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EDITORIAL

Some speakers owe their victory to their voice.

Your homes are what you make them and your children are what your homes make them, and the Church and the nation of the future will be just what your children shall make them.

Some men invert the divine order, and instead of sending the mind upward to seek the object to which its ministries are due, they send it down into the flesh to find a shrine before which to do homage—even the baser passions and powers of mere animal life.

Originally we had both the capacity for God and the inspiration by God. We lost by the fall the inspiration but not the capacity. We lost the inspired nature but not the inspirable nature. We are still vessels but empty vessels. We only need cleansing and filling.

You were greatly concerned how and where to make liberal bestowments of large part of the great profit you were on the eve of making; since pocketing the profit, you suddenly abandoned this concern and have taken another—how to hold on to what you have, and to add to it as largely as possible.

Where is the modesty, dignity, and reserve which adorned and beautified the girls of twenty years ago in their social intercourse with young men? In their place prevail now slang, familiarity, and a looseness of manner and speech, which have too largely destroyed the charm of young womanhood, and which constitute a positive menace to her virtue in the society of today.

A man with a "gentleman's" notions and a pauper's purse is in a bad way. There lingers still over some people that insane and ridiculous feeling which came down to us as a curse from ante-bellum days that labor is degrading. Such men are perfectly willing to go in debt with no thought of ever paying out, and find it entirely consistent with their gentelmannood; while to drive a dray or do common labor to make an honest living they feel would be a disgrace to them and their families.

From Christ to Judas

Leonardo da Vinca's great masterpiece, "The Last Supper," is a great teacher in more ways than one. It is not only an exhibition of the marvelous achievement of human genius, the almost miraculous power of portrayal of human passions, the play of emotions and of character betrayed in the lineaments of physiognomies, but it has a deeper and more striking lesson for us than all these. This lesson grows out of an incident connected with the painting of the great picture which required long years of arduous toil. History relates that the great artist, in painting the faces of the apostles, painted the countenances of eminently good men whom he knew. When he came to paint the face of Jesus, however, he knew of nobody who could fill his conception of the need. The face that would be required as a model for the face of Christ would necessarily have to be one of combined dignity, simplicity, sweetness and majesty. After several years of careful searching he finally met one Pietro Blandinelli, a choir boy of exquisite voice who sung in the cathedral. Struck with his beautiful features and his tender, gentle manner which to him seemed to bespeak an angelic soul, the artist persuaded the boy to be the study for the painting of the face of Jesus in the great masterpiece. He was delighted with his success, but one further duty remained to make the great picture complete. He had to have a model from which to paint the face of Judas which was the last picture to be accomplished in the picture. He set about in earnest search for a countenance that would answer for the face of the traitor. This search required several years before it was finally rewarded in the discovery of a man whose features were sufficiently stamped with the sinister, depraved, the diabolical and execrable to meet the requirements. He drew the face of Judas from the model and was elated with his artistic triumph. In dismissing the wretched man who had served as his model for Judas it occurred to him that he had not inquired his name and asked the man for his name. The man replied to him: "You have painted me before." The artist was horrified to find the man was Pietro Blandinelli. During the intervening years Pietro had been at Rome studying music but had fallen into evil

associations and had fallen from purity and innocence to baseness and degradation and with the flight of years had gone deeper and deeper until his very face became a fit model for the awful monster of sin who betrayed our Lord.

What a lesson on the ravages of sin. What a rebuke to New Theology and to many prominent divines of the day who endorse and proclaim from their pulpits this false and vicious teaching which minifies sin, dispenses with the divinity of Christ and explains away hell. Sin is the most terrible, the most real, the most tragic truth and fact in the universe today. Such miserable teaching not only never fails to save or reform or even help one single desperate sinner, and not only leaves him in his disagreeable loss, but robs him of his solitary hope—a divine and all-powerful Savior who can save from sin and keep one saved with his grace and blessing even unto the end.

Sin not only burns out all the noblest, cleanest and sweetest within us, but it blisters the holiest and highest aspirations and susceptibilities of human nature and blasts eternally every hope and prospect for the world to come. Sin has written every black page in human history, shed every drop of blood that has ever been shed, wrecked every character that has ever been wrecked, broken every heart that has ever been broken, furnished patrons for every doggerly and bagnio, peopled our jails and penitentiaries and cemeteries, made necessary every lawyer and every lock-up, every constable and every court, every judge and every jail, and put hell in the bosoms of millions while living and dug a hell for their eternal suffering in another world to come.

Sin loves a shining mark. As in the illustration above it strikes at the noblest, sweetest and purest of young boyhood, and behold what a transformation it accomplishes by its damnable virus within a few short years. In contrast with that face and the character behind it of Christ-like purity and sweetness, behold the visage of another face indexing a character behind dark, wretched, brutal, debauched, infamous. From Christ to Judas!! Such is sin's invariable and inevitable course.

In the face of these transcendent facts of the depth and diabolism of sin, of its blackness, its wreck and ruin on human

character, its absolute defiance of all attempts to relieve or remedy its infernalism by the power of resolution or the help of education and culture—in the face of these facts familiar to and admitted by every hod carrier and dray driver and by thousands of little street urchins who are victimized by the cigarette habit or by profanity—we are to go to the pulpit and to great church institutions of learning to have all these patent facts denied and to hear sin explained away as a mere inconvenience or episode in human history which is to be overcome and wholly remedied by mere education. Having explained away sin these modern reformers find no need or place for a hell, and consequently they proceed to its destruction and in lieu thereof teach a future probation for those whose “education” failed to rid them entirely of what little disabilities the episode of sin may have put upon them.

What a libel on the Christian religion! What a shame that pulpits bearing the name of Christ should surrender so completely to the devil and give themselves up to misleading the public by undermining belief in sin’s reality and destroying belief in the eternity of future punishment, thus destroying the very foundation on which both the state and church really rest.

The eternity of future destiny is fundamental in any true religion. Nothing has done more to destroy the influence of religion in its restraint on human lust and passion and to weaken faith in its truth and authority, than the heresy now so popular and prevalent of Future Hope. Convince men that there will be an opportunity of attending to destiny matters afterwards and they will put it off until after death and use this life for carnal indulgences and selfish interests. Perhaps this false teaching is doing more than any thing else to increase crime, to foster the spirit of lawlessness and to breed contempt for all authority, human and divine. We hold to the old, Bible-taught doctrine of an eternal hell and an eternal heaven as the final issues of man’s probation here. John Lord, the noted author of “Beacon Lights of History” says in one of his celebrated lectures:

“Take away the belief in future existence and future rewards and punishments, and there is not much religion left. There may be philosophy and morality, but not religion, which is based on the fear and love of God, and the destiny of the soul after death. Saint Augustine, in his ‘City of God,’ his greatest work, ridicules all gods who are not able to save the soul, and all religions where future existence is not recognized as the most important thing which can occupy the mind of man.”

The Great Guide

It is a beautiful thought as well as a glorious fact that in our pilgrimage to the skies we are not left alone, nor are we simply dependent upon the help that one can render another. We have provided for us an all-sufficient and thoroughly capable guide whose knowledge of the way and whose resources for meeting all our needs are infinite. This blessed truth is beautifully brought out in the Savior’s precious promise: “But the Comforter, even the Holy Spirit, whom the Father will send in my name He shall teach you all things and bring to your remembrance all that I said unto you. He shall guide you into all truth; and He shall declare unto you the things that are to come.”

Never were travelers so well equipped for a journey. We have often thought how visitors to the Holy Land or to any foreign country would feel among utter strangers who spoke a different language in an attempt to tour such a country without a pilot or guide. How utterly alone and helpless and bewildered would be one’s feelings thus circumscribed. How like the pilgrims passing through this land! This is not our home. We are strangers and sojourners here. We are citizens of another and different country. We are born from above and are traveling thitherward to an upper and a better country—even an heavenly. This land through which we are passing is strange to us. It’s people are strangers to us. They do not understand us and we do not understand them. They greatly misunderstand us. Our language is different. Our modes of thought and habits of life are different. Our aims and objects are dissimilar. There is nothing in common between us. These differences exist equally between the inhabitants of the country through which we are passing and every one of the pilgrim army making the journey through it so that we are powerless to be of any special help to one another in the way of love, sympathy, encouragement and fellowship. When weary in the journey we can help a weak brother along the way by sharing with him his burden. But as pilots or guides we cannot act efficiently because of our ignorance of the way. We have never passed this way before. We have never explored the country. We know not the lurking places nor the strength and fortifications of the enemies. We know nothing of the thousands of dangers and snares and pitfalls along the way. We know not the fastness where hide the robbers and highwaymen. We know not the jungles which conceal the venomous reptiles and the devouring wild beasts. How utterly dependent we are upon a safe and competent guide.

The Holy Spirit is our Guide for this perilous and all-important journey. I am

glad in the great promise that it is expressly stated that He should “guide.” The four different things it is said that He should do were to “teach, remind (bring to remembrance), guide, and declare in advance (declare things to come).” We take it that the one word “guide” includes all in the significance that is contained in the other three. A guide or pilot “teaches” the traveler the route with its turns and changes, “reminds” him of points and perils previously told him which he may have forgotten and “tells him in advance,” that he may be forearmed, as to all dangers, the lurking places of concealed enemies and of every kind of peril that may beset his way. These are but the constituent elements that go to make up the qualifications of an efficient guide and are all included in the word “guide.”

How admirably all these elements of leadership abound in the Holy Spirit. How beautiful is His blessed ministry to the pilgrims along the way. How we are constantly thrust into new environments but without a new illumination suited to the new condition, and how sweetly some long forgotten word or promise of the blessed Lord comes with seeming spontaneity to the mind and we get strength and light for our needs. It was the Spirit who brought to mind that half-forgotten promise. It may be sometimes that that recovered promise may bring to us grief. “Peter remembered the word of the Lord,” and it sent him to bitterness and tears. So sometimes we are trended back from incipient lapses by the faithful reminders and remonstrances of the Spirit.

The Spirit also in His gracious offices as guide to the pilgrims brings to our remembrance neglected works or forgotten providences of our Lord. How quick we are to forget the Lord’s deliverances. The Spirit will remind us amid the perturbation and dismay of today of the deliverance of yesterday and thus again fan afresh our faith to a flame and help us to victory. All along the journey, amid the testings, the doubts and the clouds He comes sweetly to us and reminds us of that awful tempest which affrighted us but which we escaped; of the dark problem which seemed impossible of solution but which finally yielded like the mists fading away before the morning light; and in other testings we came off more than conqueror through Him that loved us and gave Himself for us. What more could have been done for us to insure for us a successful journey that the Father has not done in providing for us such an all-wise, all-powerful, ever-present guide. How can we ever render excuse for slowness or mistakes in the way of failure to make the journey successfully?

The Editor's Survey

The Power of Vicarious Suffering

Love is never more all-conquering than when it assumes the form of vicarious suffering. It is this which gives that peculiar aroma and indefinable potency to mother-love. Soul-travail for others is a charm and a magnet all powerful in human character. This benign spirit comes only by prayer. From the infinite, divine exchequer it is poured into a human heart refining, sublimating, ennobling and wondrously empowering him only when he has conquered by prevailing prayer. Illustrative of this truth was an incident related by S. D. Chown of Canada in his address before the General Conference of the M. E. Church in Minneapolis:

May I tell you a story? One of my dear friends, the president of Alberta Conference today, was made the principal of the Indian Industrial School. He went to this institution following a man who had used the cat-o'-nine-tails to subdue the Indian boys. My friend said, "Nevermore shall that be used while I am principal of the school." The discipline deteriorated. He was urged again and again to use physical force, but he would not. At last a young buck, a big fellow, led a crowd into something that was utterly unpardonable, and the principal was pleaded with again to use the cat-o'-nine-tails. He said, "No, I shall not. I will resign first. But I feel that something must be done." So he said, "I will let you know what it is on Monday morning." On Monday morning, at 6 o'clock, he went up into the dormitory of those boys, got them up and dressed, pushed back all the beds so as to form a square, had his cat-o'-nine-tails with him, and he said to them, "I have appealed to you by every motive that I would use with the white boys to do right, but you have not responded, and the time has come when there must be punishment, but I shall not punish you; you must punish me." Then he bared his back and he bent over and he said to those Indian boys, "Your leader must put the cat-o'-nine-tails upon my back until you say it is enough." Five times he brought it down; the blood spurted, welts rose upon his flesh, and then they said, "It is enough." My friend rose up, clothed himself again, and preached to those boys the gospel that by the stripes of Jesus Christ we are healed. They sobbed; their hearts were broken; they bowed in penitence before God; they were converted to Christ, and the behavior of the school was at once rectified. How did my friend Bernard get that power? By the use of prayer, by sacredly developing his communion with God every day of his life. You can not get it in any other way. It will not please the pastor of the Metropolitan Church in Toronto—I happen to know although he doesn't know that I do—if I tell you that every Sunday morning he kneels and faces his pulpit for an hour and prays God to send power upon the people and upon himself for that day.

Perils to the Christian Sabbath

The fight is equally strong and desperate in Great Britain and America for the preservation of this benign institution. The enemies seeking its overthrow are about as numerous and as dangerous on one side of the Atlantic as on the other. We have sometimes feared that the alertness and vigor of resistance were not quit as great on our side of the water as among the English. Rev. J. T. Wardle Stafford, Fraternal Delegate from Great Britain to the Methodist Episcopal General Conference, at Minneapolis, in his fraternal address delivered before that body, in his remarks on the Christian Sabbath, said:

"There are many influences amongst us that are helping to disintegrate the Lord's Day. The decay of belief in the supernatural is one influence. Englishmen no longer hold as they once did the great truths of the gospel with grim tenacity. Our fathers fought over their creeds. They sang 'The Unitarian fiend expel, and drive his doctrine back to hell.' Calvinist and Armenian passed each other in the street without recognition, and we used to feel ashamed of them. But we have more reason for shame today. Men do not care. In England and America, is it not true to say that we are here losing the sense of God? We must build again upon the foundations of belief. We must bring out into the sunlight the great doctrine of the resurrection. We must insist in season and out of season that Sunday is the weekly festival as Easter is the annual festival of our Lord's Resurrection. Whenever the doctrine of the resurrection goes Sunday will go also. The whole fabric collapses when the chief corner stone is removed. If the new theologians, who are tampering with the person of Christ, and seeking to etherialize the Resurrection, prevail, we shall lose our Sunday both in America and England. Yes, the foes of the Sunday are nearly all within the churches."

