

HERALD OF HOLINESS

ARISE, SHINE; THY LIGHT IS COME

VOLUME 1
NUMBER 18

Official Organ of the Pentecostal Church of the Nazarene

AUGUST 14, 1912
KANSAS CITY, MO.

EDITORIAL

THE COMMAND UNIVERSAL

THERE are no exceptions or exemptions in the law of love. It is all-inclusive, universal, ceaseless. This includes our duty of loving the unlovely. Herein is the crucial test in obeying this law. We find it easy to love the lovable, to find pleasure in, to be gracious to and to serve the agreeable, the congenial, the pleasant ones, but to really love those of opposite traits is a duty which grace alone enables us to perform. The obligation to love rests not on the character of those to be loved but on their needs. The parable of the Good Samaritan so teaches. The command is to love God and to love our neighbor as ourselves. The question that called out the parable was as to who is our neighbor. The parable with tremendous force teaches that our neighbor is the one whom we can serve. This makes the obligation to love to be as broad and as deep as human need. We know that human need is co-extensive with the human race.

NO differences or changes in men's conditions alter their need of Christian love. Wealth does not place them beyond it. Learning, or fame, or elevated human relations cannot place man beyond the need of the uplifting, saving power of Christian love. The truth is, these superior relations or conditions in life really make men more in need of the loving pity and persevering endeavor of God's children. As people rise in these respects they become more self-centered and self-satisfied. This does not make them any easier to be loved. It may even add traits and features which render them even more unlovely. But this divine potency in Christian character called love defies all obstacles, laughs at impossibilities and cries he shall be loved.

ALL of us have had our testings on this line. One person said to another that he loved him, but could not like him; and as for taking his arm, he should as soon think of taking the arm of an elm tree. This expresses not an uncommon experience. Our loving people does not mean that we are to believe them to be what they are not. Our duty to love does not mean to admire or endorse or commend the ways or characters of the repulsive or vile or unlovely. Love does not necessarily embrace complacency with the loved. In Christian love the attitude of the mind toward the objects loved will be determined wholly by their characters, but not the obligation to love. Thus, there is an unsaved moral man of beautiful life, broad benevolence and patriotism. As a Christian I must love him and seek his salvation, but with this Christian love of pity and sympathy there will necessarily be a sentiment of admiration for his generosity and manly qualities. Just across the way is an abandoned profligate, a poor, sensual, debased sinner. Now my love for this man must be just as deep and profound in its pity and sympathy and prayerfulness as for the other, but of course carries with it no

admiration or complacency. The most perfect love for this character will be perfectly consistent with feelings of detestation and abhorrence of his wickedness and immorality.

WE KEEP in mind the important matter that the point of attack on which love expends itself is that of the need, and not the beauty or manliness of the persons loved. It is well to remember that in order to discharge this fundamental duty of loving, it is not necessary that we wait until we try to make over the ones we are called upon to love. If we wait for this we will never love them. The truth is, the only way to make them over is to lavish our Christian love upon them as God commands, until He makes them over and then we can love them with a different kind of love, even with that which has only admiration and complacency and every friendly sentiment.

THE mother gives us a lesson on this point. She doesn't proportion her love to her children according to their worthiness of it by reciprocal affection and characters of uprightness and nobility. Is it not true that the crippled child morally—the wayward, dissipated, ungrateful boy—receives a depth and tenderness and perseverance of love from that mother equalled only by one other member of the home, if such exist—the physically deformed, the hopelessly maimed and marred? Did not Christ come not to save the righteous, but sinners? Did not the shepherd leave the ninety and nine and face the storm and darkness and fatigue of the long weary search for the one that had wandered away? Let us remember that the highest and holiest exercise of this divine principle is to love the uncongenial, the unworthy, the unrighteous, the unlovely and undeserving. Thus only will our love be God-like and will we love our neighbor as ourselves.

TEMPTATION can be either a bane or a blessing, a help or a hindrance, according to the way we treat it.

THE DEVIL will not interfere with your belief as long as he can control your bullion or your ballot.

YOUR obligation to pay to the support of your pastor does not rest upon whether you like him or not; upon whether he preaches well or poorly, whether he is popular or unpopular, or whether you agree with him in his methods or administration. It does not depend upon whether he is the man you desire or expected as your pastor. None of these questions enter into the matter. As a Nazarene you are under a solemn vow to support that particular man as your pastor. Do it, my brother, whether you like him or dislike him.

ONLY by enduring as seeing Him who is invisible can we be happy in being invisible.

Experience

Luther's Reformation was chiefly a reformation in doctrine—a revival or restoration of fundamental or vital doctrines. The Wesleyan movement was the rescue of personal religion from a dead formalism to an inward, personal, conscious experience. The world was taught with a tremendous emphasis that "the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost." The fact was wrenched from the oblivion into which it had been allowed to settle that this is the Spirit-dispensation; that the Holy Ghost is the personal, efficient agent in the whole process of salvation, from the work of conviction to the work of accomplishing and witnessing to our sanctification. The necessity for this personal, conscious experience was always emphasized by the devout and evangelical of earlier times. This necessity was deeply imbedded in the faith of the ministry and the church, and the world learned to believe it, and to have very little respect for a religion which did not proceed from such an internal, spiritual change. Experiential religion was the staple of most of the preaching of the day. And why should it not have been? Why should it not be today? Ethical preaching—that preaching which seeks to instruct as to the practical duties of a religious life is well enough when addressed to church members who are believed to be soundly converted.

But in the evangelistic preaching, in seeking to persuade sinners to be saved, and in preaching on personal salvation, we insist that experiential religion should form the staple of pulpit work.

The Holy Ghost should be honored more in our preaching. To Him is due the blessed experience of sins forgiven, and a heart cleansed in the blood of the Lamb. His awakening work, His convicting power, His witnessing, cleansing, sanctifying efficacy, these and such themes should evoke our gratitude and praise in prayer and be the frequent theme of our pulpit ministrations. The pulpit of most churches has of late years turned too much away from such preaching, and gone too far in what is termed "practical" preaching. Get men converted by the power of the Holy Ghost, and it will take very little preaching on these practical lines to instruct them how to keep the ten commandments. Sinners need to be preached to on sin and salvation—on repentance, faith, regeneration and sanctification by the Holy Ghost, and the necessity of such an inward transforming work and the witness of the Spirit to the change.

We need a baptism of the Spirit on the pulpit and pew in order to a more general preaching of the Spirit's place and power

in salvation. Pray for such a baptism from above!

The leading of logic puts a heavier levy on loyalty than lucre would be. It demands consistency whose cost is in coin harder to pay than if in cash. Ten years of mental conflict on the church relation question as a holiness man is enough to prove this proposition.

The relation between the cigarette and the cipher is logical and lucid. It is the relation of cause and effect.

Cruelty to the Most Needy and Helpless

The gospel has emancipated woman from many forms and degrees of cruel and unjust discrimination, but a triumph yet awaits the gospel's power. In that most delicate and vital and sacred realm of human rights—the rights of wrongdoers, rights few enough at best, but the more needed because so few, and more necessary to woman than to man—in this realm woman is still the victim of the most unnatural and unjust treatment. We would love to believe the world only was involved in this sin; but is it not true that the people of God are sharers in this cruelty to woman? Some say that the greater exactions and severity of society on woman than man are to her credit, showing the lofty pinnacle we accord her in innocence and our revolt and shock at the greater distance she falls in her lapse. Sentiment is not always sense. Chivalry lacks a deal of being justice. We claim for woman for the same crime when tried by the same tribunal as fair a trial as is accorded man, the same punishment, if guilty, as is visited upon man, and equal chances for reformation. These three things woman never gets, to our shame be it said. And yet a heathen court could be guilty of no greater outrage than the withholding of these three things—woman's birthright, her inalienable heritage from God and nature. That public sentiment should be more rigorous and swift in trial, and more severe and heartless in the punishment of a woman than of the partner in her crime, is the shame of modern society. To lessen or destroy her chance of recovery is an unutterable atrocity.

Ella Wheeler Wilcox does not overdraw the sad picture in the following lines, but only sings a sorrowful tale of the bitter truth of society's shameful reproach:

Two Sinners

There was a man, it was said one time,
Who went astray in his youthful prime.
Can the brain keep cool and the heart keep
quiet
When the blood is a river that is running riot?
And boys will be boys, the old folks say,
And the man's the better who's had his way.

The sinner reformed, and the preacher told
Of the prodigal son who came back to the fold,
And Christian people threw open the door
With a warmer welcome than ever before.
Wealth and honor were his to command,
And the spotless woman gave him her hand,
And the world strewed their pathway with
flowers a-bloom,
Crying: "God bless lady and God bless groom."

There was a maiden went astray
In the golden dawn of her life's young day;
She had more passion and heart than head,
And she followed blindly where fond love
led.
And love, unchecked, is a dangerous guide
To wander, at will, by a fair girl's side.

The woman repented, and turned from sin,
But no door opened to let her in;
The preacher prayed that she might be for-
given,
But told her to look for mercy in heaven;
For this is the law of earth, we knew,
That the woman is scorned, while the man
may go.
A brave man wedded her, after all,
But the world said, frowning, "We shall not
call."

Many a man has learned too late the
wisdom of the prayer: "Save me from
my friends."

The song is very true which says
"Mercy is boundless and free." All the
best things in God's universe are free.
Being priceless if we ever get them at all
we will have to accept them free. The nec-
essaries and luxuries of life can be bought
but we cannot buy happiness or love or
character. Much less can we buy that hol-
iness which brings to us the beautiful
trinity of love, happiness and character.
Holiness is of such infinite, boundless
value that its price cannot be computed,
and hence no man can ever dream of buy-
ing it. By consecration and faith God
graciously sanctifies us by the power of
His Spirit through the blood of His Son,
and thus we are brought into the state
of that holiness without which no man can
see the Lord.

