is blessing and honoring the work here under the faithful and untiring efforts of our pastor, Rev. H. Rees Jones, and we expect the coming year to be the best year of his ministry among us. Our special meetings closed Sunday, April 26th, and Brother Jones, accompanied by our pastor and wife, left for the Assembly at Malden, Mass.—CHURCH REPORTER.

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- Wisconsin District Assembly, at Milwaukee, Wis. August 12-15
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