An Entrancing Sunset

The precious Word, says, beautifully, "Even to hoar hairs will I carry you, and to old age I am He." There is nothing more beautiful than a long life spent in faith and love and hope and ceaseless activities in divine altruism, drawing nearer its culmination with not the slightest abatement of any of these glorious virtues, but rather with a sweet and tender softening and ripening of the glorious constellation for the formation of a matchless sunset to a glorious life. History furnishes many beautiful illustrations in point, one of the most charming is the case of the venerable founder of the Salvation Army. General William Booth. On his 83rd birthday, this venerable man of God said:

"I testify to the faithfulness of God; to the true happiness of a life spent in seeking to benefit others."

We struggle to live to old age. Why? To be happy. We crowd and push and oftentimes are uncharitable, unfair, unjust

and selfish, in order to profit ourselves in money, honors and position. And at eighty-three years of age discover that true happiness consists in helping our fellows.

The luxuries that we seize and enjoy through the years of conflict are forgotten, like fine meals eaten long time ago, and in old age the only prizes we've gained and still hold are remembrances of having helped our fellow beings.

The real comfort of life, from cradle to grave, is faith in God. The true happiness of life, from the old arm chair by the hearth, is knowledge that we help others.

How Much Is a Horse Better Than a Girl?

We might have added to the above caption the words: "How much is our boasted Christian civilization an improvement on paganism?" The scandalous discrimination against young girls in Illinois laws is very strikingly brought out by Seth C. Rees in the following paragraph:

It has required a long hard fight in the State of Illinois to succeed in making a law by which young-girl thieves—stealers of young girls, may be punished. And now that the law is made, the penalty for stealing your beautiful daughter and selling her for immoral purposes is imprisonment for only one year. The penalty for stealing and selling your horse is imprisonment for twelve years. This gives you a fair understanding of the value which the law-making bodies of the land set upon your daughter.

The value of your horse, though blind and lame he may be, is equal to twelve fair, unblemished daughters. And your old horse has twelve times as much legal protection as your beautiful daughter.

A Mother's Influence

Among all the chains that bind and hold to the true, the beautiful and the good not one binds with that force and fervor as the golden chain of that divine and seraphic influence—a mother's sweet love. Tributes to this divine influence are met in all the paths of life and among all classes of mankind. A writer in Zion's Herald relates the following incident showing the wonderful tenacity of a mother's influence with a man who belonged to a class proverbially hard:

A sailor friend once told us of his temptations in the various ports of the world to which he had successively gone. He had met the tempter under every form, from the rough, uncovered attacks of open challenge to the veiled insinuations of more subtle approach. "But," said he, "I have been strong and have beaten them back and shut them out of my mind and heart, not in my own strength alone, but in the strength which has been evoked and liberated through the abiding in my life of my mother and my father, both godly Christians. Across the miles and miles of seas that have intervened, over the vast sweep of waters, mother living by her sweet personality within my own has so glorified my vision, purified the

springs of action, breathed upon my natural desires to do right and be true, that I have been enabled to rise above every foe, and best of all, to glory in the sense of personal mastery over the enemies of my soul."

Immortality

This truth so dear to every Christian heart so strengthening and inspiring and alluring to faith and hope is always welcomed by every devout reader as a subject for study. The Congregationalist gives the following beautiful thought on the subject:

The Christian doctrine of immortality is not the mere persistence of life. The Greeks believed that and yet Achilles had rather be a cook on earth than a king in Hades. Many men would not want to live forever unless life were far happier than this life has been. But here comes in the Christmas newness. Immortality is a progress from earth to greater glory of heaven, from the shadows into the light of the throne, from defeat to victory, from discord into music, from sorrow into restored love, from darkened vision into clear seeing, from work to happy work, work that shall be rest. Ah, thou sweet Christmas child, how thou hast made all things new!"

Christianity Built on a Person

Some modern critics would appear very gracious and condescending in ridding the world of a divine and real Christ by stooping to found the church on the Christ idea instead of on the Christ himself. The absurdity of this resort is thus presented by the Congregationalist:

The Christian mind, unafraid of searching criticism when not accompanied by untenable presuppositions, will never be content to put the Christ idea in the place of Christ Himself, as He has been personally apprehended by His disciples in all the Christian centuries. This splendid structure of faith, reared on an idea only, this interpretation of the universe and of man, that has commanded the assent of the finest intellects, this powerful onward-moving Christian religion, builded on the mere name of one concerning whom we know little or nothing—that is as irrational as it would be to resolve the figures of Wendell Phillips, John Brown and Abraham Lincoln into mist and then assert that the emancipation movement sprang out of a generally diffused antipathy to slavery, which never crystallized around any inspiring leaders. Not a single great critic whose department of study relates to the New Testament accepts today the theory of a non-historical Jesus."

Able to Save to the Uttermost

Perhaps the last lesson to be learned is the fact that God can "save to the uttermost." It is easy for us to believe that God can save the Judge or the wealthy Colonel or the learned Professor. However these people from the higher classes may have stood aloof from gospel appeals they are yet respectable, moral and refined and by some mysterious process half unconscious to oursel-

ves we conclude that these traits somehow render this class of people more accessible than the debased and more wicked classes of people. This is absolutely false. Sin no more lessens the power of God to save than a moral life lessens a man's need of salvation. Repentance is equally a necessity on the part of both. This repentance is the key that opens the gate of salvation in both cases and the waters of salvation gush forth in gracious blessing and power. We should never lose faith or relax effort for the salvation of the lost and seemingly hopeless. An exchange furnishes a striking illustration of this in the following:

The president of Harpoot College was riding one evening through a village in eastern Turkey, when his horse almost stepped upon a little hump-backed girl, and he was aghast at the foul words she uttered. He spoke about her to the missionary in the village who said: "Don't tell me anything about that girl; she is a lost soul." Dr. Browne could not be contented to have her lost. After great trouble he persuaded her parents to let her come to the mission school. She grew into one of the most loving and patient girls in the school, and when she was graduated she became one of the best teachers in the college. Later she asked to be sent out to one of the hardest districts; and on the region of the Euphrates where no one else had been able to work, she established four large churches. "The lost soul" was the means of bringing a multitude to Christ.

Our Weekly Titanic Disasters

The horrors and magnitude of the liquor infamy so stagger the human mind as to almost paralyze its power of comprehension. It is difficult to accommodate the horrors of this iniquity to terms and expressions that will bring it within the understanding of ordinary men. An exchange tries to use the Titanic disaster as a means of getting clearly within the apprehension of the public the tragic extent of the horrors of the legalized liquor traffic. The writer uses the astounding fact that *every week in the year* the liquor traffic claims as many victims as went down to the ocean's bottom with the Titanic. And adds:

How few people get shocked at this weekly calamity! Pastors of big churches never hold memorial services for those victims. Newspapers do not get out special editions with great startling headlines and devote page after page to this calamity. Great theaters do not give special benefits to raise money to aid the helpless and dependent victims left by the loss of the bread-winner of the family. Congress does not appoint a special investigating commission to find the cause and fix the responsibility for the great calamity.

The Titanic disaster was an accident, but the liquor traffic is no accident in our country. We would that it were an accident, and that the large death loss caused by it happened but once in a century. But the sad fact is that this awful death

loss is repeated every week, and the more astounding fact is that this continuous calamity caused our country by the liquor traffic is pre-arranged and planned and deliberated upon almost with malice aforethought.

Our Nation and our State, knowing that at least 1,600 people will go to their death every week through this horrible traffic, yet for a revenue consideration the State consents to make a direct bargain with the "rumship company," allowing them to drown as many victims every week in the sea of rum as were drowned on the ill-fated Titanic.

Suppose the White Star Steamship Company should make a proposition to the governments of England and America to give a large sum of money to those governments for the privilege of tempting 2,300 people out to sea, robbing them of their money and then drowning over two-thirds of them! The directors of the company that would make such a proposition to the governments of England and America would be mobbed and hung until dead in the public streets without law or ceremony. And yet in the final analysis that proposition is no more criminally brutal than the present arrangement by which the government of the United States for a large revenue consideration gives permission to the rumship company to take every week a large ship-load of helpless victims out into the sea of rum and after robbing them of hope and home and money and character, throw them overboard to drown or be eaten up by the sharks of appetite and passion.

If such an injury was forced upon us by a foreign country, there would be a declaration of war by Congress within twenty-four hours, and a million heroes would quickly step forward to fight for their country and their fellow men. Why then should we be so indifferent to the awful scourge of the liquor traffic?

A Positive Specific

It goes without saying that a cure for evil speaking and its accompanying uncharity and gossip is a dire need of the the age. Spurgeon furnishes us with a positive specific which we earnestly recommend and heartily endorse. It is brief and is couched in the following words by the great preacher:

When you hear an evil report about anyone, halve it and quarter it, and then say nothing about the rest.

Joy a Fruit of the Spirit

The joy of the Lord is our strength. It is one link in the chain by which we are bound to God. It is "a fruit of the Spirit" as Bertha G. Woods says:

"She seems to embody almost all of the 'fruits of the Spirit' except joy," said an observing young girl of an earnest Christian woman. "She's evidently full of love for her fellow-creatures, if self-sacrifice and generosity mean anything. She is long-suffering and patience personified; she's gentleness, meekness, temperance, goodness and faith, and all those other lovely things except joy. I do think she lacks that; she is really depressing sometimes. Well"—judicially—"perhaps she's more joyful than she looks. I'm sure I hope so."

... THE ...

Open Parliament

The Holiness Ministry of Today Compared With the Early Methodists and Others

L. D. PEAVEY

(Read at a preachers' meeting of the New England District, and published by request.)

It will not take a very thorough observation by the unbiased mind to determine that there is a measure of *similarity* at least between the average second blessing preacher of today and this earlier class of pioneers that blazed the way of full salvation and were instigators, humanly speaking, of some of the mightiest revivals the world has ever witnessed. In dwelling on the thought of *comparison*, we have wondered if there is not a *contrast* between them and us.

A few characteristics of the early ministry mentioned by a recent writer we believe are worthy of our mention if not, in a good measure, our imitation. He says "Occasionally there would be an eccentric character among them, but the rule was, that they were grave, dignified men, burdened with great, weighty messages of the Law and Gospel for the people." Of one it was said "his reverent handling of the large Bible was affecting, and the way he read it and the man's solemn bearing became at once an imperishable memory. It seemed as if he did not belong to this world; that he had come from Eternity to give a message from his divine Lord and Master, and that when he had finished the service he would go back to the world to which he belonged."

There were no clowns among them. They had a poise, a self-control, a consciousness of the greatness and sacredness of their calling, and impressed men, whether in or out of the pulpit. They were the ambassadors of Christ, and the people felt it, and they knew it. "We know," says the writer, "that times change and some preachers change with the times, but we also know that the gospel never alters, and 'Christ is the same yesterday, today and forever.' We also know that there is no escape from the Day of Judgment when we give account for every idle word, and that there is no alleviation of the anguish and torment of an everlasting hell; and that we go this way of probation no more forever."

The results of the preaching of these early men can not only be attributed to the special, divine anointing that they were under, but also to the character and theme of their discourses. We are most of us familiar with James Caughey's sermon, which, when given to a young preacher and read by him to his congregation, produced such consternation and tears of penitence that the young preacher felt that an apology was due, and all this without the appointed personality of Caughey behind the message.

A feature of the preaching of these early men was its directness, its topical arrangement, which did not lose in strength by too much generalizing upon various truths all in the same message. Who that has considered the sermon of Mr. Joseph Alleine in his message "An

Admonition to Unconverted Sinners" has not noted its directness and definite putting of this truth? His divisions are:

1. "What conversion is not, and correcting some mistakes about it.
2. "What conversion is, and wherein it consisteth.
3. "The necessity of conversion.
4. "The marks of the unconverted.
5. "The miseries of the unconverted.
6. "Directions for conversion.
7. "Motives for conversion."

Also in Richard Baxter's "Call to the Unconverted" listen to his clear putting of the truth: "You are without any promise or assurance of His (God's) protection, and live in continual danger of His justice, not knowing what hour you may be snatched away to hell; and most certain to be damned if you die in that condition. Meditate on the end for which you were made; on the danger you are in, on the nearness of death and judgment; on the certainty and excellency of the joys of heaven, and the certainty and terrors of the torments of hell."

Who could listen to direct truth like this and not examine himself and see clearly his condition, whether he be a professor or non-professor of religion? Who that is in a measure acquainted with that remarkable sermon of Jonathan Edwards, "Sinners in the Hands of an Angry God," but has been amazed at his language, and felt that our preaching on this or kindred truths was mild in comparison to the awful utterances of this man of God? "I never found," says Mr. Edwards, "so much immediate, saving fruit in any measure of any discourse I have offered to my congregation as from those words, 'That every mouth may be stopped,' endeavoring to show from thence that it would be just with God forever to reject and cast off mere natural man." In reading these sermons of Edwards," says Prof. Park, "we stand in awe, for he speaks not as one who sings a pleasant song, but in the name of Him who says, 'Preach the preaching that I bid thee.'" There is something in his discourses that presses us, follows hard after us, and if we flee from it, it is close upon our footsteps; and there is no use in our trying to escape it."