Good done another is good done your-
self. The exercise of doing good reflects
helpfully on yourself and in addition
you have the reward of Him who sends
the rain on the good and bad alike and
who says: "Inasmuch as ye have done it
unto one of the least of these ye have
done it unto me."

Childhood is the strategic point in the
great battle for Christian supremacy.
Romanism and the devil recognize this.
Protestantism is slowly awakening to the
fact.

Stinginess is stealing with the stealthi-
ness left out which does not lessen the
sin. Before getting offended read Mal-
achi about robbing God in tithes and
offerings.

The Editor's Survey

Freedom

LOWELL

Men! whose boast it is that ye
Come of fathers brave and free,
If there be on earth a slave,
Are ye truly free and brave?
If ye do not feel the chain
When it works another's pain,
Are ye not base slaves indeed,
Slaves unworthy to be freed?

Women! who shall one day bear
Sons to breathe sweet freedom's air,
If ye hear without a blush,
Deeds to make the roused blood rush
Like red lava through your veins,
For your sisters now in chains —
Answer! Are you fit to be
Mothers of the brave and free?

Is true freedom but to break
Fetters for our own dear sake?
And with leathern hearts, forget
That we owe mankind a debt?
No! true freedom is to share
All the chains that others wear,
And, with heart and hand, to be
Earnest to make others free!

They are slaves who fear to speak
For the fallen and the weak;
They are slaves who will not choose
Hatred, scoffing and abuse,
Rather than in silence shrink
From the truth they needs must think;
They are slaves who dare not be
In the right with two or three.

The Only Method

Reformation is not regeneration. Real gospel work is personal work, the application of the Spirit to individual heart and life. We repeat it, for it cannot be too much emphasized, that God does not save men by communities or classes or in platoons but as individuals. Social reforms are best promoted by individual regeneration. Light cannot shine until it is lighted. Christianity cannot influence until it is planted. The seed must germinate before it produces the tree. God starts with truth in the heart and from this goes on to the making of character, the consequent radiation of influences outward until communities or even continents feel the benign influence. S. E. Wishard in *Herald and Presbyter* stresses this truth in the following words:

The regeneration of men by the Holy Spirit through the truth preached is the foundation, and the only foundation for all improvement in social and educational conditions. The temptation is to work at the top instead of the bottom, at the outside instead of the inside. The mistake is in supposing that pedagogics

will accomplish for our Bible schools what only prayer and the Holy Spirit can accomplish. One turns back, occasionally, to the days when we went as pupils into our classes, having thoroughly committed to memory the verses of the lesson. These words were the words of life, and did not need to be obscured by scientific teachings that only veil the truth. What the church of Christ needs today is what it has often received in the past: such an outpouring of the Holy Spirit, such a clear and distinct call from God to prayer, as will lay us all prostrate before Him in prayer. Organizations, campaigns, committees, "experts," will not clean the higher criticisms out of our pulpits and seminaries, nor will it rid our Bible schools of the insidious skepticism that is dished out in some Bible-school helps. God is the helper of His people, and He has warned us that it is "not by might nor by power, but by my Spirit, saith the Lord of hosts."

Leanness of Soul

Yes, the soul can fall off, grow lean and poor, just as the body. Fullness or feebleness, leanness, or largeness, are terms predicable of the soul no less than of the body. Each has provided for it food convenient for its nature and needs. Proper use of such provision will bring normal health to soul or body, while prolonged neglect of this provided food will bring leanness and finally death. Arthur J. Waugh, in *Herald and Presbyter*, says:

Soul affections of this kind vitiate one's thinking. All sorts of crazes and isms arise from a diseased soul, like the rising of malaria from a swamp. There are a lot of anaemic ideas in this world, anybody being judge and jury. When a Tibetan turns a crank to grind out his prayer, or a man manufactures an idol and bows down and worships the creature of his own hand, or a mortal has a god of gold, or a moralist glories in his own piety, the soul is mighty lean. These people who suffer from leanness of soul love the most foolish things imaginable, just as the children of Israel complained on account of the manna, on which they were told they never could get sick, and grumbled until the Lord, in anger, sent them quails, on which they became so sick that remnants of flesh fairly came out of their very nostrils. It is nothing unusual for similar people today to set their affections on things that utterly ruin their souls. Almost any one may note persons who have such a depraved soul-appetite, are so soul sick, so thin and lean, that he would hardly want to believe they have any souls.

A Rapidly Forming Issue

The overmastering issue in American politics will be in a few years between Americanism and Romanism. Roman-

ism knows this and is preparing hourly for the conflict and has been for many years. Her unscrupulous intrigues are made successful by the venality and official ambition of the puny politicians who dominate the great political parties of the country. This is made possible by the unhappy dearth of statesmen. If there were really a half dozen men in the two great parties who possessed the essential elements which go to make up broad, genuine statesmanship, there would be no ground for forebodings as to the coming conflict. God may raise up a few such patriotic leaders if He intends the American experiment of free government to continue. As illustrative of the success with which Rome conducts her scheming manipulation, one of our exchanges adds the following to the constantly accumulating facts:

The agitation and disclosures which have ensued over the reversal of Commissioner Valentine's order that teachers in government schools should not wear the clothes of monks and nuns now makes it timely for us to state what had been in our possession for some time, but which we had not looked into sufficiently to justify its exposure. There was a Roman Catholic Indian school at Anadarko, Okla. The government took over this school. It was the same school; it rented the building of the Catholics. It made the priest who had had the school, superintendent, and the same nuns teachers. They carried on the same school as before. They kept their garb, pictures, everything, and the government paid the bills. Happy idea! The government carried on a Roman Catholic school and paid the bills. We know of four such.

An Unfailing Refuge

The transitoriness of all things earthly would be our despair but for one fact. The disappointing, ephemeral nature of all things human, social, physical, material would prove the paralysis of hope and utterly forbid any upward gaze of faith were there no further horizon—no object above and beyond the sublunary to invite the repose and rest of faith. But, thank God, there is somewhat above and beyond this human horizon. Though unseen and unseeable, though removed from the physical touch and reach of mortal hand, there is an object for our trust and reliance—real, stable, true, unfailing. Not to sight is the appeal made but to that which is far greater than sight, even to faith which works by love. "Whom not having seen ye love; in whom, though now ye see him not, yet believing, ye rejoice greatly with joy unspeakable and full of glory." The *New York Christian Advocate* says:

We may well have no confidence when we have no one to confide in. We can not trust in ourselves. We are painfully conscious of our weakness, ignorance, sinfulness and helplessness. We can not trust in our neighbors, nay, not even in our best and strongest friends. To lean on them would be like leaning on a bruised reed. What can they do

against the earthquake, the lightning, the storm, the wrath of man and the sting of sin? Nothing. Give us some one to trust who is wise enough, strong enough, good enough, and we will not be afraid. We have such a Friend. Peter and John had learned this secret. The authorities in Jerusalem "took knowledge of them that they had been with Jesus." The secret was out. It will always come out. You can not hide the fact that you have been with Jesus. One of the manifestations whereby all men shall know that you have been with Jesus is a surprising boldness. It will surprise the neighbors. It will surprise the world. It will surprise yourself.

Chicago First Church

The laying of the corner-stone of the First Church, Chicago, of the Petecostal Church of the Nazarene was observed on Sunday the 4th inst. The Editor of this paper was kindly invited by the pastor, Rev. I. G. Martin, to be present and deliver the address on the occasion. The invitation was accepted and two or three days were spent very delightfully with the pastor and the kind people of First Church in that great city. The weather was delightfully cool and pleasant, rendering the large, crowded tent, in which the congregation was worshipping temporarily, very comfortable. We preached Sunday morning for the pastor to a splendid audience of attentive and responsive listeners. The people of First Church belong to that class of listeners who help the preacher in his preaching by giving close attention and by evincing tokens of approval. Such "interruptions" are always an inspiration to an earnest preacher.

The tent in which they are temporarily worshipping during the erection of their new church edifice is a very large one, centrally located, but it was filled to overflowing three times on Sunday. We learned that this was the case regularly at the Sunday services. The new church edifice is splendidly planned, the work of the versatile and untiring pastor. Although large enough to take in practically all the lot, and supposed at first to be amply large for years to come, it was very evident to the writer that there was a strong probability of the congregation outgrowing the new building before it is completed, for the membership is growing rapidly. We never saw finer progress being made and more rapid work in the erection of a church building. Brother Martin took in a large class of new members on Sunday. The number we did not get, but they filled the semicircle all around the chapel. First Church is a live, aggressive, fire-baptized body of people. Every thing about the church and its affairs bore an aspect of thrift, zeal, love and determination. The conclusion any observer would inevitably reach was that any enterprise which that crowd would undertake would be carried

through with absolute certainty. They are not afraid to undertake great things either.

This church enjoys the leadership of a gifted, many-sided and successful pastor. Brother Martin is master of the situation. He is tireless, tactful, eminently practical and full of zeal and good works. He comes as near being in every place at the same time as any man we ever saw. The wonderful progress of the new church enterprise is due not only to a splendid official board and a loyal and liberal membership, but also to the sagacious and able direction and generalship of the pastor.

The ceremonies of the laying of the corner-stone occurred in the afternoon. The assembly gathered at the tent and formed a procession and marched to the church, a distance of several blocks, in a body. The procession was a surprise to the writer. We would not dare estimate the length, but it was two or three times as long as we expected to see. There was a fine band to lead with inspiring music and the organization and order was perfect. The floor of the new auditorium was filled to its utmost capacity and many could not get seats. The pastor first received a large class into membership. Then the address was delivered by the writer to a remarkably attentive audience. Many were kind enough to express their appreciation and urge the printing of the address in the paper. Its length forbids this, but it may find its way in print in some other form soon.

Just preceding the ceremony of depositing the documents in the corner-stone with appropriate ceremonies, Brother Martin made a characteristically strong and pointed talk somewhat in review of the church's history, and of the new church, and told of some fifty men donating all the pressed brick for the building, and expressed the hope that others would do the same for the plain brick needed. We never could tell whether he had any purpose to take a collection, but a collection begun to take itself and in a few minutes fifty or sixty thousand brick were pledged and at night the number was increased to about eighty thousand. The ceremony of laying the corner-stone was very informal but impressive.

The meeting was full of enthusiasm and zeal and everybody was happy and hopeful and rejoicing in the Lord. Such people know no defeat. They seem to have left the word defeat out of their vocabulary altogether. They simply ascertain in prayer what the Lord wants them to do and go at once at it, staggering not at its magnitude, believing that God is able to enable them to do everything He calls upon them for.

We were pleased to meet Brothers Anderson and Hunt of the Missionary Department. They were very kind to us

and we brought away grateful memories of these elect brethren. Time and space would fail us to name other brethren and sisters we met and other pleasing features of this delightful occasion.

Rev. J. L. Chenault and family, our missionaries to Japan, reached Chicago Sunday morning by the early train, and was at all the services. He preached at night.

The Most Inexcusable

The mildest thing that can be said concerning the habit of profanity is that it is the most inexcusable of all evil habits. It is not only inexcusable—it is senseless, vicious, meaningless, disgusting, wicked, offensive to God and man and violative of every principle of delicacy, good taste and good breeding. With all sensible people it weakens statements or asseverations which it is used to support or strengthen and lessens respect for those who indulge in it with the hearer. This disgusting habit, if befitting any place, belongs only to the bar room and the bagnio, but is absolutely intolerable on the streets, in the counting room, in the social circle or in any other place where decent and self-respecting people assemble. *Zion's Herald* furnishes the following strong paragraph against this pernicious habit:

Profanity has been called "the great American sin," so common is it on our streets. It is the most inexcusable of all sins. The excuse, "I mean nothing by it," admits the very essence of the sin. Swearing is "meaning nothing" by the most sacred names that can be taken on our lips! It leads to "meaning nothing" by them in our hearts. The rule also forbids substitutionary swearing. Most of the seemingly meaningless terms thus used have origins that would shock us. "Gee!" is a contraction for "Jesus." "Zounds!" once so commonly used, is a contraction for "God's wounds." "Gracious!" is short for "Gracious God." "Jimminy!" is "Gemini," the heathen twin gods, Castor and Pollux. Even the most ridiculous "playswear" words that have been devised are used merely as evident substitutions for holy words, and indicate that the speaker would like to use those words if he dared. Finally, the rule forbids all irreverent use of the Bible, hymns, sacred things, great truths of life and destiny; all joking and punning upon them and connecting funny stories with them. The essence of all this is profanity—a careless use of what should be treated with the greatest reverence.

Away, then, with all feeble complaints, all meager and mean anxieties! Take your duty and be strong in it, as God will make you strong. The harder it is the stronger, in fact, you will be. Understand, also, that the great question here is not what you will get, but what you will become. The greatest wealth you can ever get will be in yourself. Take your burdens and troubles and losses and wrongs, if come they must and will, as your opportunities, knowing that God has girded you for greater things than these.—*Horace Bushnell.*

The Open Parliament

Is It Worth While?

C. J. KINNE

Does a church really need a church paper? Is it worth while to publish a paper in the interests of the church? We wonder how the question is regarded by our people. One of two things must be true, i. e. either the paper is a necessity and of prime importance to the life of the church, or it is not a necessity and could be dispensed with without great loss.

The point we want to emphasize is this: to publish a church paper that takes front rank requires no small amount of toil and thought as well as expense. In fact it is such a tremendous task that it is hardly worth while unless it is really a necessity.

Is the *Herald of Holiness* of any value to the church? It is worthy to live and grow? Is it worth while for those who produce it to devote their lives to that work? If the answer is in the affirmative, then we go on to the conclusion that it is worth while for the rank and file of the church to work, pray and pay for the success of the paper. A great many loyal pastors and members have done nobly and have supported the paper royally. Quite a proportion of our pastors and people have not been heard from in a substantial way. Oh, yes; they say they like the paper and think it is the best in the field. But good opinions and good wishes, however good and pleasant they are, will not pay the bills. When a person writes us that the paper is fine it makes us feel good, but when they write and send a list of five, ten or twenty-five new subscribers, it makes us feel better, and if they even forgot to say how they like the paper, we are not left in doubt about it for "actions speak louder than words."

We fear that too many of our people fail to realize the importance of pushing the *Herald of Holiness*. One brother wrote us that he was doing his best to get subscribers for the paper but that the pastor did not give him a chance to present it publicly. Others have said to us, "I meant to have pushed the *Herald of Holiness* and secured a list of subscribers but I got so busy that I did not get time."

Brother pastor or evangelist, what have you on hands that is more important than the spreading of scriptural holiness? How can you more effectually spread and conserve it than by putting into the hands of your people the paper which represents your church with all of its branches of real Christian work? Brother layman, you get the paper and read it. You enjoy it and your soul is fed by it. Come now; confess. How many persons have you really labored with to try to get them to subscribe?

If our pastors and people to a man would begin now to prayerfully, zealously and enthusiastically push the work of getting subscribers to the *Herald of Holiness*, our subscription list would double by the end of the year.

Such a campaign would do an incal-

culable amount of good in strengthening the weak and wavering ones, and even the stalwart leaders would catch new inspiration from the interest thus created.

If you want a loyal congregation, get them to read the *Herald of Holiness*. If you want them to grow, have them read the *Herald of Holiness*. If you want them interested in the work in general, secure their subscription to the *Herald of Holiness*. If you want them to be ready for any good work that comes along, see that they take and read the *Herald of Holiness*. If you want a congregation to be fully prepared for the great revival you are praying for, make sure that every family takes the *Herald of Holiness*.

The Need of Holiness Schools

A. S. LONDON

Holiness schools were not born before they were needed. God saw the condition of the worldly institutions, and that the rising generation trained in the average public school would imbibe infidelity and worldliness until it would be a scarce thing to find a boy or girl receiving an education and at the same time growing spiritually.

Listen parents: the Bible has been eliminated from the public schools in several different states. At a recent meeting of the Students of the American Bible Society they voted unanimously to take hell out of the Bible. If they take out hell, they can take out heaven; if they take out heaven they can take out holiness, and then what will there be left?

In one of the counties of the state of Missouri the principal of a public school wanted to read the Bible and pray with his scholars daily; the board of directors objected, the matter was taken to the courts, and finally went to the supreme court, and it was settled in favor of the board of directors. No prayer. No God, and yet thousands of children with a nature that only God can satisfy sit eight hours of the day, nine months out of the year in school rooms like this. I say holiness schools are in demand, and every holiness parent especially should, if possible, place his children in a holiness school. Not only holiness parents, but it seems that all parents who realize the importance of a Christian education, and the training of the threefold nature of the child, should sacrifice and if possible send their children (probably one at a time) to a school where the influence around the child will be conducive to a spiritual life. Say, friends of the holiness schools, we have no room to exist unless we can send the children back to their parents, not only refined young men and women, but with principles instilled into their lives that will build characters that will stand when the world is on fire.

A noted college president once said, if you want to build character in the student's life, it will have to come through the influence of a person that has character. Consequently we need teachers of sound character, that are spiritual, with a

burning desire in their life to see every student brought to Christ. What is an education without Christ? To train a child mentally and neglect his spiritual nature will be of little value when the death rattle is in his throat. To train a child physically and leave off mental and spiritual training is to cultivate the animal nature and cause the child to be brutish. To train him spiritually and leave off mental and physical training is liable to lead to fanaticism. Therefore we believe in the training of the threefold nature of the child, and then when he leaves our schools he will be a blessing to both church and country.

Des Arc, Mo.

A Seeming Compromise

S. H. WALLS

In looking round us these days and taking in the situation, one is led to consider whether or no there is a compromising among the lighthouses of divine grace, when we see the regular service and the Sabbath school, the evening service and young people's meeting run in conjunction or discontinuing the ministry of the Word for a time in order to release those in attendance from becoming fatigued and from a decision to remain away from the house of worship; when a great many of the aggressors of such a movement could and do enter a crowded theatre or hall and spend hours without becoming weary or fatigued.

Does this not conflict with the thought of divine truth "He that hath not the spirit of Christ is none of His?"

Let us of the Pentecostal Church of the Nazarene take warning and not remove the ancient landmarks. We stand for the salvation of those for whom Christ died. If we say we are interested in a lost world let us prove it by being constantly at our post of duty letting the "lower lights be burning" thus giving the critical world no occasion to point out this seeming compromise. But rather let us have a motto in action and that motto be "everlastingly at it" that the unsaved may know that we are interested in them.

Though some of our churches and halls are warm and uncomfortable and the temptation comes to us to "do as the Romans do," let us first see if it be possible to have the devil take a Sabbath afternoon off from his activity. If so, all right. If not, let us stand against his wiles.

There is not much danger in this day and age of wearing ourselves out prematurely; if we should, it would be better to do so and be conscious of having done our best, than to save the physical and have some doubts of our service in His name who loved us and gave Himself for us. A few cases of such in our church would doubtless be a good thing for example's sake.

Pittsburg, Pa.

"The Old Paths"

FRED MESCII, JR.

"Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein."
—Jer. 6:16.

The New Theology and general modern

thought is making ever-widening inroads within the churches. The higher critics, with their destructive methods, have torn the Bible itself into shreds. Many great Theological Seminaries, like Union Theological Seminary of New York, reject the Immaculate Conception, divinity of Jesus, etc. Just a few days ago, a number of young candidates for the ministry were licensed in that church who, upon being questioned, would not say that they believed in the divinity of Jesus and the Immaculate Conception. They came from Union Seminary. The International Bible Students' Association which recently met in convention in Washington, declared by almost unanimous vote that they no longer believed in the literal hell as the Bible language describes it. In cities all over the land ministers are preaching on the subject, as far as we have read in the papers so far, all agreeing with the aforesaid association. The great Methodist Episcopal Church in its Sunday-school literature, disclaims the necessity of regeneration for children, denying the fact of depravity. We could go on thus *ad infinitum*.