President Finney, during the days of his greatest success, was thoroughly apostolic. "He preached God's Word clear through and without flinching. Never muffling the Sword of the Spirit, he made it cut to the very marrow. Sometimes he indulged in extravagant phrases and often rung changes upon the word 'hell' until the oft reiteration somewhat cheapened its effect upon the conscience. "These were small blemishes upon a glorious work," says Dr. Townsend. "Finney's great aim," says another, "was to make every hearer feel that he was a sinner against a holy God; that sin was exceedingly heinous and justly damnable; that sin should be abandoned straightway and the sinner should turn immediately unto God, who would abundantly pardon him through Jesus Christ, as a complete Savior. He put his plow in deep, clear under men's secret motives, and it often made ripping work." Dr. Kirk, in comment upon his method, says: "He generally begins with a thorough handling of the law, and awakening of the conscience, raising the thoughts of people to higher conceptions of God's requirements and the nature of

true holiness, humbling the pride of men, chasing the soul out of every false refuge.

May we not ask ourselves as a holiness ministry, whether we are full-orbed preachers of the gospel in the sense that the earlier men were? Not whether we are their equals in ability or mental capacity, but do we clearly propound in our capacity the range of Bible truths that was common with those men of God? One of the direct messages of John Wesley was his sermon on dress and worldly attire. He doubtless felt that the times and occasion demanded a clear delineation on the subject of worldly conformity, and yet is not the thought of superfluity on this line almost winked at by some of us today and we throw out that oft repeated statement that the sap will push the dead leaves off from any tree or that the all-comprehending truth of holiness as a second work of grace will set folks right on the dress question? Was not Wesley as definite on holiness as we are, and did he live in a day of greater world conformity among Christians than we do? Surely if he was explicit and direct upon this subject, thundering the alarm of its tendency and excessiveness in the ears of his churches, why should we remain so silent or think the man is narrow who draws a bead on this Babylonish monster, which is apparent even in our holiness work of the present day?

In the comparison of pulpit themes today with those of our predecessors is it not evident that they dwelt on the law, justice and eternal retribution for the unsaved far in excess of anything that is observed among us as a holiness ministry? If these men were wrong and missed fire in the subjects they chose, it is too bad they did not learn our way, but if they were right, are we not perhaps careful to a fault? Surely the general pulpits that are silent on the oncoming wrath of God are legion, and the growing generation is as ignorant of the final doom of the unrepentant as silent pulpits and a multitude of agencies can make them. Dr. Townsend well says: "While claiming that orthodox churches mean to be loyal to all the truths of the gospel, still we have to acknowledge that some truths are dearer than others and in our narrow range some are delightfully pleasant, and some are dreadfully unpleasant."

The texts the preacher loves to select, and the subjects he loves to discuss are those bearing upon the glorious redemption of the gospel. Mankind loves to hear of a Savior for the most fallen sinner, and the possible salvation of the saddest wretch. "Ho! every one that thirsteth," are words possessing a perpetual charm: as does the text: "He is able to save to the uttermost." No wonder that the people prefer this good news of the gospel, which gives them cheer and makes them glad. But in the midst of his congratulations the preacher is often met by the stern question: "Is this the whole gospel? Will the Master excuse me if, believing more, I conceal any part of the truth? Must I not obey orders and be true to my convictions, however unpleasant the task?" If this popular dislike merely involves some fundamental element in a fallen nature which likewise puts under ban all things unpleasant in character, however true, then if true, should not the things disliked be faithfully published, and all the more faithfully because dis-

liked; and should not men overcome their prejudice and receive though they hate the announcements? What does this sensitiveness and opposition felt respecting the doctrine of endless punishment mean? An incident in the life of Ahab, king of Israel is aptly illustrative. Ahab and Jehosephat, king of Judah, formed an alliance against the king of Syria and before going into battle Jehosephat proposed to Ahab they inquire of God's prophets. Whereupon Ahab called four hundred of his prophets and asked: "Shall I go against Ramoth-Gilead or shall I forbear? They knew the reply the king wanted, and without a dissenting voice they said "go." Jehosephat still had misgivings, and asked, "Is there not here a prophet of the Lord besides that we may inquire of him," and one was produced who the king said he hated, "for he doth not prophesy good concerning me, but evil." Thus he demanded what was pleasing, though a lie. In the sequel we learn that the true prophet prophesied disaster to their proposed enterprise, and as a reward for his faithfulness was thrown into prison and cruelly punished. His advice was disregarded, but his prophecy received a most exact though terrible fulfillment. (I Ki. 22). Most men prefer what is false, if pleasant, to that which is true, if hateful. The Persians' direction was "When you have anything to communicate which will distress the heart of the person whom it concerns, be silent in order that he may hear from someone else. O nightingale bring thou the glad tidings of spring, and leave bad tidings to the owl." Unpleasant things are hated, they attach themselves to him who states them. The prophet who announces endless punishment will be struck; the anxiety is to know whether he can stand the blow.

"Nothing can be clearer," says this writer, "therefore, than that the effective methods sanctioned by all history should be restored. Let the pulpit again blaze, and its light be no longer smothered; let the arrows no longer fall into the chancel, let the twang of the bow-string be heard beyond the church edifice, for is not this the preaching that Jehovah is commending? 'Stand ye in the ways, and see and ask for the old paths.'"

Keeping the Sabbath

CLEMENT C. CARY.

No more vital question is up for discussion in these modern times than the right observance of God's holy day, and yet none seems to be more ignored. We are verily in a Sabbath breaking age, when this holy day is forgotten, set aside and profaned both by professors and by sinners. Singular to say with all the Sabbath desecration of this day, the pulpit seems to be strangely silent about it. Only occasionally do we hear any sound from that quarter from the prophets of the Lord, and even when any sound is heard, it is somewhat of the apologetic kind, or of the sort which tends to modify the old idea of Sabbath keeping.

The whole idea of keeping the Sabbath rests entirely upon the Divine origin of this day, for if it be of man, or if it has passed away as a Divine ordinance, then each man is a law unto himself as to the observance of the day, which would mean there would be as many rules for Sabbath

keeping as there are people in the world. Then no man nor set of men, has any right to establish a rule governing other people upon this question as of right and wrong. If, however, the Sabbath be of God, if it be a Divine institution, still of force, as it is, then it rests alone with Him who set aside one day in seven as a day of sacred rest.

To the Word of God, then, must we look for the manner of Sabbath observance which will meet the Divine approval. The one principle governing this matter is clearly laid down in the fourth commandment: "Remember the Sabbath Day to keep it holy." First, remember this day—forget it not—keep it in mind as a holy day, the Lord's Day, the Sabbath of the Lord. When the Sabbath dawns, let it be borne in mind this is the Lord's Day, the day in seven which must be kept holy. "Remember the Sabbath Day to keep it holy." Not remember it as a day of leisure, one of pleasure, or of recreation. But bear it in mind as the one day above all others in which all ordinary work must be laid aside, and a day which must be spent in religious exercises, a reminder of God, of the soul and its needs, and of eternal things.

This one word settles the whole question—"Keep it holy." It is a holy day by Divine appointment, set apart definitely from all worldly, secular and selfish uses. "And God blessed the seventh day, and sanctified it." Here is the origin of this day. Almighty God, when He had rested from the six days' work of creation, rested on the seventh day. He sanctified it, that is, set it apart from all secular and profane uses. He consecrated it, and it thereby became a holy day, just as anything which is consecrated or set apart for a sacred purpose becomes holy. The Sabbath is a holy day, in this respect different from the other six days, in that it is set apart by Almighty God for a definite purpose, a sacred use.

Here, then, is the supreme test of any work or indulgence on this day. It is to be kept in a holy manner, after a godly sort, to be used for a sacred purpose. Does the indulgence militate against the holiness of the Sabbath? Does the thing which it is proposed to do, minister to holiness? Does it tend to holiness of heart and holiness of life? Is the thing indulged in, or desired, in keeping with the sanctity of this day, and leaving it to the unbiased, godly judgment of the questioner, is this really keeping the Sabbath in a holy manner?

Questions like these will solve many problems to those whose consciences are keen, who desire above everything else to please God, and who really wish to keep the Sabbath as God directs. To those who have no Sabbath keeping conscience—well, they are not interested much in these things, and such interrogatories and talk is of no avail.

If this reasoning be correct, then who dare say the modern way of making the Sabbath a pleasure seeking day is keeping the Sabbath after a godly sort? Does buggy riding, or rather automobile racing, visiting parks, excursions, Sunday bathing in public ponds, picture shows, and many such like things, harmonize with the sacredness of this day set aside for a sacred use? How such things wilt away in the light of holiness of the Sabbath! "Not seeking thine own pleasure,"

is the direct language of Isaiah in speaking of the right manner of Sabbath observance.

The Sabbath is not a work day, neither a business day. How, then, can we reconcile with the holiness of this day, engaging in ordinary work on the Sabbath, writing business letters, buying and selling, traveling for business purposes, running factories, shops, etc., on God's day? Does "doing ordinary work" on God's Day, or buying and selling, belong to those things which are in keeping with the sacredness of the Sabbath?

And, mark you—it is not alone the seller of merchandise on the Sabbath who is a desecrator of this day, or the only sinner. What about the buyer on the Sabbath? He is as guilty as the seller, for really, if there were no buyers on the Sabbath, there would be no sellers. The buyer is no less guilty than the seller, just as the traveler on the railroad trains on God's Holy Day is as much a sinner as the railroad authorities who run those trains. One is as reprehensible as the other.

So here is the Divine rule, plainly laid down, simple enough to be understood by all men. "Remember the Sabbath Day to keep it holy." Holiness becomes this day. Just as God Himself is holy, and seeks to make all His intelligent creatures holy like Himself, so He commands that this one day in seven, set apart by Himself from carnal and profane uses, be kept sacredly, as a day of rest, a day of worship, a religious day, when the mind will be taken from all earthly concerns and fixed upon things eternal, a day so spent as to minister to the needs of the immortal soul, just as the other six days are spent in ministering to the needs of the body.

"Velvet Religion"*

F. M. LEHMAN

The world hates this "velvet religion"—without any oil for its wheels; it cries for the old-time salvation that touches and changes and feels. It finds all the sham and delusion it wants in the serfdom of trade, for lo! there's a stream of disaster far deeper than any can wade. The world wants a genuine preacher whom silver and gold can not buy; it knows that the prate of the hireling stills never a sob or a sigh. The world cries for old-time religion it learned in the lullaby days, for somehow, in spite of its sinning, it bids for a preacher who prays. It's tired of this sham in the pulpit, this clatter of dishes and pans; this pulling of wire in the conference; this clashing of sectional clans. It passes our gilded cathedrals where policy simpers and rules and curses this "velvet religion" hatched out in our latter-day schools.

It isn't the creed of a body that pulls men in sin from the mire; it's genuine old-time religion with plenty of fervor and fire. For what does the world care for acting in those who are out for the cash? It wants something better than sawdust, though all of its plans go to smash. A hireling, six foot in the pulpit, must prate to his still empty pews since he will not line up church sinners but levels his gun at the Jews. For, out from the muck of its business, the world will give ear to the truth; from those who are slaves to their shekels to voters just out from their booth. The world is not

blind altogether to things that would lead to the right; it knows that her preachers are fearful and will not walk out in the light. And thus all her churches are empty; her preachers are lifeless and cold—this latter-day "velvet religion" keeps thousands barred out from the fold.

The world knows that down in the valley it takes something more to go through than themes underlying with humor that tickle the ears of the pew; it well knows that, somehow or other, at the last lonely milestone of life there God will demand an accounting for deeds in the stress and the strife. The shekels, all stained with the tear-drops of workmen employed in the trade, may pay some poor hireling for truckling but cannot bribe death and the spade. The world is afraid of the judgment, and deep in its crimson of sin it wants the blood-cure for its solace; it's tired of cheap ethics and tin. Then back to the God of the Bible and back to the old fashioned way where souls may find Jesus in trouble and men will remember to pray! For after this earth life is over and death stalks abroad in the gloom the world wants no "velvet religion" to risk at the door of the tomb.

Then out with the kitchen and kettles; the oysters, the beans and the clams; the festival down in the basement where worldliness withers and damns; away with the classical music; the tweedle-de-dum of the choir; the D. D. who preates in the pulpit without the enduement of fire! What profit is all this endeavor? this wealth put in marble and stone when Christ is ruled out of the temple and Mammon is placed on the throne? What strength can a soul in the valley find here in life's battle and stress where Lucre is lord, and the standard—formality, feathers and dress? The world turns away from this twaddle in utter and lasting disgust, but holds in esteem the good highway where souls may find Jesus and trust. Then Holiness still is our watchword; we'll ever keep humble and clean; for "velvet religion" must never entangle a true Nazarene.

(*At the General Assembly, October, 1911, of the Pentecostal Church of the Nazarene, Nashville, Tenn., where work was done by sanctified men under a Pentecostal swing, one of the newspaper reporters remarked: "I am glad to see something of this kind, for I am sick of this 'velvet religion!'")

Letting Down the "Bars"

E. M. ADAMS.

Gates and bars and fences are used to restrain stock of any kind, or persons from trespassing on certain grounds or enclosures, where the presence of persons are not wanted, or things would be destroyed by stock.

To open gates, take down bars or fences would be to invite destruction and leave without protection such things under our care. "I am the Door; by Me if any man enter in he shall be saved." Why have a door? Why not let the sheep go at their sweet will? The Shepherd could club off the wolves and wild beasts. There is a tendency among some good and pious persons to remove all restrictions and rules in regard to conduct and indulgence, in such amusements as are forbidden in the Discipline of the M. E. Church. Even some of our Nazarenes say it is better to eliminate those rules as they are dead and not enforced, and that you cannot

legislate men to be honest and holy. This is the same old argument of the saloonists 'that you can't make men sober by law,' and you can lead a horse to water, but you can't make him drink. Sure enough, but you can keep him away until he will starve.

You can keep liquor from being made or sold, until the young man will not know the taste of it. And if they never taste it they will never get drunk. If dissipating amusements are prohibited and the child is trained up in the way he should go, he will not depart from it; he will not long after those things. This will give opportunity to get their attention on sober things. Such arguments as that the restrictions on amusements should be canceled, because they are not obeyed or enforced, are in line with the saloonist, that the law can't make men quit drinking and that more liquor is drunk in prohibition states than in non-prohibition states.