What a tremendous need for the exhortation of the prophet as quoted above! Unless the servants of God stand in the breach and proclaim the old ways, it seems as if the church will be swamped. There is a mighty demand for sanctified scholarship in our church. We would be glad to inspire young men to make a thorough preparation for the work of the ministry. Never was the time riper for the display of heroism in the ministry than now. We must have old-fashioned preachers preaching the old-time truths with the old-time power.

The Bible must be the old-fashioned one. There is no power in the Book as reconstructed by the higher critics. They have no assurance to offer. The methods employed by these scholars have landed them in a pandemonium of conflicting theories regarding the authorships and dates of the books of the Bible. They cannot agree with each other nor can they now agree with their own findings of a few months ago. They are in an inextricable haze, from which the only way of escape is an utter abandonment of their vicious methods. Their plan of judging by internal method is wholly devoid of that reverence with which the Bible ought to be approached. Our Bible must be entire, including the story of the creation and fall of man as well as the story of Jonah and the whale. We believe in the Book of Job as well as in the Gospel of John. Let others slash the Bible like the infidel of old, but we must believe it, study it, and preach it entire.

The doctrines must be old-fashioned. We preach, not the latent goodness in man that awaits but the fructifying influence of the sun, but we declare that man has fallen from his high estate as originally created and is by nature a child of wrath, possessed of a depraved nature. Not the modern theory of the Fatherhood of God and the Brotherhood of man, but rather that "he that committeth sin is of the devil," and that the new birth alone inducts one into the divine brotherhood and brings us under the Fatherhood of God. As a church, we must insist on the necessity of the new birth and that as a radical, conscious experience. The church world is substi-

tuting church-joining, card-signing, forms, decisions, etc., for this divine work. We must insist on the witness of the Holy Spirit as the necessary evidence of sonship. The holiness preacher is almost alone in insisting upon this feature. Many church people get into our altars, saying they never knew anything of a witness to their conversion. Of course, we must insist on "holiness, without which no man shall see the Lord." We must in the fear of God, declare the terrors of the law. Hell must not be passed by softly. Revivals are dying out for lack of the stern side of the gospel. In his epistles, Paul alludes, in terrible language to hell and judgment, about twenty-five different times. Awful declaration on this line fell from the lips of Jesus. Peter's short epistle fairly bristles with awful facts of eternal judgment and hell. It is the rarest thing these days to hear a sermon on hell or on the judgment. May God help us to be true to the doctrines of the Bible and faithfully declare the whole counsel of God warning sinners to flee the wrath to come.

The power of preaching must be the old-fashioned kind. If you would listen to some modern lectures on the power in preaching, you would think, like the disciples at Ephesus, that there was no Holy Ghost given yet. The advices are cultivation of natural powers, elegant thought in rhetorical language, disposition to please and entertain the audience, sensational topics, etc. Some of these advices are good as secondary helps on preaching. We must have an unction from the Holy One. Our preaching must be in power and in the Holy Ghost. There must be something supernatural in our ministry. Through the anointing of the Spirit, our words must be made to cut and grip and compel the hearts of men. Resistless logic, impassioned eloquence and sympathetic appeals are good in their place, but depended upon entirely, they become a veritable stumbling-block to soul-saving. Let us inquire for the old paths and walk therein.

The Devil

F. M. LEHMAN

The hoof-horn-and-tail Devil is a cheap caricature of the real fellow. There is not a single Scripture reference to such a being. The three-pronged fork may be representative of physical torture on the Hell-racks of eternity where the crackle of blue blazes and the hot swish of brimstone embrace the lost in reaches of suffering indescribable; but our Devil is a being far different than dark-age conception portrayed.

Our Savior is not speaking of painted fire when alluding to hell, nor is He speaking of an imaginary devil when referring to the arch-enemy of the race. The flames of hell are hotter than Nebuchadnezzar's oven, and the devil is a real personage, in spite of Mormon platitudes, Christian (?) Science (?) do-aways and Russel tinkering.

The popular but heathenish conception of a devil with hoofs, horns and a caudal appendage draws a sneer from the face of the skeptic and a shudder from the heart of the ignorant. Our Devil may not remove the sneer from the skeptic's face nor the shudder from the ignorant heart, yet the real devil beautiful of Scripture

is more dangerous and more to be dreaded than the Shade horrible of the world's dark yesterday.

We are told in holy Writ that at one time Satan held a very exalted position near God's throne. His brilliance and beauty influenced one-third of the angelic host. But when his pride sought to usurp the throne of Heaven the insurrectionists were expelled. Since that time His Satanic Majesty has devoted his seductive skill to fallen Adam's progeny. We are not dealing with a weak, contorted, hoof-and-horn caricature, but an intelligence which to combat demanded the incarnation of the Son of God. How deftly has Satan slipped the dark-age goggles astride the nose of humanity.

A man straight and tall, six foot six, wearing a modern-milled, tailor-made coat, patent leathers, and twirling a serpentine gold-headed cane in conscious ease. A silk hat sits slightly atilt on curly brown hair and a costly stone glitters in a snow-white tie. His hand hangs shapely and white from a late-style gold-clasped cuff and broad stone-set circlets sparkle from slender white fingers well manicured in the perfumed parlors of feminine experts. To a careless observer the well-shaven face seems beautiful. Two rows of white teeth gleam under a curled mustache as smile follows smile, while a pair of sharp black eyes pierce you through and through. Enunciation and pronunciation is perfect and the voice modulates in timed dulcet harmony and faultless grammar while subtle impressions are placed in the heart that writhe like newly-hatched cocatrice. Behold!—The Devil!

He understands the sciences. He is a modern theologian. He knows man's perfidy and woman's weakness. He is the libertine's friend and the betrayed woman's destroyer. He works upon the plastic heart of the child. He writes the law of disobedience on every child's heart, crushes the fondest hopes of the parent and murders and digs the grave of every worthy ambition. He hangs crape on every door-knob, runs coffin-trusts in day and night shifts, and, with black-plumed horses, backs the hearse up to every gate. He changes curly brown hair to thin strips of yellowing silver, drives the youth-lustre from the eye and draws wrinkles and death-beds on every cheek and brow.

From the motion-picture lure he hurries the late-caught victim to our police-protected Red Light District in a costly automobile, accelerates her doom down the dive-gauntlet to hospital, morgue, potter's field—Hell. Humanity is in the spell. He has the hireling and play-church temple. He has the public school, the college and the university, wholly; the home, the state and the nation, largely. He has divided the holiness people into factions, vies with truth for victory in the culminating events of this age, and shakes his gold-mailed fist defiantly at God on His throne. What a Devil!

Not by rack and thumb-screw is he now progressing, but by the suave sophistries of a polished diplomat. Not as a "roaring lion" so much, but as an "angel of light" the more. Exit, Devil of hoofs, horns and tail! Enter, *Gentleman!*

Your ticket is just as good in the tunnel as it is on the mountain top.—*Sel.*

The Hidden Life



For This One Day

For this one day—

Grant us sight to see the road;
Creep plainly on our winding way;
Grant us strength to bear the load,
For this one day.

For this one day—

Guide our feet the road along,
Let not our weary footsteps stray;
Give us to lift a stave of song,
For this one day.

For this one day—

Let us not see the mud beneath,
But know the gold above the gray
And smell "the wind upon the heath,"
For this one day.

For this one day—

When bowed at eve for benison,
Grant that upon the uphill way
Our passing smile has gladdened one,
On this one day.

—Edna S. Valentine.

Prayer for a Desperate Case

BISHOP W. F. MALLALIEU

It has come to pass in these modern times that in every community, especially in our large towns and cities, there are numbers of people who never darken the doors of any of our sanctuaries. They are not only the rich and well-to-do people, who live in luxurious homes, and who prefer the ease and the quiet they find in them to any sort of church service. Nor are they the poor, not even the poorest of the poor, who have few if any of the comforts and none of the luxuries of life. The truth is, that the mass of non-churchgoers are of all classes and conditions of life.

It thus comes to pass that neither the missionary nor the deaconess, nor the nearby church pastor ever finds entrance to these homes, and the inmates drift along, and have no use for preachers or churches, except for weddings and funerals.

And yet every preacher is supposed to be a pastor; and every pastor, if he be true to the name, is supposed to be a shepherd; and, if really a shepherd, then he will not only care for the ninety and nine that are safely gathered into the fold, but he will have a care for all those outside, whether they be counted by the twos or tens or hundreds.

Not so very many years ago a Methodist pastor was appointed to take charge of a church in a community where there were to be found many who were confirmed in their habits of non-church attendance. This pastor remembered that it was a very important part of his ministerial work to care for the wandering souls for whom Christ died, and was not at all content to merely look after those whose names he found on the pages of his church records.

In process of time a family of three persons—father, mother and daughter—were discovered by him, and as was his

custom, he one day called while on his daily round of pastoral work. He found that the daughter, a maiden lady some forty-five years old, and the mother, were at home. The daughter was a member of the Baptist church, and the mother had been a member of the Methodist church for nearly fifty years; and, in fact had a church certificate made out in due form by a pastor who afterward had become a bishop, and this certificate she had held in her possession for almost forty years.

The father was not at home, but on inquiry it was learned that he was a drinking man, and often intoxicated; that he was fearfully profane; that he had not entered a church, except on two or three funeral occasions, for more than twenty years. In fact, as it subsequently developed, he was rated as one of the very worst, one of the most disreputable, men in the entire community.

In the course of the pastoral call the preacher asked the mother whether she was praying for her husband; and she answered with a sigh which seemed to come from a broken heart, that she had long since given up praying for him, as she felt that the case was perfectly hopeless. Then, turning to the daughter, the pastor asked whether she was praying for her father and she answered in about the same way as the mother had done. But the pastor, not discouraged, turned to the mother and said: "Will you promise to pray for your husband's conversion every day until he is converted or he or you are dead?" After a little pause, while the great tears coursed down her cheeks, she said, "I will make the promise." Then, turning to the daughter, the pastor asked the same question, and the daughter made the promise. "Then," said the pastor, "let us begin to pray for him right here and now." So at once they kneeled before God. The daughter prayed first of all, and seemed to claim the promise; then the good mother prayed, and such a prayer—it was wonderful! With cries and sobs, in trembling tones, she prayed for her wicked, dissolute husband. Then the pastor prayed, and when the three rose it seemed as though the victory had been achieved.

And this is what came to pass: The very next Sunday morning, some little time after the commencement of the services, who should appear coming into the audience-room but the very man for whom prayer had been made? He quietly dropped into a seat near the door, and remained through the service, and then slipped out before anyone had a chance to speak to him. The pastor's faith was strong that the threefold prayer had been answered. But the next Sunday the man did not appear, and the pastor's faith wavered just a little. But the next Sunday night the man came in good season and took a seat on the outside aisle

about halfway from the door to the pulpit. As the service was about to close the pastor gave an invitation for penitents to come forward to the altar; but, not waiting, but led by the Holy Spirit, he went to the aged man, took his arm, and just said, "Come, brother, now is the day of salvation; come." And, sure enough, to the surprise of the whole congregation, the man went forward for prayers, and before he rose from his knees he was gloriously converted.

Did it last? Indeed it did. Like Naaman of old, he was made all over anew, and for ten years, for the most of which time he was an effective member of the official board, he lived a blameless life, and then passed in holy triumph to join the blood-washed innumerable company before the throne. Prayer had been answered, and the work of grace was complete. No case is too desperate, no soul so sunken, that God may not perform a miracle of divine love and power, and save to the uttermost even the worst of sinners.—*Pittsburgh Democrat*.

"I'd Like to Die for Him"

A pretty gypsy girl was called from her rough tent home to have her face painted by a great artist. In looking about the room she saw a picture of Jesus upon the cross. "Who is that?" she asked. "That is Jesus Christ," answered the painter, carelessly. "Did they treat him like that because he was a bad man?" "Oh, no!" said the painter, "He was the best man that ever lived." "Tell me more about him," she begged.

Day by day as she sat to have her picture painted she looked at Jesus' face. One day she said: "Master, how can you help loving him, if he died for you? If anybody had loved me like that, I'd like to die for him!"

Her picture was done, and she left for the gypsy camp, but her words kept ringing in the painter's mind. He fell on his face, and asked forgiveness for turning away from Jesus who had died for him. Love for Jesus filled his heart, he began painting a new picture of Jesus on the cross, one that would tell the story of His love better. When it was done crowds came to see it, and they each read the words the painter had written beneath:

I did all this for thee,
What hast thou done for me? —Ex.

The Ripening Years

I have only to pass a mirror to take notice that I belong now to October. And why should any man pull out his hair, or color it, that he may escape suspicions of October? Why, this October is the Beulah of the year. Old earth hath become all saturated with sunshine, and from every hill and plain pours back the glory.

Yes, we are in Beulah Land. So I have have found that the richest highlands of our mortal life, the true Beulah prospect hills, are gained in these glad year memorial and prophetic when the fruits of our spring plantings are maturing around us, when our children and our churches are adulating from their vivacious spring gushings, when thus the perfecting of a fearless love is answered by some harvest colors in our homes and

fields. I did not find the flowery spring so deeply joyous as I find this heavenward-leaving autumn. One of the last times that I met Bishop Ames he said to me: "You are looking a little older, Brother Jervis, than you were when I came to your Dansville Conference with Bishop Waugh, and heard that first speech of yours. But I hope that you are glad of that. I love to grow old." The stalwart bishop has gone on before us through the November and December of his year. And we will not shiver even when our October begins to fade into the shorter days, when the heavier frosts and darker landscapes come, and through all scenery and all sound steals in a sublime and cadencial murmur of the unreported sea. We will expect that the very last days of November will bring in for us the grand Thanksgiving, the *Te Deum* of our year. And so, when December silver gathers over all, as we are more and more snowed in to a narrowing home, and the spring season of our sowing and the summer of our ripening and the autumn of our gathering are receding farther and farther into distant and commingling memories, we will rejoice that the great holiday, brightest of all, is nearing the Christmas, the nativity of Him, our immortality, Jesus Christ our life, the same yesterday, today and forever.—*The Christian Advocate.*

Leadership

A real test of leadership, says one, is the readiness to be invisible. The rudder is under the water during the voyage, and is not seen by the passengers. If it were made chiefly to be seen its guiding power would not amount to much. Until we learn not to care whether we are observed of men or not, we shall never become as effective in leadership as we might. The great forces of nature work chiefly without attracting attention.—*The Vanguard.*

Beautiful Hand

Two charming women were discussing one day what it is which constitutes beauty in the hand. They differed in opinion as much as the shape of the beautiful member whose merits they were discussing. A gentleman friend presented himself, and by common consent the question was referred to him. It was a delicate matter. He thought of Paris and the three goddesses. Glancing from one to the other of the beautiful white hands presented for his examination, he replied at last: "I give it up; the question is too hard for me. But ask the poor, and they will tell you the most beautiful hand in the world is the hand that gives."—*Ex.*

The swing door of prayer stands always waiting for the least touch of faith to press it back. If our Father's presence chamber were opened to us only once in a year, with how much greater reverence would we enter! How much more store would we set on it! We should anticipate the honor and privilege of that interview for the whole year, and eagerly avail ourselves of it. Alas! that familiarity with prayer does not always increase our appreciation of its magnificence!—*F. B. Meyer.*

... Mother and Little Ones ...

Two Boys and a Cigarette

Two bright little fellows, named Harry and Will,

Were just the same age and the same size until
One day in their travels it chanced that they met

A queer little creature, surnamed Cigarette.
This queer little creature made friends with
the boys,

And told them a story of masculine joys
He held for their sharing. "I'll tell you," quoth
he,

"The way to be manly and big is through me."
Will listened and yielded, but Harry held out.
"I think your assertions are open to doubt,"
He said, "and, besides, I'm afraid I'd be sick."
"Afraid," echoed Will. "Oh, you cowardly
stick!

Well, I'm not afraid, look here!" As he spoke
He blew out a halo of cigarette smoke.

Five years from that meeting saw they again.
The time had arrived when they both should
be men;

But, strangely enough, although Harry boy
stood

As tall and as strong as a tree in the wood,
Poor Will seemed a dwarf; sunken eye, hollow
cheek,

Stooped shoulders proclaimed him unmanly
and weak.

With thumb and forefinger he listlessly rolled
A cigarette, smoothing each wrinkle and fold;
And the smoke that he puffed from his lips,
I declare,

Took the form of a demon and grinned from
the air.

And it said: "See that wreck of a man that I
made

Of that boastful young fellow who wasn't
afraid."

—Ella Wheeler Wilcox.

Mable Ashton's Dream

C. H. FENN

As the guests came together in the brilliantly lighted parlors of Mabel Ashton's home, there was nothing to indicate that the party was going to be in any respect different from the round of gayety to which they had been devoting themselves for the greater part of the winter.

Some of the guests noticed an unusual degree of nervousness in Mabel's manner, but, attributing it to the excitement of preparation and anticipation, thought no more of it, and all were soon engaged in making up their cards for the various dances of the evening.

The musicians were in their places, and the young people were beginning to wonder why the signal was not given for the orchestra to strike up, when Mabel Ashton, her sweet face flushed and pale by turns, took her stand by the musicians, and, after closing her eyes for a moment, during which the room became perfectly still, in a voice at first trembling but soon clear and steady, she said:

"Friends, I know you will think me very queer, but before we do anything else I must tell you a little story.

"I had a dream last night which has made such an impression on my mind that I must tell it to you. I dreamed that

tonight had arrived, and you had all assembled in these rooms, when there was ushered in a guest who seemed strangely familiar and yet whom I could not recognize.

"He had a rare face, peaceful, yet a little sad in its expression, and his eyes were the most penetrating I had ever seen. He was dressed in neat, plain clothing, but there was something in his appearance which marked him as no ordinary man.

While I was trying to think where I had seen him, he advanced, took my hand, and said gently, 'You do not recognize me, Mabel?' Surprised, I could only say, 'Your face, sir, seems familiar yet I cannot recall your name.'

"Yet I am One to whom both you and your parents have extended many invitations to be present whenever I was able to come. You have even invited Me to make my home here, and I have come tonight to join your little company.'

"I beg a thousand pardons,' I replied, 'but you mystify me all the more; I beg that you tell me whom I have the pleasure of greeting.' When He showed the palms of His hands, in which were scars as of nail wounds, and looked me through with those piercing yet tender eyes, I did not need that He should say, 'I am Jesus, your Lord.'

"For a moment I stood still, not knowing what to do or say. Why could I not fall at His feet and say with all my heart, 'I am filled with joy at seeing You here, Lord Jesus?'

"With those eyes looking into mine I could not say it, for it was not true. For some reason I only half comprehended, I was sorry He had come. It was an awful thought, to be glad to have the rest of you here, yet sorry to see my Savior and Lord! Could it be that I was ashamed of Him, or was I ashamed of something in myself? At length I recovered in a degree and said: 'You wish to speak to my parents, I am sure.'

"Yes, Mabel,' but as he accompanied me to where my father and mother sat, He added: 'But I came this evening chiefly to be with you and your young friends, for I have heard you speak in Christian Endeavor meetings about how delightful it would be if you could have Me visibly present with you.'