There are laws against stealing and murder, and always have been. And still people will steal and murder. Yet no sane man will say we should cancel all laws against stealing. Why should we not eliminate the ten commandments from the Bible because so few obey them?

The Lord in mercy tells us what we shall do and what we shall not do, with the assurance of a reward according to our works.

The ministry of the church occupy the same position as the watchman on the walls of Zion and must give no uncertain sound, so that he that heareth can prepare for the battle.

"Young Men Wanted for the Army"

L. S. TRACY

Having obtained quite a comprehensive view of our church activities from the various District Assemblies, local churches and the General Assembly, which we have attended the past year, several things have forcefully impressed us. Prominent among these is the number of young ladies called and preparing for our various mission fields compared with the number of young men. In one of our missionary meetings, eight out of the nine prospective missionaries on the platform were young women. About this same proportion has been manifest everywhere. There is always an entire dearth of suitable young men. Without any reflection upon the need of our God-called, consecrated young ladies, nor upon their abilities and usefulness, we are firmly convinced that until our mission stations have a generous sprinkling of young men, they can never be the strong factors and ruggedly successful agencies that they should be. God bless the young women. Let none of them withdraw, but may He also give us some stalwart young men for our foreign fields. A close observation of the needs abroad and the conditions at home, stirs to this appeal.

Various conditions on the foreign fields make the need of the male missionary imperative. Questions constantly arise in each station which no young woman should be compelled to deal with. Again, the heathen generally finding it impossible to believe in the equality of the sexes, do not and cannot highly respect or have much real confidence in the missions composed almost entirely of what they con-

sider the weaker and less-to-be-respected sex. Other equally convincing reasons might be given. Why do not more of our young men hear God's call to foreign service? We frankly confess ignorance of any real reason. Is it cowardice? Surely not. Is it because the brethren are less spiritual or less consecrated than the sisters? We scarcely think so. It may be because the commercial lines offer better inducements than the mission fields. Perhaps they are afraid of being unable to properly support a family. This excuse is wholly unworthy of a God called man's consideration. Has missionary work been considered women's work, sentimental, rather beneath the dignity of our best young men? Is it because our appeals for workers have generally been emotional, touching the tender sympathies of the ladies, when they should also have shown the practical, stalwart, manly phase of missionary achievement aimed to challenge the courage and grit of the men? Let our best young men prayerfully examine themselves to ascertain the reason for allowing the ladies to bear the brunt of carrying the gospel to the hardest of all fields—the foreign fields.

We would inform our young men that the Orient is the place to test the finest metal. There, the best trained and most stalwart can cross swords with keen, old and subtle philosophies that would satisfy the combative desires of the best logician. The greatest courage and strongest endurance can be tested there. Aside from great spiritual battles, opportunities worthy of the finest and keenest steel can be found on the foreign field.

Brother, tune your ear to God's voice and see what He says.

It had been easy for God to have given what some men call proof. He might have written it in letters of light among the stars, white as the pillar of cloud by day and radiant as the pillar of cloud by day. He might have created a new world with fresh opportunities for men. He might have altered the external conditions of this world and made life a primrose path of ease for idle feet. So would some men have God work easy and wicked miracles. These would have told us nothing of God's love, for they would have cost Him nothing. You must come and stand below the cross of Christ before you can comprehend the length of the love of God.—B. W. Clow, B. D.

As fishermen they had never received anything but fish. As disciples of Jesus they received instruction in eternal realities, were acquainted with the mysteries of the ages, received spiritual wisdom and power, and were enabled to raise the dead, heal the sick, and make the lame leap for joy.—G. W.

It is by faith man removes mountains; while he had faith his limbs might be wearied with toiling, his back galled with bearing; but the heart within him was peaceable and resolved.—Thomas Carlyle.

"Love is that passion whose purity is not shadowed by a thought of sin."

Jesus is never in debt to any man. When you give all He gives all.—G. W.

The Hidden Life

In God's Good Time

In God's good time we'll see the reason why
To some He gives, to others must deny;
We will not think it strange, or wonder then,
Why different gifts He gives to different men.

In God's good time the feet we thought so
strong
We'll find could not have run the journey long;
The willing hand had palsied e'er it wrought:
In mercy God denied them what they sought.

In God's good time, the will that was most
weak
We'll learn was stayed by Cross it did not seek;
The careless heart had trifled all its days:
In mercy, God with shadows spread their ways.

In God's good time we'll thank Him for our
share
Of burdens, that to others were no care;
Of tasks, most irksome, which He bade us do;
Of crosses, borne alone the whole life through.

In God's good time no sigh will seek release
For that which now we deem would grant us
peace;
We'll know that, had we cast ourselves the lot,
The path had led where peace abideth not.

In God's good time we'll understand the pain
Which now we feel, was big for us with gain;
That, had we traveled less, the child of
strength
Would never from the soul have leaped at
length.

In God's good time, with all life's lessons
learned,
The purpose in this training then discerned,
We will not think it strange, or wonder then,
Why different gifts God gave to different men.
—John A. Howell.

Duty of a Soul Winner

BY E. T. HAFNER.

When Jesus came to the Sea of Galilee and found Simon and Andrew casting their net for fish, he said unto them, "Come ye after me and I will make you to become fishers of men."

Jesus is the Savior of the world, but when He organized His church he made his followers co-partners in the redemption of man.

Heart-to-heart or individual work was the manner that Christ and His apostles resorted to in order to save the people. Jesus preached a remarkable sermon to an audience of one individual at the well of Jacob, also to Nicodemus.

After Philip was converted he brought Nathaniel to Christ and Andrew brought his brother, Peter.

The greatest evangelistic movements have been largely brought about by personal workers.

We are apt to think that the work of saving individuals rests upon the ministry. It is much easier to dodge the logic of a sermon than to divert the force of personal influence.

Paul preached eloquently on Mars Hill, but it seems that his brief talks and per-

sonal work while in prison at Philippi directed more souls to Christ than his public discourses.

One of the greatest needs of the church today is devoted personal work.

A good motto is work for everybody and everybody at work.

All can not do great things, but every one can invite some erring one to flee from the wrath to come.

God has promised His approval and reward to those who are instrumental in winning souls. "They that turn many to righteousness shall shine as the brightness of the firmament and as the stars forever and ever."

Who can read the Bible and not come to the conclusion that the chief purpose of God's people is to help some one into the kingdom?

This is what Jesus meant when he said to the disciples, "Come ye after me and I will make you to become fishers of men."

All can not be a Paul, a Wesley or a Charles G. Finney in swaying people, but all can heed the example of those who carried the paralytic to the Savior's feet for pardon.

Paul might have been converted without Ananias, but he was not. Cornelius might have been led into the kingdom without Peter, but the Lord instructed Peter to "tell Cornelius words whereby he might be saved."

Can any thing give more joy when the evening of life comes to you than having been instrumental in turning many from sin to eternal life?—Ex.

"There Was a Certain Rich Man"

They tell us that it is a parable—the story of the rich man and the afflicted beggar. But suppose it is, that does not affect the pith and force of the teaching. It is evident that Jesus told it in order to illustrate the contrasts between men in this world and the same men in the future world. The whole force of the story is in precisely those points which many would have us treat lightly, as only the clothing of the narrative. It would be difficult to teach more clearly and forcefully that this life affords the only opportunity for preparation for an unending existence, of weal or woe, beyond the grave. The parable always gives trouble to those who teach that there is another probation, and that those who do not avail themselves of the opportunities afforded in this life will have "another chance" in the world beyond.

"The beggar died, and was carried by angels to Abraham's bosom." There is no room for trouble with that sentence, when it is remembered that "Abraham's bosom" was a favorite phrase for designating the happy state of the children of the patriarch. It was their idea of heaven. It designates a desirable place and a state of happiness. Where Abraham is there all his children may well desire to go.

"The rich man died and was buried, and in hell he lifted up his eyes, being in

torment." They tell us that the word translated "hell" is, in the Greek, "hades," and that it means "the underworld," or place of departed spirits. Very well; but the Greeks divided hades into two sections, Elysium and Tartarus, the one a place of comfort, the other a place of torment. Jesus knew all about that, and he said that the rich man was in hell, or if the term suits any better, Tartarus. He was in torment. When, therefore, it is said that the rich man was "in torment," we can not, dare not, presume that Jesus was simply using scare words, his language inconsistent with facts. When He puts one man in a place of enjoyment and another in a place of misery, we dare not say or believe that there is no such separation as He portrays.

We are told that, admitting that there is a separation between two classes in the future world, it does not follow that such a separation will continue forever. It is argued that "punishment" is reformatory, and that he who has spent a sufficient time in a place of purgation, will, perhaps immediately, repent and seek unto the God against whom he has sinned in this life. There is reason to believe that great multitudes of ungodly sinners are putting off the day of repentance, expecting to find it easier when they get to that other country.

But here we are told of "a great gulf," so deep and so broad that it can not be crossed in either direction. He who is in Elysium will always remain there, and he who is in Tartarus must always remain there. The language implies that the gulf has been "fixed" for the very purpose of perpetuating the separation.

What more could be said to indicate that the theory of a second probation is false and unwarranted than what is said just here—"a great gulf," so fixed that it can not be crossed? Lazarus must stay on one side, and the man in torment on the other side.

And now the question suggested is, Has God provided sufficient warning so that they who are in danger may know of it and avoid the terrible consequences of a mistake? The man in torment sought to throw the responsibility upon some one else. He would say that if he had been duly warned he would not have been where he was. So now, if his five brethren are duly warned, they will not reach the same end. If only Lazarus shall go and warn them, they will not fail to listen and be rescued.

The argument is not unknown among men, today. They are constantly saying that there is fault somewhere else than with themselves. Ministers and churches and professed Christians are at fault. Men are justifying themselves in sinful courses, because, as they hold, some one else is not doing just what he ought to do. It is only fair to point them to God's word—the example of Jesus and the apostles—the words, such as these, written for the express purpose of warning sinners.

It can be said to them, justly, as it was said to the man in torment, they have God's word—something more, far more than Moses and the prophets. They have no excuse. It is sometimes said that sinners tumble into hell over the lives of professed Christians. But that will not answer. However it may be with the stumbling-block, the man who falls into hell is there, all the same. His excuse

will not get him out. He had Jesus Christ. He has God's word. He has a conscience. He has opportunity of inquiring. But he is indifferent, careless. He procrastinates. God Himself has said it; there is no remedy for the lost sinner. If he refuses to hear God's admonition and warning, he has nothing left. Neither would he be persuaded were one to come to him from the dead.—G. W. L. in *Herald and Presbyterian*.

Sympathy For the Aged

There is no place at which we may sit and learn the principles and policies that enable us to make the most of life like we can at the feet of the aged. Other things being equal, they are our wisest folk. The heads whose gray hairs are crowns of righteousness, who have been adding grace to grace and strength to strength while many a year has come and gone, whose inward man has grown in beauty and power while the outward man has declined, should attract us for what they know, appeal to our sympathy, and command our reverence. Turning aside to commune with these old ones lovingly and tenderly, we may learn, too, as from no others, how to live to be happiest as well as most useful and catch the aroma of that mellowness and sweetness that so enriches the possible joys of this earthly pilgrimage and is so distinguishing an element of the meetings of those who are now almost mature for the garner on high. Lack of appreciation or positive neglect of these old ones in our homes and social circles is a prodigious wrong and a type of heathen heartlessness. For my own part, old age is most attractive, and when I see the silver-white hair lying on a serious and weather-worn face, like moonlight on a stately old tower, I have a strong tendency, whether I know the person or not, to lift my hat in token of my affectionate esteem and reverence.—Ex.

Don't Worry

It is not always easy to differentiate between a proper solicitude and worry. One ought to be solicitous that he does his full duty in the solution of any problem of life. This should not go to the worry station, for no train ever gets out of that station. To be properly solicitous is only right, for otherwise we become indifferent to some of the most sacred obligations of life. To be stoical is not evidence of superior control. To be calmly solicitous is evidence of a keen sense of obligation and of the highest self-control. I enjoyed, recently, the comforts of a beautiful rose bed-room, the wall paper and furnishings being exquisitely delicate and harmonious. On the stand was the following gem:

Why shadow the beauty of sea or land
With a doubt or fear?
God holds all the swift-rolling world in His
hand,
And sees what no man can as yet understand;
That out of life here, with its smile and its
tear,
Comes forth into light, from eternity planned
The soul of Good Cheer. Don't worry—
the end shall appear!

I made it mine and repeat it often,
Spencer S. Sulliger.

... Mother and Little Ones ...



The Fish Roy Caught

BY ANNIE GILBERT MAHON.

"If I could only do something," sighed Roy, sadly.

"You do all you can, dear," assured mother.

"Yes, but something big," persisted Roy, in a discouraged tone. "If I could only earn enough to pay the rent"—

He looked toward the bed where his mother lay, so white and helpless, and he saw a tear trickle down her cheek.

"Don't cry! Please don't cry!" he begged. "I will be big some day, and then I will earn money to pay the rent and to keep you and baby Gertrude."

"I know you will, my boy. I know you will," said his mother, forcing back the tears and trying to speak cheerfully. "If only I were able to work we would have the money for the rent, but Mr. Landis says he can't wait another month. Something must be done. I can go to the hospital and Uncle Ezra will take you and Gertrude—I know he will"—

She broke down, however, at the thought, and Roy turned to the window to blink back manfully the tears which would come into his eyes.

"If you could only pay one month's rent, that would tide us over, and if I could afford to get the doctor I know I would soon be around again—but"—

"I'm going fishing," announced Roy, abruptly. "At least I may be able to sell a few fish and get some money for your tonic."

He picked up his tackle and pressed a hasty but loving kiss on his mother's pale cheek, and hurried out the door, pretending to whistle.

But the whistle died away on his lips after he was beyond hearing distance of his mother, and his face grew very sad. Give up their home, where he and mother and baby Gertrude had been so happy, even if they were poor and mother had to work hard? Go to live with Uncle Ezra who was so hard and stern, who had treated mother so badly and cruelly in her illness and misfortune? Be separated from his mother, whom he adored, and have her far away in a hospital sick, suffering, where he could do nothing to help her, or cheer or comfort her? Oh, it was too hard! He could not bear it. Oh, why was he not bigger and able to earn money like other boys? Why was he so small that all he could do was to sell papers and the fish which he caught in the lake, or to run an occasional errand and earn a few pennies when the chance occurred?

Roy was a little boy, but he was an experienced fisherman. He knew just the best places for lake trout, and he found a ready sale for his wares at the big hotel, which was always filled in the summer with guests from the city.

The lake lay before Roy, clear and sparkling in the morning sunshine. The water was as clear as crystal. Roy noted joyfully that he could see to the bottom

clearly, and he knew that fishing would be an easy matter this morning.

Unfastening one of the boats which his friend, the captain, had told him he could have whenever he needed it, Roy was off to a spot at the upper end, where he knew the best fish were apt to lurk.

Suddenly he started. He bent over and gazed more intently into the water below him. What was that glistening at the bottom of the lake? It was bright, shining silvery. He looked closer. Sure enough, it was a purse—a shining, silver purse, with a silver chain attached, belonging, probably, to one of the guests at the hotel, who had dropped it while rowing at that part.

Carefully, Roy moved his line along until it was just above the silver chain. It took several minutes to catch the hook in it, but at last he had it fast, and breathlessly he drew it up, up into the boat, where it fell—a wet shiny mass—on the floor at his feet.

With trembling hands he picked it up and pressed upon the silver clamp. It flew open.

"Oh!" exclaimed Roy, in wonderment and delight, as he took out a fat roll of bills. Ten, twenty, thirty dollars, he counted.

He looked around him quickly. There was no one out at that early hour in the morning. The lake and its shores seemed deserted.

What would that money mean to him, and to his mother? It would get the doctor and the tonic, besides food and other necessaries, and it would pay the rent, not only for this month, but for the month past. Oh, what a glorious find it was!

Then, suddenly, his face changed. All the glad light died out of his eyes. There, in one of the compartments of the purse, lay a small piece of white cardboard. He drew it forth slowly, and read the engraved name, "Mrs. Henry Raymond," and, underneath it, written in pencil the words, "Lakeview Hotel, Wonderland Valley."

Roy looked long at the card. Then he looked at the bills. Oh, what they would mean to him and to his mother and baby Gertrude! And this "Mrs. Henry Raymond," whoever she was, probably was a rich woman, or she would not be staying at the hotel. She could not need the money half as much as they did. He looked around him again. There was no one in sight. Then the temptation came. Who was there to see if he dropped the purse and card back into the water and kept the money? Even if the purse was found, no one would know who had taken the money out of it. It was the hardest temptation that had ever come into Roy's young life. For a moment he hesitated. His face turned red and pale by turns. He fought hard with himself, but, at last, he drew a deep breath of hopefulness as he relinquished in his mind all thought of the money, of victory, for, even though he should have to give it up,

he had the glorious feeling of victory, the glory of defeat over the enemy.

Trembling with excitement he put the money back into the purse, snapped the clasp, picked up the oars and rowed briskly to the shore.

It was still early. A few of the guests at the hotel were straggling into the dining room to their breakfast, when Roy, with flushed, eager face, made his way into the office and up to the desk and asked for "Mrs. Henry Raymond."

"Not downstairs yet," answered the clerk. Then he asked: "What do you want?"

"I must see her," replied the boy, anxiously. "I will wait, if she isn't down yet."

At that moment a pretty young lady in a fresh morning gown approached the desk and asked:

"Is there any mail for me, Mr. Smithers?"

The clerk handed her several letters, then he added:

"This boy says he wishes to see you, Mrs. Raymond."

The young woman turned inquiringly to Roy and asked, with a pleasant smile: "What is it you wish to see me for?"

He awkwardly pushed the purse into her hand, saying, bashfully. "I found it in the lake this morning."

"Oh!" cried the young lady, in delight. "The purse I lost yesterday afternoon! We searched everywhere for it. It must have dropped into the water. Thank you, boy! The purse was a wedding gift from a very dear friend. I felt dreadfully about losing it. You must have a reward. Let's see! Was there much money in it?"

"Much?" echoed Roy, his eyes wide with astonishment. "There was thirty dollars."

"I knew there was a roll of bills, but I didn't know how much. Well, you are an honest boy, and I am glad to get my purse back again. You must have a reward."

She smiled beamily upon Roy as she spoke. Then she took the roll of bills and counted them.

"How did you happen to find it?" she asked, looking up suddenly. Roy told her about it.

"And weren't you tempted to keep it all for yourself? No one would have known it." She eyed him keenly as she spoke.

Roy blushed and stammered, but the young lady interrupted him. "Well you are an honest boy. Who are you? Where do you live?"

"He is the son of a woman who sometimes does washing for the guests here," began the clerk.

"Yes, ma'am," responded Roy, "but mother is sick now and can't do any work. I earn money fishing, and"—

"You poor little thing!" cried the impulsive young woman. "Come into the reception room here and tell me about your mother."

She drew him into one of the small rooms opening out of the office, where they could be alone, and there, inspired by her kind eyes and friendly manner, Roy told her the whole story of his mother's illness, of their inability to pay the rent and the landlord's threat to dispossess them, of the prospect of his mother's having to go to the hospital, and baby Gertrude and himself having to go live

with Uncle Ezra—the whole sad story.

"And in the face of all that, you returned my purse with the money you needed so badly?"

Mrs. Raymond's kind face expressed the sympathy and admiration which she felt. She pressed the whole roll of bills into Roy's hand.

"Take it all," she said; "take the whole thirty dollars. You deserve it all. And I will go to see your mother some time today and speak to some of the ladies here at the hotel about her. We'll see that she wants for nothing while she is ill. And my father will come, I know, when I tell him. He is a physician and is here for a rest. I know he can make her well if there is any hope at all. He is Dr. Grant."

Even Roy had heard of Dr. Grant—the doctor from the city who was staying at the hotel, and whom the people looked up to with such awe. To think of his coming to see his mother! Now she would surely be well. He could not speak. He was overwhelmed.

The young lady saw his confusion and laughed happily.

"Run home, now," she said. "Take the thirty dollars with you, and tell your mother that father and I will be over to see her later today."

Roy ran off as fast as his little bare feet could carry him, his fishing rod over his shoulder and the roll of bills clutched tightly in his hand, and he never stopped running until he reached the house and his mother's bedside and pressed the bills into her thin, worn hands and told her the whole wonderful story.—United Presbyterian.

"The Fruitful Joy of Giving Thanks"

BY ETHEL COLSON.

Two women met after rather a long interval, and one looked with surprise and almost envy at the other's young and placid face. "What have you done to yourself, Mary?" she inquired. "You might be years younger than when we last met, and you have such a happy expression."

The second woman smiled joyously.

"I won't pretend not to know what you mean, dear," she said; "and I'm only too glad to share the secret. My improved health, happiness and appearance are due to 'the fruitful joy of giving thanks.'"

"You know what a Martha I used to be, Jean—'careful and troubled about many things,' and, I'm afraid, given to making others careful and troubled also, although, of course, I had no such intention. I think I was always earnest and conscientious, but I certainly had little joy in my spiritual life, and temporal life I took very hard. Then one day, Providence brought me under the influence of a sermon that changed all my views.

"The preacher was an old man, and from the country. He was anything but eloquent, but oh! Jean, he was so wise, so loving, so rich in experience. And he took for his text 'The fruitful joy of giving thanks.'"

"I am afraid I listened carelessly at first, being burdened with many cares and anxious to get home to look after them. But suddenly I caught something of that dear old saint's message, which was all about the duty, the glory, and the 'fruitful joy of giving thanks.'"

"'Most of us are sorry for our sins and failings,' he said. 'If we think at all, we can but realize our own shortcomings. Most of us pray more or less, but how many of us give thanks regularly? And yet, have we not always something, many things, over which to raise a pean of praise?'"

"He said more, of course, but that was the word that I carried away with me, and from that moment I began to try to be systematically thankful. I had never realized before how little thanksgiving I had done; how really, coldly thankless had been my spirit. So I resolved to give thanks, solemnly yet joyously, every day. And when I began to consider the matter—why, Jean, causes for thanksgiving are like God's mercy, new every morning, never ending, ever increasing, multiplied every day.

"My dear old saint explained that, given proper faith, we must be thankful for everything, since, everything being in God's hands and lovingly arranged for us, everything must be all right whether or not it has that appearance. And this thought helps a great deal. Of course I haven't yet reached the point where I can be thankful for all things alike, but there's something about everything for which to be thankful. I can't be thankful—yet—over the recent earthly loss of my dear father, but I can be, I am thankful, that he was spared much suffering. I can't be thankful, perhaps for the bad weather that spoils my cherished plans, but I can be, on second thought, I cannot avoid being—thankful that I need not be exposed to it. I can't be thankful, naturally, over the sorrows, mistakes or sins of those dear to me, but I can be, I am thankful, that they, as well as I, are safe in the Infinite Wisdom, have the infinite Love and Goodness on which to lean."

"And this has changed your life, your countenance?" thoughtfully questioned the listener, as the speaker finished.

"It has," was the enthusiastic answer; it has more than changed, it has transformed life for me, and, I suppose, has had reflective effect on my countenance. Being thankful for all things, you see, eliminates worry, engenders joy, makes the world a different place to live in. The thankful soul, we know, is saved from many temptations. For me—I wish I could scatter broadcast my new regenerative appreciation of the power, the hope, the glory of 'the fruitful joy of giving thanks!'"

Sons of God

When Danish missionaries in India were translating the catechism with the help of converted natives, and they came to the words that Christians are the sons of God, one of their helpers said: "It is too much; let us rather translate it, 'They shall be permitted to kiss His feet.'—*Guide*."

Love can carry us no farther than the abandonment of self. If you would see the stars in daylight you must go to the bottom of a well and look up; if you would see the star of Bethlehem, go down to the bottom of the well (self) and look up.—*G. W.*

Love is not love which will not die, or make these sacrifices often more bitter and cruel than death.—*B. W. Clow, D. D.*

Herald of Holiness

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

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Notes and Personals

The address of Evangelist B. H. Pocock is Newcomerstown, Ohio.

Rev. M. E. Borders reports a great camp meeting at Robie, Maine.

The Oskaloosa, Ia., camp was a blessed success, and very largely attended.

Mrs. M. E. Borders and family will be at Old Orchard, Me., for the summer.

Dist. Supt. L. N. Fogg of New England, has moved his residence to Sanbornville, N. H.

Rev. W. G. Schurman of Haverhill, Mass., preached at Manchester, N. H., on Sunday, June 30.

A movement is on foot to endow Central Holiness University with \$200,000 and a good start has been made toward this end.

Bro. Will Houghton, our converted actor evangelist, has been supplying at Cliffondale in part, while Rev. C. H. Strong recovers from his illness.

Rev. C. H. Strong of Cliffondale, Mass., has been suffering intensely from a peculiar affliction with one of his teeth. Pray for him, as he is laid aside.

Rev. H. C. Baker, recently pastor of our church at Denver, Colo., is now located at Mt. Gilead, Ohio. At present he is engaged in a meeting with Evangelist W. A. Vandersall, at Copley, Ohio.

The address of Evangelist Sam S. Holcomb was inadvertently omitted from his announcement last week. It is Pine Bluff, Ark., and he writes that he has some dates he can give for meetings.

Our people at Pilot Point, Texas, are a great power for good. J. P. Roberts averages to receive about one girl every week in his rescue home. The Roberts Brothers and Allie Irick plan to hold a big spring meeting there every year.

Rev. A. L. Harris, recently of Whiting, Ind., has taken charge of the work of our church at Falmouth, Mich. He writes that it is a needy field, and poor, financially, but that people are enquiring about the way, and that the prospects are good.

Announcement is made of the marriage of Miss Hattie Martindale to Mr. Floyd Putney, both of Wichita, Kans., the father of the groom officiating. Mr. Putney is a minister of the Free Methodist Church. They will spend the summer in Colorado Springs, Colo., in the Master's work.

From Our Colleges

Peniel University Notes

Pres. Williams is engaged in a two weeks revival meeting at Marshall, Texas. He will spend the entire summer in revival work.

Prof. Z. B. Whitehurst, who has recently moved to Peniel from Vilonia, Ark., has been confined to his bed for several days, but is now able to be up and we trust that we will be able to take up his regular work soon. We are glad to have Prof. Whitehurst and family among us again.

Rev. Swope and family are moving into their home which he has bought in Peniel. Bro. Swope has a large family of children to place in the University.

Bro. Smee of Kansas, has bought property in Peniel and will move his family here in time for the opening of the University in the fall.

Prof. N. W. Sanford, who was at one time business manager of the Pentecostal Advocate Pub. Co., is again a citizen of Peniel. Prof. Sanford will take charge of the Commercial Department of Peniel University for the coming year.

Rev. L. L. Pickett of Kentucky gave a Prohibition lecture in Greenville Saturday at 2:30 p. m., June 29th. Bro. Pickett also spoke in the University auditorium at Peniel in the evening at 8:30. His lectures were inspiring and much appreciated by our people. The Sunday school children of Peniel sang several beautiful prohibition songs in Greenville Saturday afternoon.