"Again the blush came to my cheeks as the thought flashed through my mind, tomorrow night is prayer meeting: I should have been delighted to see Him then, but why not tonight? I led Him to my parents, and, in a somewhat shamefaced manner, introduced Him.

"They both gave a start of amazed surprise, but recovering a degree of self-possession, my father bade Him welcome, offered Him a seat and remarked that this was an unexpected pleasure. Then, after a somewhat lengthy pause, he explained that his daughter Mabel, being very closely occupied with her studies, and having very little variety in life, had been allowed to invite a few friends for a social evening, with a little quiet dancing by way of healthful exercise. Her friends were all of the very choicest and he felt

that this was a harmless amusement, which the church had come to look upon in a somewhat different light from that in which it was viewed forty years ago. By removing the objectionable feature of bad company, it had now made this pleasant pastime a safe indulgence for its young people.

"As my father stammered these words of apology, I felt myself flush crimson with shame both for my dear father and myself. Why should he apologize for what he considered unquestionably right? How hollow it all sounded! Did not Jesus know that my studies were not so pressing but that I could keep late hours, sometimes several nights in the week at parties?"

"Then father, anxious to relieve my embarrassment, said: "I am sure we can leave these young people to themselves and nothing would please me so well. Lord Jesus, as to take You off into my study for a talk."

"No," said Jesus. "Mabel has often invited Me, and I came tonight especially to be with her. Will you introduce Me to your friends, Mabel? Some of them I know, and some of them I do not know."

"Again that miserable, uncomfortable feeling came over me. Why could I not reply, 'It will afford me the greatest pleasure?' Because I dared not in that presence use the polite but untrue phrase. I simply said: 'Certainly, if you wish.'"

"I led Him first to some of the church members and there was not one of you who looked as comfortable after the introduction as before. Faces changed color, and some of you looked much as if you would like to leave the room. It really seemed as if the church members were quite as unwilling to meet Jesus as those who were not Christians. One of you came up quietly and whispered: 'Shall I tell the musicians not to play dance music, but to look up some sacred pieces?' But Jesus looked us both squarely in the face and asked: 'Why should you?' and we could not answer. Some one suggested that we change our plans and ask Jesus to talk to us. Again we were met with that searching look and question: 'Why should My presence change your plans?'"

"After I had introduced the Lord Jesus to you all, and no one knew what to do next, He turned to me and said: 'You were planning for dancing, were you not? It is high time you began, or you cannot complete your program before daylight. Will you not give the word to the musicians, Mabel?'"

"I was at my wits' end. If my party was all right, His presence ought only to add joy to the occasion; yet here we were, made wretchedly uncomfortable by the presence of Him whom most of us called our best friend. Determined to throw off this feeling and be myself, at His word I ordered the musicians to play for the first dance.

"The young man with whom I was engaged to dance did not come to claim me, and no one went upon the floor. This was still worse embarrassment. The orchestra played once more, and two or three couples, more to relieve me than for any other reason, began to dance in rather a formal fashion. I was almost beside myself with shame and confusion, when the Lord Jesus turned to me and said: Mabel, your guests do not seem to be at

ease. Why do you not as their hostess relieve their embarrassment by dancing yourself? Would it help you any if I should offer to dance with you?"

"My confusion gave way to an expression of horror as I looked into these tenderly sad eyes and cried: 'You dance! You cannot mean it!'"

"Why not, Mabel? If My disciples may dance, may not I? You pray for My presence in prayer meeting; you do not quite want it here; but why not, my child? Why has My simple presence spoiled your pleasure? Though I am 'a Man of sorrow and acquainted with grief,' yet I delight to share and increase all the pure joys of my disciples. Is it possible that you leave Me out of your pleasures, Mabel? If so, is it not because you feel that they take your time and strength and thought to such an extent that you have less delight in My word and in communion with Me? You have been asking: 'What is the harm?' Have you asked: 'What is the gain?' Have you done these things to the glory of God?"

"It was all plain to me now. Overcome with self-reproach and profound sorrow, I threw myself on the floor at His feet and sobbed out my repentance.

"With a 'Daughter, go in peace, thy sins be forgiven thee,' He was gone. I awoke and found that it was all a dream. And now I want to ask you, friends, shall we go on with the program tonight, or shall we discuss for a time with our partners the question: 'What can young people do to make the world better for their having lived in it?'"

As the vote was unanimous in favor of the latter plan, which was followed by other wholesome recreation, and as the social evening was declared the most delightful of the winter, it is safe to say that the Lord Jesus had sent that dream for others beside Mabel Ashton.—*Exchange*.

The Human Touch

Wherever there is a soul unsaved, God calls for the life line, and He wants you to bring it; He wants you to cast it. Where there is a soul lost, God is anxious to save; but He cannot save it without you or some one else. It is through men that God saves men. By human hands He brings His banished home. When Jesus went back to glory, He left His kingdom in the hands of men, and it has been there ever since. If your lost brother is ever found, it will be through the gospel of God's dear Son and the Spirit working through you or another. If Peter and the rest of the disciples had remained in the upper room, there would have been no Pentecost.—*United Presbyterian*.

Rising Above Pettiness

Only a little person can be touched by little things. When I hear a woman complain of a slight upon her or an insult she has received, I am ashamed of as well sorry for her.

I wonder why she does not try to hide the happening, instead of telling it abroad in a childish hunt for sympathy, for in reality the blame is partly hers.

It is possible for every one of us to have so fine a dignity and self-respect that an

attempt to slight or insult us would be like firing a pop-gun at a lion.

A favorite anecdote that those who love her tell of Alice Freeman Palmer is this:

One of those women who are forever thinking themselves aggrieved and slighted came to Miss Freeman with her troubles.

"Why not be superior to these things and let them go unregarded? You will soon find you have nothing to regard." Wellesley's famous president suggested gently.

"Miss Freeman," retorted Miss S—, "I wonder how you would like to be insulted."

"Miss Freeman drew herself up with splendid dignity.

"Miss S—, there is no one living who could insult me."

Now, Alice Freeman Palmer was a distinguished college president, but that does not mean that one must be of a high station to possess that dignity. It is a matter of character rather than of station, a result of self-respect rather than of external conditions.

I have seen in people of lowly estate, just as I have seen it lacking in many who had wealth and position. One of the best exhibitions of it I ever saw was in a shop girl.

While I was waiting to be served the other day I had the opportunity of seeing one of the most disagreeable women I ever laid eyes on.

She asked for a certain kind of lace. The shop girl patiently showed her half a hundred varieties, with each of which she found some fault—"too commonplace," "not bold enough," etc. The girl patiently tried box after box, and finally said that it was all the shop had in stock.

"I know there must be others up on those shelves that you are not showing me," said the most disagreeable one, petulantly.

"I have shown you all there are, madam," the girl said quietly.

"I feel sure that you have just what I want right there, only you won't look for it," was the maddening answer as the disagreeable one flounced away.

"How can you endure people like that?" I asked the girl, red hot with the fury she did not seem to feel for herself.

"O, we think they just don't know any better," she answered quite calmly.

Now, wouldn't that have enraged the disagreeable one?

And wasn't it a truly splendid example of the dignity that sheds insult as a duck's back sheds water?

Hold yourself above slight and rudeness or insult. Next time you start to feel aggrieved remember Miss Freeman's advice: "Be superior to these things and let them go unregarded. You will soon find you have nothing to regard."—*Philadelphia Bulletin*.

Two Irishmen, on their way home from a funeral, were conversing about the uncertainty of life. Says Pat:

"Sure and I'd give a thousand dollars, Moike, if I knew th' pla ace where I was goin' t' die."

"Faith, Pat, and phwat good would that do ye?"

"Begorra, I'd niver go near th' place at all, at all," says Pat.—*Ex.*

TO THE CHURCH

Following the earnest recommendation of a number of district assemblies, the General Assembly of our church, at Nashville, last fall, by an unanimous vote adopted the following:

"We recommend the election by this General Assembly of a Board of Publication, consisting of seven members, representative of the entire connection, whose duty shall be to raise a fund for the establishing of a central publishing house, which shall be a repository for our church and Sunday school literature, for Bibles, books, tracts and holiness publications, and such supplies as our church shall need and desire to use; said board to have power to establish a publishing house, and to regulate the affairs of the same.

"This board shall also have authority to establish a church paper in connection therewith, whenever the occasion demands and circumstances will permit, which shall be the official organ of the church."

In accord with this action, the General Assembly elected the following brethren to compose the Board of Publication: B. F. HAYNES, WILL T. MCCONNELL, A. S. COCHRAN, C. J. KINNE, L. D. PEAVEY, W. M. CREAL, DELANCE WALLACE—all good men and true, and "representing the entire connection."

This board, well encouraged at the General Assembly, especially by the general expressions favorable to immediate action, and particularly by the hearty and generous pledges of financial backing from all parts of our church, felt that the time was at hand to at once establish a publishing house and a paper to be "the official organ of the entire church."

That house and that paper have been established, at the most central and convenient location, at Kansas City, Mo.

Not yet has the publishing house begun to turn out books, as it is proposed to do. But the Sunday school literature and the "official organ of the entire church" are being regularly printed.

These speak well for themselves and for the true and efficient men who are directly engaged in their production.

They are not for any particular section of our country or church; but are owned by, are existent for, are ministering to our "entire connection."

All loyal members of our church are true friends of this house and these publications. All are in love with and duty bound to support them in every possible way.

Particularly the HERALD OF HOLINESS calls for the most earnest and practical support of all our ministers and members. It is very ably edited. It is very beautifully printed. Certainly it ought to be in every home in our "entire connection."

It costs much money to produce such a paper. The cost of its production is much more than the price paid by subscribers, unless the number of subscribers shall become much larger than at present.

It is incumbent upon us all to do all in our power to enlarge the subscription list; and thus reduce the expense of publication, while getting the truths for which we stand and concerning the denomination with which we are connected before the people.