Never in the history of Peniel has there been so great a demand for houses as there has been during the past months and is at the present time. During the past year we could mention as many as a dozen houses about the campus in which more than one family was living. It seems that we must have more room. We have at present only one vacant house in town and there are two or three applicants for this one. Peniel is not on a boom, but is steadily advancing and the people of the country have confidence in Peniel University and rally to its support. Peniel University has long ago passed the experimental stage through which every school must pass before it can become established in the confidence of the people. Her national reputation is built on strong scholarship, solid, thorough work and successful students. It is the belief of those in charge of the University that stalwart Christian character and clean morals are conducive to the highest intellectual development of the youth. Therefore they seek to provide for those under their care the most favorable and select moral environments and stress emphatically the importance of the clean, transparent life, strength of character and moral stamina. While the moral training of her students is given a place of supreme importance, yet strong clean mental culture and development of intellectual power is not neglected. The practicability of these principles is proved by the class of men and women she is supplying to the world. Her students are known throughout the country for their polished intellects and strong, well developed Christian manhood and womanhood, and they are commanding recognition from the world.

Missouri Holiness College

In the southeastern part of Missouri this school is located. We are 119 miles south of St. Louis in the healthiest section of Missouri. We have two nice school buildings on a seven-acre campus, with plenty of shade trees, and a perpetual spring in the middle of the campus. We are on the main line of the Iron Mountain

Railway. The purpose of this institution is to make strong, effective and refined Christian men and women. We aim to return the child prepared to stand in his community against the awful tide of worldliness that is so common among the young people of today. We desire to give to the church young men and women strong in Christian character. Our whole desire is to equip young men and women to stand for Bible truths and be a blessing to the world.

The Theological course is excellent. This department is in the hands of Rev. Ralph P. Kistler, A. B., B. D. Bro Kistler is a graduate of Texas Holiness University and also received Bible training in the Moody Bible Institute. Bro. Kistler was for two years president of this institution and out from under his training have gone young men and women who are now standing for Bible holiness and proclaiming it in an acceptable manner in several different states. The faculty is composed of men and women who are efficient in their lines and the best they have will be given to the students that are entrusted to their care.

We have a thorough course in our music department and special attention will be given to this department of the school.

The primary department is looked after with special interest, realizing the importance of getting the child started right.

We are not large, but safe; and parents may feel assured that if their child is placed in our care, we will do our best to return the child a refined, cultured Christian.

Our catalogue will soon be out. We will be glad to send a copy to those who are interested. This school belongs to the holiness people, and we desire your help in building an institution that stands for Bible holiness.

Rev. L. Milton Williams will conduct our camp meeting at the camp shed on the college campus, Sept. 13-22. Bro. Williams needs no introduction to the holiness people. Suffice it to say it will pay you to come and spend ten days with us. Plenty of shade and water. Furnished rooms during the entire camp for \$3.00. Unfurnished rooms \$1.50. Come, look through our institution. Place your children in a clean holiness college that stands for a clean life and the Christian religion constantly urged upon all students. Remember us when you pray. Address A. S. London, Dean, Des Arc, Mo.

OUR NEW PAPER.

S. B. Rhoads

Where is there a paper published that can tell of greater victories? The able editorials having the right ring in defense of and for the "spread of scriptural holiness." And able articles from other papers as to the need of the hour all seem to indicate a forward and upward movement, to be "more than conquerors" through our Lord Jesus Christ.

If the old veteran of the cross, with whom we fought, and bled, and died—after the manner of men—in other days on the field of battle, Bro. Kent, could look over the battlements of heaven he certainly would rejoice in the resurrection of the old "Banner of Holiness," with a new and better name, I. e., "Herald;" better than "Banner." Hallelujah! Amen!! Rejoice in advanced grounds taken and pray that our numbers may at least be doubled if not quadrupled till Jesus comes, be that when it will. Surely it would not take long at that rate. The early Methodists more than doubled their numbers annually for years. Why not we as successors too, as we claim, having greater advantages and better facilities and the same dispensational truth to "Herald" with the same fire?

The Work And The Workers

Southern California District Assembly

On Tuesday, June 25 at 7:30 p. m., Dr. P. F. Bresee preached the opening sermon from Luke 7:28. It was a great occasion and there was a good attendance.

At 9 a. m. Wednesday, June 26, the Assembly was opened with a devotional service led by Dr. E. P. Ellyson. He presented three texts, viz.: "Sirs, we would see Jesus;" "Without me ye can do nothing;" and "I can do all things through Christ which strengtheneth me."

The business session was opened by General Superintendent H. F. Reynolds. Rev. F. C. Epperson was elected secretary and Miss Caroline Welts assistant. Rev. R. G. Dixon and Fred Shields statistical secretaries. E. G. Eaton and Guy L. Wilson were selected as reporters.

The roll was called and perfected and the regular routine of business was attended to.

In the afternoon Rev. Seth C. Rees preached from "For God hath not called us unto uncleanness, but to holiness." This was a marvelous sermon and the shouts and demonstrations were so great that the speaker frequently had to wait for an opportunity to proceed.

In the evening a parade of over 250 persons marched through the business part of the city singing hymns of praise. A great congregation gathered at the church. The pupils of the Nazarene grade school gave an exhibition of their Bible drill and of their work in general. This school is a marvel of what can be accomplished in Christian education in the grade school.

Thursday, June 27

The devotional exercises were conducted by Sister Lucy P. Knott. Her message was especially helpful.

After the calling of the roll the Assembly proceeded to the regular business. The orders of the following named preachers were recognized: Jas. C. H. McKnight, W. E. Shepard, R. G. Pike, G. A. Hodgkin, Mrs. Jennie Hodgkin, R. L. Stewart, W. C. Frazier, Mrs. Ada Frazier, Lewis J. Hadley and John A. Collins.

The officers of the Nazarene University presented their reports, which were referred to the committee on Education. A resolution was presented calling attention to the change in the articles of incorporation of the Nazarene University whereby the trustees of said institution are to be elected by the District Assembly. The financial report showed excellent progress toward complete success.

The District Missionary Treasurer made his report showing a substantial gain in missionary offerings. The total for home and foreign mission work being \$7,497.95. Sister Eaton spoke of the Calcutta Mission and of Hallelujah Village.

In the afternoon the educational meeting was held. Rev. J. W. Goodwin led in prayer. The University Quartette sang, to the delight of the audience. Dr. Bresee made one of his characteristic addresses in which he spoke of the origin and growth of the school and especially of the marked divine providence in its history.

Rev. J. P. Coleman read an original poem on "The Nazarene University."

President Ellyson then made an address in which he outlined the work being done by the Nazarene University and especially emphasized the fact that in every department it furnish-

es thorough and real Christian education. As he pictured the broadening vision of the work the audience were aroused and their hearty approval manifested.

Rev. J. W. Goodwin then spoke briefly of the immediate needs of the institution.

At night Rev. C. E. Cornell preached to a crowded house. The sermon was one of marked power and there were more seekers than the altar would accommodate.

Arrangements for Pastors

District Superintendent, W. C. Wilson; Los Angeles, First Church, C. E. Cornell; Los Angeles, Compton Ave., Lucy P. Knott; Los Angeles, Grand Ave., C. V. LaFontaine; Los Angeles, Elysian Heights, A. E. Reinschmidt; Los Angeles, Shorb Ave., Herbert S. Johnson; Pasadena, W. W. Danner; Pasadena, University, Seth C. Rees; Pomona, Haldor and Bertha Lilienas; Ontario, C. W. Griffin; Upland, O. F. Goettel; Cucamonga, U. E. Ramsey; Redlands, L. H. Humphrey; Long Beach, John Allen; Venice, George Franklin; Olinda, James Elliott; Escondido, E. M. Hutchins; San Diego, A. M. Bowes; Bakersfield, C. W. Welts; Whittier, H. C. Elliott; Lompoc, W. C. Frazer; Irwin Heights, Fred B. Green; Santa Ana, N. W. Crawford; Rivera, J. Nicols; San Bernardino Mission, W. C. Williams.

Rescue Work for San Francisco District

There is probably no place in the U. S. where the nefarious "White Slave" traffic is carried on more boldly than in San Francisco. To add to the awfulness of the "Barbary Coast," the city conducts a "clinic," which presumes to have "personal inspections" of inmates, where men flock in droves.

J. C. Westenberg, Superintendent of the Whosoever Will Mission is conducting a crusade to overthrow the "Municipal Clinic" and break up the traffic on the Pacific streets. The task is a tremendous one—protected as the traffic is by the police department and at least two of the great denominations refusing to aid the overthrow. Meanwhile the business goes on. The traffic in souls continues.

The Pentecostal Church of the Nazarene believes in action and salvation. At the recent session of the San Francisco District Assembly the following action was taken:

"We rejoice that the General Assembly has provided for the maintenance of Rescue Homes for women, by our Districts.

"We believe that the time has arrived for the establishing of such a Home by the San Francisco District. Evidently there is no territory in the bounds of the whole church, where such a Home is more needed. Thousands of young women within the bounds of this District have been led astray and are away from God, home and loved ones, leading lives of shame, with so little being done to rescue them.

"We believe the only kind of Rescue work worth while is through a Holiness Rescue Home, where these fallen ones can be rescued from lives of shame; saved and sanctified wholly, and established in the beautiful life of holiness. We remember that our blessed Master said to such an one: "Sin no more."

"We request the appointment of a commission of five, to take under advisement this matter in conjunction with the District Superintendent and Advisory Board, with authority to establish a Nazarene Holiness Rescue Home under the auspices of the San Francisco District.

"We request the Camp Meeting Board to provide for a Rescue service during the Beulah Park Camp Meeting, to be addressed by Rev. Seth C. Rees.

The Commission appointed consists of Mrs.

S. B. Rhodes, Mrs. Victorine Yorbe, Mrs. N. D. Charlson, Mrs. D. S. Reed and Mrs. Carl Dael.

The Advisory Board Members are Rev. Thos. Murrish, Rev. H. H. Miller, D. M. McCall and Thos. Wilson; Dist. Supt. E. M. Isaac.

The Home is needed now. Prayer is being made to God to lay the need on the hearts of some of His servants to whom He has entrusted the means necessary to establish the Home. If you are one of His stewards and He is speaking to you about this matter, communicate with the undersigned.

H. H. MILLER.

2328 McKinley Ave., Berkeley, Calif.

Arkansas District

We are still pulling up the hill on the Arkansas District. We have recently painted our church building and parsonage at Beebe, which has added greatly to the appearance of both. We have a call to go to Traskwood to organize a church, which we will do in the near future.

Bro. Hayne reports the revival still running at Little Rock with several professions of conversion, and sanctification last Sunday. Rev. J. W. Pierce has been given two months off from his churches, to do evangelistic work, and is now in a meeting in New Mexico. Rev. W. F. Dallas is in a good meeting at Jonesboro, La., and reports victory, with from one to six professions every day. Bro. Gibbons with his wife in a good meeting at Delight, and reports things running nicely on his circuit.

Rev. R. F. Morgan has recently taken charge of the pastorate at Mansfield, and reports the work prospering at that place. A report from Waldron says that they have a fine Sunday school, and that a spirit of oneness prevails among the saints, and they are praying for and expecting a great camp meeting this summer, with Rev. L. L. Hamric as evangelist.

Bro. White writes from DeQueen, "In a good meeting assisted by Rev. E. A. Snell, of Mena." Bro. White has held a meeting also at Grannis, with good results.

Since my last report I have visited Jonesboro, and adjacent places, and find that Bro. Linza and wife are doing noble work, and the churches under their care are in a thriving condition.

The revival season is on, and within the next few weeks we will have a number of camp meetings, which will bring together thousands of souls that need full salvation. Let every saint of God pray earnestly, that we may have a great revival, that will touch every nook and corner, and reach every church in the District.

G. E. WADDLE, Dist. Supt.

Dora, Ala.

The new church paper is getting better all the time and we are proud of it. We closed a blessed revival here last night, June 16th. There were some saved in the meeting and many helped along other lines, and the church was encouraged to press on in the Master's name. There are some very faithful people here. Rev. C. C. Butler, of Jasper, Ala., is the pastor, and Rev. Claude Myers of Dora is assistant. Rev. Thomas Cheatham and his wife helped to make the music and assisted in the meeting. Mrs. Lancaster was with us and helped in the work and held one children's meeting which was good. The large church was filled the last night to overflowing. The old time shouting was in order in the services. Bro. Butler was only with us one night and was a blessing to the meeting. Bro. Butler is one of the most promising young pastors. We are in the battle to stay till Jesus comes. We go from here to Townley, Ala.

C. H. LANCASTER and WIFE.

First Church, Los Angeles

Yesterday (Sabbath June 23) was delightful weather. As nearly perfect as this delightful climate can furnish. We had two splendid audiences and services fragrant with divine blessing. Twelve persons were seekers during the day and nearly all came through clear. At night Brother Cornell preached the first of a series of sermons to young men. The subject was: "Multitudes of young men on the broad way to hell." A. L. Miller, soloist and harpist, sang to the delight of the big audience. At the altar call six men and one woman responded. Two young men, the subjects of many prayers, were blessedly saved. It was a glorious closing to a sabbath day.

The past two Sabbaths eighteen have been received into church membership. Among the number Rev. J. D. Scott, wife and three girls. Also Rev. W. E. Shepard who comes to us from the Free Methodists. Brother Shepard will find a welcome among us. He is sweet in spirit and an excellent evangelistic preacher, safe and sane.

Our financial report shows that First Church raised for all purposes from June 1, 1911 to June 1, 1912, the large sum of \$17,985.18. This is an excellent showing and one of the best in the history of the church. There has been a constant revival, but we are planning and confidently expecting greater things.

A City Church Extension Board is in process of formation to locate churches at strategic points and avoid overlapping on territory already occupied. Very necessary in large cities. The Board will be made up of representatives from each of the churches already organized.

Mexican Mission, El Paso, Tex.

A blessed day of victory last Sunday. God was with us in power; His word came in much assurance. Four Mexicans knelt behind the prison bars in the afternoon at the county jail. Their hearts were touched and some of them with tears in their eyes sought deliverance from sin. Two other seekers at the altar in the evening at the mission. One of them a young man who seemed to get clearly saved from sin as well as from Catholicism. We are greatly encouraged in this place. We believe the Lord has opened a great and effective door in El Paso, and we must capture this strong hold for Christ. Pray for a Nazarene Bible School for Mexican workers. This is an ideal location for a school that will send scores of missionaries into Mexico and Central America to preach a full gospel. Yours,

S. D. ATHANS.

815 S. El Paso St.

Seattle, Brentwood and Portland

The writer has had the privilege of holding missionary meetings at each of the above places since the Assembly at North Yakima. Notwithstanding the pastors and delegates were just home from the Assembly they succeeded in advertising the meetings quite well, and the Lord was with us and gave us times of interest and salvation. Brother Tracy was at the Assembly at North Yakima, and gave a splendid address on missions which was followed with a special offering of fifty dollars for the General Fund to help in the extra demands for our Mexican work. The Assembly also voted to give \$500.00 for a room in one of the buildings in Hallelujah Village, above their apportionment for the General Fund.

H. F. REYNOLDS.

Salina, Kans.

The meeting here opens well with twelve at the altar as seekers the second night. This has been a hard field, but God is with us in the

camp, and we are looking for great things in His name. Our pastor at St. Joseph, Mo., reports a good meeting in that place with many seekers. Praise the Lord for His great goodness. Rev. G. L. Roper is the pastor, he is a good man, and bringing things to pass. Rev. F. H. Mendell with the tabernacle and the boys are in the midst of a good work at Bentley, Kans., where he will probably organize a church. Rev. A. L. Hipple, assisted by Rev. Roy Ball, is in a battle at Dodge City, and having real victory in that wicked city. Other meetings are being held in different parts of the District with more or less success.

A. S. COCHRAN, Dist Supt.

Connersville, Ind.

We are in the battle here and God is pouring out His Spirit. Some souls are praying through to victory. One man whom we had been praying for for more than six years got beautifully saved. Deep conviction is on some and we are believing God for great things here. Thus far there has been only the pastor with Bro. J. A. Williams as ministers, but D. V., we expect other workers this week. This meeting is going under two burdens: one for souls, and the other for the debt on the church property, but we are at work and God is answering prayer and we are marching on to certain victory. This debt must be met by July 10th.

J. A. WILLIAMS.

Altus, Okla.

We have just closed a very successful meeting at Nash, Okla. God gave the victory; eight souls were gloriously converted, or sanctified, and the saints much blessed of the Lord. The congregations were large, the interest good, and a splendid impression was made on the town. The last service was almost rained out, and the congregation small; but they raised \$60.00 for the preacher, and insisted that we should come back some day.

S. H. OWENS.

Thaxton, Miss.

Saturday night June 22 was a great time with Mt. Peniel saints. The glory came in an old-fashioned prayer meeting. Conviction seized the hearts of the people and three came forward for prayer. Sunday was also another good day with us. The Sunday school was spiritual. Rev. C. H. Lancaster and wife will be with us Aug. 10-25 in charge of our annual camp meeting. Other workers are expected.

H. H. HOOVER, Pastor.

Coalgate, Okla.

I closed my last meeting at Davis, Okla. Had a fine meeting. The fight was hard and stubborn, yet God gave victory from the beginning. We organized a band of 32 members and a good Sunday school. We are in a battle here among the miners. Will go from here to Durant, Okla., for our next meeting. We ask the prayers of all the saints.

B. F. PRITCHETT and WIFE.

Sioux City, Ia.

Last Sabbath was a great day for our people. Seekers were at the altar both morning and evening services. Some saved, others sanctified. A number will be received into the church next Sabbath. The young converts have the fire and shine. Our camp meeting will begin July 7th to 27. Rev. Fred St. Clair, Evangelist, will assist us.

REV. EDWIN E. HATFIELD, Pastor.

Jonesboro, La.

Am glad to report victory in my soul. Closed here last night with victory. Ran two weeks, and scarcely a dry service. Souls prayed, confessed and were blessed good. Some fine

folks here. Quite a few preachers attended and were blessed in the meeting. They gave me a call to return in 1913. I go to Grayson, La., for next meeting, 29th. W. F. DALLAS.

Rosedale, Calif.

We closed our camp meeting with great victory last night. About fifty were saved or sanctified. Brother Welts is a good camp-meeting man; his daughter Carlina is a good music leader; Aug. Wilson's sermons were sharp and pointed. We expect a holiness work among these Germans soon. Our ring meetings and young people's meetings were a great factor of this meeting.

A. J. NEUFELD.

Rosedale, Calif.

It was my privilege to be in the Rosedale camp meeting held near Bakersfield, Cal. Rev. C. W. Welts, who is our evangelistic pastor at the last named place, is bringing things to pass. Among these things is this new camp. Rev. N. H. Neufeld was my co-laborer and his ministry was much blessed to this people. A goodly number were saved and sanctified.

GUY L. WILSON.

Brentwood, Ore.

Brentwood is still on the firing line for God and souls. We are lifting up the banners of holiness, and the dear Lord is honoring and blessing. We greatly appreciated a visit from our General Superintendent, Bro. Reynolds, the 20th of this month. Are building a new parsonage. We expect to go on and possess new land ahead.

MRS. CLARA HILLIS, Deaconess.

Corcoran, Calif.

About one hundred seekers and a large per cent broke through clearly. Great meeting. Hallelujah! Pastor Coons and wife and son Robert know how to make things pleasant for an evangelist. They are looking eagerly towards Garabaldi's folks. (Ask Dr. Bresee to rise and explain.) I go next to Sioux City, Ia., July 7-28. Evangelist Nelle Greene assisted at Corcoran. Always, FRED ST. CLAIR.

Carthage, Mo.

A good meeting is now under way in this place; tent overflowed; conviction deep; some seeking, others finding. My heart's action is bad and the doctor has advised me not to continue my work. It is hard to think of; a hard campaign ahead, and I must hear from God.

T. J. ADAMS.

Covert, Kans.

Yesterday was a good day with us. The Lord was with us in all the services. Much conviction. One soul found God in the night service. Our annual camp meeting will be held from Aug. 2-18.

J. O. ORNDORF, Pastor.

Greely, Colo.

Yesterday was a good day for the Nazarenes of this place. God is with us in much power and victory. Fifty-three at prayer meeting. Several to unite with us next Sunday. God bless the Herald. L. E. BURGER, Pastor.

Erick, Okla.

Our work is moving up. I like the paper very much. It is getting better all the time. It was fine at the first, but every issue is better.

D. M. COULSON, Pastor.

Fithian, Ill.

We closed our first tent meeting of the season at Bronson, Ill., Sunday night. Souls were saved and sanctified. Bronson was well lined up with good, clear gospel of full salvation, as never before. During the time, an

Italian boy, who had been taught Catholicism confessed his sins for the first time to Jesus and was gloriously converted.

R. MORGAN.

Kyoto, Japan.

It was with a joyous heart that we set foot on Japanese soil April 12. For nearly three weeks we had seen naught but the broad Pacific and only came to realize its vastness as the days came and went with no land in sight. We spent a few hours in beautiful Honolulu but were glad to be off again toward our destination. Japan is surely a beautiful country and especially just now, when the air is filled with the song of many birds and everywhere spring with her bursting buds bespeaks of the resurrected life, one is led to exclaim continually. "Beautiful for situation, the joy of the whole earth!" Beautiful it is indeed, and God grant that it may be the joy of the whole earth by speedily becoming evangelized. Let us pray as never before for this little Island Kingdom for this is a critical moment. In January the emperor called together representative teachers of the Buddhist, Shinto and Christian religions to counsel regarding the serious moral condition in Japan. He declared that the nation was doomed unless something could be done and that, as he saw it, the Christian religion would eventually become the religion of Japan. Surely God is working, but He uses human instrumentality. Shall we furnish the men or, failing in this, permit the enemy to plant the various isms that our so-called Christian America is permeated with? Let us step to the front and plan the banner of Holiness in every province and in every town in the land.

We spent five days in Yokohama, where we met a number of the missionaries and had the privilege of taking tea with the family of Mr. Loomis who has for over forty years been the agent for the American Bible Society. A good work is being done among the student class in this city but nothing at all among the thousands of the very poor. As we traveled by jinrikisha through the poor districts our heart was made to bleed when we saw the conditions. Women working like oxen, drawing heavy loads of stone and earth to fill in the marshy ground, and thousands of little children playing in the streets and nothing being done for them! What an opportunity for Christian kindergarten and Sunday school work.

In this city Sister Staples was privileged to preach to the three hundred employes of the Publishing Company, and they were deeply touched. A good many Bibles were distributed here.

We came on to Kyoto and were greeted at the depot by our beloved missionaries and some of the native helpers. It was most refreshing to again mingle our praises with those of the blood-washed. These faithful ones have sown the seed of truth while learning the language, and have established a good mission center here in this famous old city. It is not an easy place to work, as it is so far inland that its heathen customs are to a great degree untouched. It is a great religious center, having hundreds of temples, and to them thousands of country people make pilgrimages each year. Just now they are coming in large numbers and eagerly take the Testaments that we offer them. Sometimes we do not have enough and they go away disappointed.

We count it a great privilege to be in the home of our Brother and Sister Chenault and enjoy with them blessed seasons of Bible study and prayer.

Sunday morning there was a general break-

ing up when one brother, who has been interpreting for Bros. Chenault and Thompson, asked permission to testify. The day previous he had been gloriously sanctified so the Lord blessed him in testimony and confession and as a result several were at the altar for the blessing. Later Bro. Chenault preached briefly but under the anointing. Good crowds listened attentively at the open air meeting in the park and a number of Gospels were distributed. A large crowd greeted us in welcome at the evening service. Monday night a nice company came to Bro. Chenault's home to meet us. It was a precious time spent in song, prayer and words of welcome. Sister Staples told them of her work in America and we brought greetings from the University at Pasadena. At the close Mrs. Chenault organized a class of twelve for Bible study. We praise God that He sent us to this land.

CORA G. SNIDER.

Fergus Falls, Minn.

Organized a church at Fergus Falls Sunday, June 23.

Bro. Martin, of Fergus Falls went to Sawyer, No. Dak., last winter to visit and a revival being on in our church at that place he found salvation full and free. He returned to Fergus Falls and went to holding prayer meetings from house to house. People got saved. Bro. C. B. Prine, of Sawyer, gave them two weeks' meetings then called us and we gave them one week's meeting and organized them. They have a good sized Sunday school going, with our lessons help. The outlook for Fergus Falls, on Holiness is good. A young man came from the M. E. church to us and said he is called to preach. The church gave him and Bro. Martin license to preach. We left the work with them until a pastor can be had.

At present we are in a tent meeting at Triumph. Bro. Norris, of Sawyer, is with me. We expect to organize a church here.

LYMAN BROUGH, Dist. Supt.

Jonesboro, La.

Evangelist W. F. Dallas, of Vilonia, Ark., has just closed a successful meeting with the Methodist Protestant people here. He did some great preaching under the power and leading of the Holy Ghost. The church was built up and the saints were edified.

Some matters of long standing between members were made right, the church unified, hence the revival came upon us. Some 20 or 25 either reclaimed, saved or sanctified.

Conviction was deep and the work seemed to be thorough.

A. B. CALK, Pastor.

Hot Springs, Ark.

Have just started a meeting at this place. The Lord is blessing, and the saints, though few in number, are standing by the meeting. Preachers, Rev. A. G. Ridon and the writer. It seems to me that we should have a united effort from the Pentecostal Church of the Nazarene to establish a health resort for souls in this wicked town. Yours in Him.

J. M. STEVENS,

Allx, Ark.

I am here in a fine meeting. God is putting the truth upon the hearts of the people. Holy Ghost conviction is resting on the town.

We are expecting a great revival before we close. Souls are being converted or sanctified, to God be all the glory. Our next meeting will be at Prescott, Ark., July 5 to 15. Our time is all taken for the year.

LEE L. HAMRICK.

The Latest News

BY TELEGRAPH

Medora, Kans.

Meeting at Bentley, Kans., closed last night. Twenty-two clear professions. The town's dance hall becomes a Church of the Nazarene. Praise the Lord! The tent and workers go to Woodbine, beginning Friday night.

FRED H. MENDELL.

St. Louis

Just closed a good ten days campaign in St. Louis. My second meeting here in two months. The church has purchased the property known as the Holiness Tabernacle, a fine new brick building located in Maplewood. There were a goodly number of seekers; twelve the last night, and ten of them came through fine. At the close a fine class of fourteen joined the church. Everything points to a splendid future for the work at this place.

L. MILTON WILLIAMS.

Southern California Assembly.

Friday morning District Superintendent W. C. Wilson made his report and was unanimously re-elected.

The forenoon was given to miscellaneous business. In the afternoon a great missionary meeting was held and a number of stirring addresses were given. At night Rev. A. C. Sheppard addressed the Assembly. It was a great evangelistic service, with more than a score at the altar.

On Saturday morning the reports of pastors were heard, and the board of trustees for the Nazarene University was elected. In the afternoon the Publishing House was well represented by C. J. Kinne. Reports of standing committees were received. The District Boards were elected. A business session was held in the evening, after which Rev. Guy E. Wilson preached. Several came to the altar. Sunday at 8:00 a. m. Rev. Seth C. Rees addressed the ministers. The great love feast began at 9:00, and the heavens opened. At 10:30 General Superintendent Reynolds brought the message with unction and power, and seekers were at the altar.

At 2:30 a very impressive memorial service was held for our departed sister, Mrs. Hallie Wilson Franklin. This service was followed by the ordination of Haldor Lillenas, Mrs. Bertha Lillenas, Fred B. Green, James Elliott, and Mrs. Santos Elizondo.

The burning of the mortgage of \$6,200 on the San Diego church closed the meeting with much blessing. The climax was reached in the evening service when Rev. Bud Robinson brought the message. This has been a continuous revival with the largest delegation, and the greatest Assembly ever held in Southern California.