Certainly every minister, and, so far as possible, every member of the Pentecostal Church of the Nazarene should be an active agent, engaged in getting subscribers for our great and sole church organ.

PREACHERS: *Shall we do it?*

MEMBERS: *Shall we help in every way?*

DEAR PEOPLE—ALL WHO HAVE THIS SACRED TRUST: *Let us now do with our might all we can do for the support of these agencies of truth and means of grace!*

And may the Head of the church, He who was called the Nazarene, whose we are and whom we serve, bless our Board of Publication, the faithful and patient and efficient manager, all the consecrated writers, and especially the able and true editor of the HERALD OF HOLINESS! May the dear Lord put it into the hearts of His people who have means to devise liberal things for this great work! And may He help us all in our work of faith, and labor of love and patience of hope, to which we are committed in prayer and by pledge.

**Edward F. Walker,
H. F. Reynolds,
P. F. Bresee,**

General Superintendents

Herald of Holiness

Official Organ of the Pentecostal Church of the Nazarene

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

PUBLISHED EVERY WEDNESDAY

Entered as second-class matter at Kansas, City, Missouri.

SUBSCRIPTION PRICE—\$1.00 a year in advance; to foreign countries, \$1.50.

CHANGE OF ADDRESS—Name the Postoffice and State to which the paper has been sent, and the Postoffice and State to which you wish it sent.

EXPIRATION OF TIME—Subscriptions are payable in advance. Unless payment is made or request made to have the paper continued, it will be discontinued at the expiration of time.

HOW TO REMIT—Send money order or bank draft, payable to C. J. Kinne, Agent.

PUBLISHING HOUSE OF THE PENTECOSTAL CHURCH OF THE NAZARENE
C. J. Kinne, Agent
2109 Troost Avenue, Kansas City, Mo.

Notes and Personals

Rev. C. J. Kinne preached for the new church at Topeka, Kans., Sunday. He reports a salvation time.

Rev. Fred St. Clair of California, spent a day in Kansas City last week, enroute to the Peniel Camp. He had just closed a successful campaign in Sioux City.

One of our brethren, J. H. Stacy, wandered from home at Bangs, Texas, while deranged from pelegra. Any one getting trace of him, notify Mrs. J. H. Stacy, Bangs, Texas.

The Lord continues to bless the church in Kansas City. People from the different churches are coming in to enjoy the freedom and the feast. "Hard cases" are finding God who saves from the uttermost to the uttermost. F. M. Lehman, our beloved pastor, is leading on to victory. A new church building is projected to be completed before cold weather.

District Superintendent L. N. Fogg was one of the workers at Moores, N. Y., camp meeting.

A great summer-closing camp is planned at Grand View Park, Haverhill, Mass. Rev. M. E. Borders, Pres., will be in charge. Date, Aug. 31-Sept. 3.

Many of our people from New England District attended Portsmouth, R. I., Camp.

The workers at Old Orchard (Maine) Camp are C. J. Fowler, C. F. Weigle, L. N. Fogg, C. W. Ruth, I. W. Hanson and Arthur Ingler. Date, Aug. 16-26.

Rev. J. Wesley Lee has been laboring in Racine, Wis.

Revs. Lyman Brough and Joseph Speakes were at the Olivet, Ill., Camp.

The St. John, N. B. Camp was one of great power. C. H. Babcock and L. N. Fogg were among the workers.

C. H. Babcock and C. W. Ruth are the leaders at Indian Springs (Ga.) Camp, Aug. 8-18.

Rev. G. H. Hulbert says a great tabernacle is being planned at Kearney, Nebraska, and one of the greatest holiness camps in Nebraska is being arranged for there.

About \$850 or more has been pledged for the Pentecostal Collegiate Institute, at North Scituate, R. I. \$1,000 is the mark.

It is reported that C. E. Roberts and wife were among the workers at Portsmouth, R. I., Camp.

Rev. E. E. Angell recently supplied at our Cambridge, Mass., church.

Henry Elsner and others of the New York Pentecostal Praising Band are active in labors. Bro. Elsner is one of the workers at Allentown, Pa., Camp.

Announcements

Iowa District, Notice

The Board of Examination of Iowa District will meet at Bloomfield, Iowa, at 9: a. m., on September 10, 1912, the day preceding the opening of the District Assembly, for the purpose of completing examinations and the transaction of other necessary business. All preachers enrolled in the first year's course of study by the last District Assembly, all licensed preachers and commissioned evangelists not otherwise exempt, are requested to meet the board at that time.

E. J. FLEMING, Chairman.

Special Notice

Will all my correspondents please take notice that we have moved from Santa Rosa, Calif. Address me remainder of this year either Kansas City, Mo., 2109 Troost Ave., or 617 Casa Nova St., Los Angeles, Calif., and mail will be promptly forwarded.

FRED ST. CLAIR.

Grand View, Park, Mass.

August 31-Sept. 3 is the date for our closing camp at Grand View Park. We are planning the greatest Sunday and Labor Day meeting we have ever had. We want everybody to come. Let us make the biggest rally we have ever made.

M. E. BORDERS, Pres.

Evangelistic

Any church or camp wanting a preacher or any one wanting help in a meeting may address me at Whitesboro, Texas, and it will reach me. References furnished.

A. B. JONES.

Camp Meeting Notice

The first annual encampment of the Tallula Holiness Association will be held at Tallula, Ill., Aug. 26 to Sept. 10, 1912. Workers: Evangelist B. T. Flanery, of Lewistown, Ill., preacher, and Rev. B. D. Sutton and wife will lead the singing. Three services each day. Free entertainment to all Christians. Tallula is on the C. & A. R. R. just north of Jacksonville, Ill.

Camp Meeting Notice

The fourth annual encampment of the Hillcrest Holiness Association will be held at Hillcrest, Ill., Aug. 15-25, 1912. Workers: Evangelist B. T. Flanery, of Lewistown, Ill., Evangelist T. P. Roberts of Gravel Switch, Ky. The song services will be in charge of Rev. B. D. Sutton and wife, of Tullula, Ill. To reach the camp, come to Nebo, Ill., on the C. & A. R. R. from Hanibal, Mo., St. Louis, Mo., or Springfield, Ill.

Notice

The District Assembly of Dakota-Montana District will commence Aug. 29, 8 p.m. All the delegates and preachers please get in on Aug. 28th. Come to stay through. Assembly held at Surrey, N. Dak. General Superintendent P. F. Bresee of Los Angeles, Calif., will preside. Come believing for a big time.

LYMAN BROUGH, Dist. Supt.

To The Kansas District

As our Assembly is drawing near we want to have all of our missionary money in and out of the way by that time. So I request that we all have it in by the 10th of September. Now if every pastor assists the missionary committee we can easily do this. It will be a great convenience all round. Please send in all you

can by that time. Let no church be lacking on this point. If you need missionary envelopes, drop me a card at once. We are in need of both home and foreign funds at present. He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall also reap bountifully. I Cor. 9:6. Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver.

Send all remittances to Thos. Keddie, Jr., Plainville, Kans.

THOS. KEDDIE, JR., Secy.

Special Notice

Owing to the great floods in the Mississippi Valley I was compelled to cancel three camp meetings and have now two open dates for camps and four open dates for fall and winter revivals. Please do not send for me unless you feel your place needs a real, old-time Bible awakening. Have had nearly twenty-five years in revival and camp meeting work; 835 souls have found peace and purity so far in my meetings in 1912.

SAM S. HOLCOMB.

Pine Bluff, Ark.

The World for Christ

Buldana, India

We have just returned from the hills where we have had a time of recuperation, for which we praise God. We are looking to Him for more strength as the days come and go. The rains have come for which we feel to thank and praise His name. Truly the earth was parched and scorched after such a long hot season, but everything is looking fresh again. We are ready to make a new start and by His grace and power we hope to open up in some new fields soon and enlarge our borders. The enemy opposes every step, but in His name we go forward to victory. Pray for us.

OLIVE NELSON.

Swaziland, South Africa.

These are precious days to our hearts, owing to the manifestations of God's power in our midst. God has added to our ranks a precious soul who is a marvel of grace. Before he was saved he used tobacco and hemp (the hemp is smoked and has the same effect as opium). He also drank the native beer, but thank God he now has no desire for any of them. He comes to and from church upon his hands and knees as his feet are paralyzed.

I am still spending the afternoons going from hut to hut and God is truly working in the hearts of the people. Last week I went to the kraal of one of our chiefs and was allowed to hold services for the first time; often we had visited his kraal, but could never get the attention of his people. But this time they gathered round me and listened with open ears and hungry hearts. I stayed with them until sundown, and as I left them and climbed the mountain to return to Peniel Mission Station, I could hear them singing heartily the songs of praise. I go weekly to Grace Mission Station to hold classes and the Lord is truly working in the hearts of the people there. The last Sunday I preached there I baptized three babies, and saw one woman discard her snuff box. Praise the Lord. Yours in His glad service,

H. F. SCHMELENBACH.

I wouldn't stand and hear my mother's name used lightly, without at least asking the man to quit. I wonder if a Christian ought not to have as high a regard for his God?"

The Work and the Workers

Report of Mexican Work—Los Angeles

We are still walking in "The Highway" and giving God all the glory for the manifestation of his power among us and His care over our loved ones in the field who have been over our special objects of anxiety and prayer. Bro. and Sister Lang have been passing through deep waters, but report that God has been their refuge and strength.

Open air meetings continue at Latin, with house to house visitation, giving out portions of Scripture. Much interest is manifested, and the seed-sowing is very precious, and we have been made to joy in seeing the results in the changed heart and life of a number since our last report. This morning as I write, tears of gratitude are flowing for the salvation of two Catholic women with whom we had labored a long time; but this morning they yielded to the Lord to be His forever. You who read this do not know what that means to one who has said, "Never, never will I be a Protestant." Well, they changed their minds, thank God. His word and Spirit can break stony hearts.