E. G. EATON,
GUY L. WILSON, Reporters.

Announcements

The Blackfork, Ark., camp meeting begins July 19, conducted by Rev. L. L. Hamric, Evangelist. Everybody is invited to come and spend ten days.

There will be a revival one mile east of Erick, Okla., beginning the 18th of July, and continuing over two Sundays, conducted by Rev. S. H. Owens, of Altus.

D. M. COULSON.

A revival meeting will begin in Erick, Okla., Aug. 1, and will continue fifteen days, conducted by Mrs. Coulson and other efficient workers.

D. M. COULSON, Pastor.

A revival meeting at Blackwell, four miles west of Erick, Okla., will be held by Sister Brown and Misses Dilbeck and Salee, to begin Aug. 16, 1912, and continue for two weeks.
D. M. COULSON.

The thirteenth annual camp meeting will begin at the Howe camp ground July 31st, conducted by Rev. B. F. Neely, assisted by Bro. Pinson, the pastor. Plenty of wood and water and room for campers.
J. H. HAYHURST.

Open Dates

I will open a meeting in Rumley, Ark., July 2. I have two open dates the last of July and up to Aug. 13. If you want the time, write me at once at Rumley, Ark., up to July 15, then at my home address, Lewistown, Ill.
B. T. FLANERY,

Revival Meeting at Jonesboro, Ark.

We expect to begin a revival at Jonesboro, Ark., July 5, 1912. Rev. L. L. Isaacs and wife of Eureka Springs, Ark., and Miss Nellie Ferguson, will be the main workers, assisted by others. The meeting will be held under a large tent on East St.,
E. J. LINZA, Pastor.

The Portsmouth Camp

Will be held July 26 to August 5, with Revs. W. H. Hoople, John Norberry and C. E. Roberts and wife as special workers. Board and lodging may be secured at reasonable rates on the ground. Camp is on the island of Rhode Island between Fall River and Newport. Annual business meeting will be held August 1st.

Ponca Indian Camp Meeting

White Eagle, Okla., Indian meeting will begin Sept. 20th and continue to the 30th. Rev. Chas. H. Stalker, Evangelist. A great missionary; God has sent him around the world twice, not to preach to the heathen, but to ask the missionaries if they had received the Holy Ghost. Rev. C. F. Cannon will bring the message in song.
MR. and MRS. T. R. SEAY.

Olivet, Georgetown, Ill., Camp

The Camp is to be at Olivet where our new University is located, as you know. This school was accepted, only a short time since, by the Board of Education of the Church. Our preachers and members will want to get in touch with the school, see the splendid buildings, learn the prospects for the future which now looks so bright for a great Nazarene University. Our camp meeting folks will room in the dormitory, take their meals in the spacious dining hall, and have opportunity of seeing and inquiring about this splendid work.
C. G. TAYLOR, Ass't Pastor.

APPOINTMENTS OF GENERAL SUPERINTENDENTS

Gen. Supt. H. F. Reynolds
Home Address, Bethany, Oklahoma City, Okla., R. F. D. No. 4.
El Paso, Texas, July 6, 7.
Buffalo Gap, Texas, July 14-28, Camp meeting.
Topeca, Kans., Aug. 1-7.
Hastings, Neb., Aug. 9-18.
Bethany, Okla., Aug. 28-Sept. 8, Camp meeting.
Hamlin, Texas, Sept. 13-22, Convention.
Chicago, Ill., Oct. 3-6, Genl. Miss. Board Meeting.
East Tennessee District Assembly, Oct. 10-13
Southeast District Assembly, Oct. 23-27.
Dallas District Assembly, Nov. 6-10.
Abilene District Assembly, Nov. 13-17.
Louisiana District Assembly, Dec. 4-8.

Mainspring (Ark.) Camp

The annual camp meeting at Mainspring, near Prescott, Ark., will be held by Rev. Lee L. Hamric, from Aug. 23 to Sept. 2. We are expecting a good attendance and a good meeting.
WILLIS N. ANDREWS, Secy.

Meeting at Ellington, Mo.

Rev. J. B. McBride of Penie], Texas, will conduct a meeting at Ellington, Mo., Aug. 2-11. Come and help push the battle and enjoy the communion of the saints.
C. L. WILLIAMS.

Missionary

Special Notice

Our missionaries to Mexico have all returned, and the unexpected outlay of money has made it necessary for the Foreign Missionary Board to ask all our people to come to their assistance with a little extra offering. We trust all our people will pray about this and do their best, as it is very urgent, and if possible will you not, dear reader, hand your church or district missionary treasurer a little extra for this purpose or send it direct to the undersigned who will credit your district with the amount. If each one who reads this will do what they can by paying and giving the need will be met and I am sure the Lord will be richly bless all who assist in this time of special need.

All special offerings taken by churches will be credited to them on their apportionment; send your remittances in promptly to the Dist. Treas., as every dollar is needed at this time.

E. G. Anderson., General Missionary Treas.,
6356 Eggleston Ave., Chicago, Ill.

Tonala, Chifapas, Mexico

Perhaps you may like to inform your readers of affairs in Southern Mexico and of God's recent working in this field.

Brother Estes and his wife had a long siege of weeks in the continued and most distressing sickness of their little child. Loss of sleep and constant work and anxiety had exhausted them, and it seemed an imperative duty to try a change of scene for all. They left for Texas, April 27th. God justified the action by healing the little one in their Texas home.

Tonala being the most important station in our work here, Brother Miller and the writer came down immediately to help Mrs. Turner who had been working with Brother Estes the past year. A few days later Brother Franklin and his wife joined us. She had been afflicted for a month with a serious disease that was fast becoming chronic and that refused to yield to Mexican treatment. The rainy season was at hand, that would necessitate a change in their methods of work, and the country was so torn with local insurrections and revolutionary movements that colportage work was no longer promising, though up to that point they had been successful. It seemed a Providence in view of Sister Franklin's condition, that the Lord sent them to Jalisco, and sent the Buford to Salina Cruz to receive and take them home.

The Juches were abroad in the country, burning, looting and devastating, operating especially near San Geronimo, Juchitan their headquarters and base of operations for a past year, being only even miles away on the line of the Pan American R. R. So it seemed best for the brethren at San Geronimo and Jalisco to leave May 16.

Brother Miller brought the printing plant, all but the large cylinder press, that has never been used yet, to Tonala. He is now busy in

setting up the first copy of the Spanish paper, Rayos De Luz, the Spanish type having arrived just before the Exodus. He is assisted by a pupil of the school, who is doing excellent work. The writer has taken the school, assisted in the afternoon by Mrs. Miller, who has long had charge of the sewing class of girls.

Many of you know by this time that there is a Mrs. Miller, nee Leona Turner. Her friends know her as a lady of rare gifts of heart and mind, one peculiarly fitted to be a missionary—unselfish, tender and wise, loving and loved by children; and eminently practical and efficient. May 18th they had their presentation according to Mexican law, the formal declaration before the appointed officials and witnesses of their purpose to marry. June 6th the marriage was completed with a religious ceremony. And we are in Eden. The work prospers. The Juches are defeated and driven from the field. Sometimes half in jest, we have spoken of running to Guatemala till the storm should be over, in case of American intervention. But we did not believe it would come. He has kept us in perfect peace because we trusted in Him.

Dona Raymunda, the best fruit of the little church left in Jalisco, has the care of some of the orphans left by Brother Scott. She lives in the parsonage of the church, guards the property and rings the bell regularly for services. She and Brother David are keeping the fire alive under difficulties. Pray that God may send them help.

LAURA PENUEL.

DO IT NOW,

The great work of carrying the Gospel to the foreign fields is one of our sacred duties. The church of Jesus Christ is pre-eminently a missionary institution, and that branch of His church known as the Pentecostal Church of the Nazarene has the added responsibility that comes to all wholly sanctified. Our commission is a sacred one, but by the grace of God, we will girdle the globe with Holiness unto the Lord.

The burden of this work should rest as heavy on one member as the other and we should ask the Lord to roll on the burden, if it is not already there.

Many of our people should arrange to make some bequest in their wills. It can be designated for any particular field and will be held sacred for the work in said field, or it can be left to be distributed by the Mission Board, who are always in touch with the most needy fields. By doing this you will be spreading the gospel after you have passed on to your reward.

Again, there may be others who have money they would like to give on the annuity plan, by this we mean, any amount is accepted by the Board, and will be used in a particular field, if so desired, but we would prefer that it be left to the discretion of the Board. When accepting this money we furnish a bond for the amount and pay a stated rate of interest, during the life-time of the one donating the money, and at death, the annuity bond is canceled in favor of the Mission Board.

If you, dear reader, are in a position to assist in this work, give it prayerful consideration, and write to the General Foreign Missionary Board, 6356 Eggleston Ave., Chicago, Ill., for further information. Do it now "For we know not what a day may bring forth."

H. F. REYNOLDS.

General Missionary Sec.

E. G. ANDERSON,

General Missionary Treas.

OUR SUNDAY SCHOOL LESSON

The Seed in the Four Kinds of Soil

JULY 14

Notes—Queries—Quotes

Rev. E. F. Walker, D. D.

Jesus could teach His own disciples seated on a mountain or the multitudes seated on the sea.

Why did Jesus at this particular time teach almost exclusively in parables? "But without a parable spake He not unto them" (Mk. 4:34).

As the sower went forth to sow, so should we go forth as true missionaries, sent of God, to sow the seed of gospel truth "unto all the world," "to every creature," "beside all waters."

Note the great vividness and simplicity of the parable. We do not have to go far or mine deep in history or philosophy in order to find apt illustrations of truth.

As the fowls of the air snatch away from the ground seed sown to make the earth fruitful, so there are supernatural beings that rob souls of truth calculated to make them fruitful in goodness.

As some soils are shallow with a hardpan beneath, so some souls have but little depth. But all soil is pulverized rock, and God is able to break the heart of stone, and convert it into good ground for fruit unto holiness.

Scorching temptations and trials cause shallow Christians to wither in faith and life.

Choking are the influences of worldly cares and riches and lusts.

Thank God there are some people like good ground—receptive, deep, clean and mellow!

As one who truly wishes to hear will turn the organ of hearing towards the sound, so if one would know the truth as it is in Jesus he will say, "Speak, Lord, for thy servant heareth."

Jesus will tell us things when we are alone with Him that He will not speak out in a crowd.

No doubt about it; to us who have of good it has been graciously given.

No question about it: From those who hate the light, the light shall be withdrawn.

Already perverse sinners have thrust themselves beyond the reach of divine truth and mercy.

We can know nothing of spiritual truth except what has been revealed to us by the spiritual teacher.

As a sower sows the word, so a real teacher teaches truth, not opinions.

The devil is ever ready to take away what God gives.

Shallow souls soon surrender.

Beautiful promise of holy life often becomes blasted by the strangling influences of this present ungodly world.

To be like good soil the soul must not be a common for the tramping of earthly gadabouts; must not have hardness underneath; must not be infested with worldly things. Sanctification will fence the soil, deepen the soil, cleanse the soul of whatever opposes the development of truth and holy life.

Spiritual Lights

Rev. J. N. Short

This lesson is of intense interest. It is so plain and reasonable that it would seem no one could question it. It has its basis in the soundest philosophy. If one would give this earnest thought until he had comprehended the philosophy here revealed as to salvation and the way of it, he would not have any trouble about what he must do to be saved, and the course he must pursue to measure up to all the will of God concerning him. He would have no more difficulty about faith.

Faith is indeed a very simple thing, and yet, in the earlier Christian life, many souls before coming into a large and wealthy place in the divine life, have been buffeted and perplexed about faith. It has been a problem how to exercise faith and do business definitely and intelligently with God for present salvation, and the constant daily upbuilding of the man into all the will of God.

Perhaps one reading this lesson would not understand how this teaching harmonizes with the teaching, "Believe on the Lord Jesus Christ, and thou shalt be saved." We need to understand then at this point, and ever keep in mind, that, while we are saved by receiving the "good seed," which is the word of God, into our hearts, what Jesus did in His coming into the world to give Himself for us, purchased all this truth, privilege and possibility of receiving it, and thus salvation on this plan for us.

In His atonement, embracing His life, death and resurrection, He puts us in a po-

sition to receive the "the good seed," the word of God, into our heart. This reception of the word of God changes and conforms us in heart and life to all the mind of Christ. Abiding in this state by maintaining this attitude, that is, keeping the word in our heart, we grow up into Christ in all things.

Being healthy and strong physically I know what to do when I am hungry. It is easy and a pleasure to sit down to a well filled table, and satisfy my physical craving for food. Then just in the same way with as much desire and pleasure, I go to the word of God, read it, hear it preached, or in any way or form it may come to me, receive it into my heart and I am profited, enriched, spiritually fed and satisfied. It just as directly, definitely and positively refreshes my spirit.

I do the one now as easily and naturally as I do the other. Receiving the word of God into an honest and good heart is the exercise of believing with the heart unto righteousness. So it is written, "With the heart man believeth unto righteousness." In and thro Jesus Christ all this is the gift of God. And this gives life, health, strength and development for our spiritual and eternal well being, as natural food performs the same office for the physical system.

"The good seed," the word of God, received into the heart and worked out in the life thro obedience is the whole secret of salvation from start to finish on the man side of the question.

I say, now, after years of experience, I know nothing so natural, so simple and reasonable as the way of salvation here revealed. Every living man under light may just receive this word into his heart to govern himself accordingly, and he will be changed into the spirit of the truth and come to the full mind that was in Christ. On this principle he may come to realize all the possibilities of the atonement of Jesus Christ in himself as the days and the years go by.

This is wonderful! God imparts Himself to us thro His word. His word is His thought, will and mind. Receiving it it becomes our own, and we are made partakers of the divine nature. Language cannot describe the infinite love of God to man thro Jesus Christ, in placing all this as a gift at the disposal of every man. As the water of life to a thirsty soul, Jesus says "If any man thirst, let him come unto me and drink. He that believeth on Me, as the scripture hath said, from within him shall flow rivers of living water."

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