Visiting in a home where often we had entered to read the word and with always the certainty of receiving forcibly expressed hatred for our religion, but this time that hatred augmented by the passing of so many Mexicans on Sabbath from "The Plaza" to the mission to learn more of this hated religion. They brought me as proof of their pure (?) religion a number of books, in which were the pictures of saints which they worship—books made by man, but no Bible. I said to them, "You seem not to have a Bible," and offered to loan them a Catholic Bible, which they feared to take from the hand of a Protestant, saying, "Let us go to the priest to get a Bible." I gladly consented to go; we stated the case to "The Father" that we desired to read a Catholic Bible with regard to the promises and commands of God in reference to a personal salvation from sin, the which seemed quite out of line with his ideas, and he refused to sell or loan a Bible, saying they did not allow their people to read the Bible, as they could not understand it, only such portions as they should choose for them, and that very little, adding: "It would be very disastrous for us to put the Bible in their hands." all of which we knew very well. He said that "the Bible of the Apostles' time is a profound book which needs the most eminent minds to explain; these explanations by those master minds are the books allowed the people to read." Do you wonder that we joy in reading this despised, forbidden Book in the homes, and give it into the hands of those who can read? A man who recently asked me to loan him a Bible told me soon after that he did not know how far away from God he was until he read that Book, and he found the way. Thank God that the entrance of His word bringeth light.

Pray, oh pray, for our blinded people who are perishing for want of knowledge.

We still have some Spanish classes during vacation, and Santos is diligently applying herself to mastering English.

We held a very precious service with our Mexicans at the Mountains, who are under the watchcare of Miss Phillips. Two bright young men were saved. Sister Kerns also has a class of young Mexicans teaching them Eng-

where Bro. Winans is preaching to some Mexicans who are enquiring for the "better way." These Mexicans are already Christians, but are looking toward the Nazarenes.

Our work in El Paso is being blessed of God under Bro. Athans.

MRS. M. McREYNOLDS, Supt.

ON PILGRIMAGE

P. F. Bresee

From Vancouver to Calgary is thirty hours travel by the Canadian Pacific, along the rivers, through and over the Rocky Mountains. The scenery is full of grandure and beauty. Great, precipitous, rocky, mountain peaks, sometimes crowned with snow; with deep gorges as if the mountain chain had been cut asunder; and again seemingly almost endless mountain ranges, with here and there a beautiful lake, and sometimes dashing waterfalls, making it all in all an attractive and charming trip.

Arriving at Calgary at 2:30 p. m., we were met at the train by Brother Tait, who, giving us a hearty welcome, conducted us to our place of entertainment.

It is well known that this Alberta country is the opening of a new empire—a vast domain of fertile land, a climate which is healthy and considered by residents as desirable, though there is some cold weather in the winter, when

the thermometer goes down to 40 or 50 degrees below; yet the winters are dry, and usually the weather is clear and still, and are not considered unpleasant. The rainy season, I am told, is usually in early summer, but this year it is a little belated, and it has been rainy much of the time since we arrived, and it has been quite cool. This country has allured many people from the United States and seems almost as much American as British. The press of the country seems to know little of the world outside of the British Empire, and to find little to interest it; and it would seem as if this might be sufficient, as Canada itself is a very vast Domain, and so rapidly developing that it absorbs largely local thought; indeed a great empire is rapidly springing into being, between the United States and the Northern Sea. The press seems industriously set to fan the patriotism to their mother country, almost as if they were afraid it might in some way lag. I should think there was little reason to fear, for the country seems well governed as a colony of Great Britain, now scarce a dependency, but more as one of a sisterhood of states, or part of the government at large, ready to put its arm, already grown strong, under the needs of the Empire.

Calgary is a new city, but has already about 75,000 people; building and grading and paving streets all about. It is seemingly like so much of Western Canada in the midst of a great boom, yet the natural resources are so great that it will bear much of this kind of thing.

But our chief interest is not in booms nor politics, but in the kingdom of God. Meetings here had been arranged for, to be held in a

Fourth Annual Camp Meeting

Pasadena, University Park, Cal., Aug. 22-Sept. 2, 1912

The NAZARENE CAMP MEETING ASSOCIATION OF SOUTHERN CALIFORNIA extends a most cordial invitation to all people to attend the Fourth Annual Camp Meeting, to be held at the beautiful camp grove adjoining the Nazarene University Campus, Pasadena, Cal., beginning August 22 and extending over September 2, 1912. The Nazarene University Park is a delightful place for the Camp Meeting. The camp grove adjoins the University campus and is well supplied with clear, cool mountain water, electric lights, good shade and easy walks. The grove is well adapted for a great camp meeting.

The evangelists engaged for this year's camp meeting are men of national reputation and standing. They are men of ability, experience and Christian training. They are

DR. E. F. WALKER

Gen. Supt. Pent. Church of the Nazarene.

DR. A. S. COCHRAN

District Supt. of Kansas District.

Ministers, pastors, evangelists and deaconesses in active work of the district will be provided tent and furnishings free of cost, and meals at half rates. A Transient Tent for men and one for women will be nicely furnished and in charge of reliable people. Lodgings can be secured for 25 cents a night for each person. Let everyone arrange to attend this camp meeting! Come expecting a great time in the Lord, and He will do particulars concerning arrangements according as your faith. For full par dress REV. C. V. LaFontaine, R. D. No. 1, Box 227A, Pasadena, California.

FOREWORD

A Camp Meeting is a gathering of people for religious purposes. It is a little village of people, unused to each other's ways, dropped down in the woods, for a week of so of revival services. It is simply a means of grace, that must be made the most of, like any other, if it is to do any good. The men and women all have bodies; and every one has to eat and sleep, wash and dress every day; and, being Americans, and meaning to keep their self-respect, no one cares to all that at the expense of somebody else.

It is not a great heavenward-sweeping tide into which one may throw himself, and be

"Carried to the skies
On flowery beds of ease."

but it is a place where personal, individual responsibility must be felt, where each one must do his or her share toward the general good of all. The atmosphere of a Camp Meeting must be saturated with the mighty breezes of interceding prayer, and all conquering faith. There is great need of private devotions. The secret place and the hour of intercession, and of holy communion with oGd must be kept sacredly by every one. Only with strong cryings and tears and heart-pleadings with oGd can any great good be accomplished in the conversion of sinners and the sanctification of believers. While we may have pleasant visits and happy reunions of friends, these ought not to mar the true spirit of fellowship with the Father and with His Son Jesus Christ.

Come to the Camp Meeting to get blest and to be a blessing.

great tent pitched in the western part of the city, conveniently reached by street car.

Though our church had nothing in this country, other than here and there a man or family, who had been drawn here by the tide of emigration—and very few such—yet near a year and a half ago, Rev. H. D. Brown came here under the appointment of the General Superintendents, with a commission as District Superintendent of Alberta Mission District. Among the few who were scattered about in this country he found Rev. W. B. Tait, a young man from New England, who has proved a very providential man up here "for such a time as this." He entered heartily into every effort for the opening up of the work. There were a few holiness people in the land, mostly in connection with the Mennonite Church, with a few others scattered in the different churches and outside. In the meantime a Holiness Association was formed, and a camp meeting held in this city with Rev. L. Milton Williams and Rev. I. G. Martin as evangelists. After that meeting a Pentecostal Church of the Nazarene was organized, with fourteen charter members, and Rev. Thos. Bell, a Methodist minister, who had been Conference Evangelist here for some time, who had united with us, was called to be the pastor. The church has grown and prospered. A very excellent meeting at which Rev. A. O. Henricks, pastor at Spokane, very ably assisted the pastor, at which time his two brothers, residents here, with his sister-in-law, and others were converted and came into the church, greatly adding to its strength. A lot had been purchased and a very comfortable church provided which was, with the assistance of the District Superintendent, Bro. Brown, dedicated in connection with that meeting.

Arrangements for this great tent meeting, under the auspices of our church, with Rev. L. M. Williams as evangelist, were made a year ago; and it was subsequently arranged that the District Assembly should be held in connection with it. The weather has not been auspicious, but rainy and cool for tent meetings, but the blessing of the Lord has been very graciously upon all the services. The ministry of the Word has been in the power of the Spirit; especially Brother Williams has preached with great power and unction. Many have been at the altar, and not a few converted and sanctified. A class of twelve was received into the church, some of them leading citizens. The faces of many have been turned towards this work of holiness.

The District Assembly occupied two full forenoons, and the work of this new but large field was carefully considered and planned. The health of Sister Brown is such as to necessitate Brother Brown's return south, and Rev. B. W. Tait was elected District Superintendent.

The arrangements for the work are: District Superintendent, W. B. Tait; Calgary, E. Dearn; Edmonton, H. D. Brown; Red Deer, Thos. Bell; Victoria, S. G. Hunt; Vancouver, to be supplied; Mrs. H. D. Brown, Evangelist.

District Assembly and Tent Meeting, Calgary, Alberta

The Alberta District Assembly convened at Calgary, Alberta, July 23d and 24th, during the first annual tent meeting of the Calgary church, which began July 19th and closed Sunday night, July 28th. Dr. Bresee and L. Milton Williams did the preaching, while Professor Wyland, of Oskaloosa, had charge of the singing. It was a splendid meeting throughout. Rain fell fast and frequent the first few days, but toward the close the weather cleared and we had ideal Alberta sunshine for the windup. The people turned out well,

and the final Sunday was glorious. In the afternoon, by request, Dr. Bresee gave a discourse on "The Rise and Progress of the Pentecostal Church of the Nazarene" to a splendid congregation, and at its close some fifteen new members were added to the church. Others signify their intention to follow later. In the evening Brother Williams preached with the large tent filled. God honored the message, conviction rested on the people and the altar had to be extended to accommodate the seekers. Many found Jesus for pardon and purity. It was a scene to gladden heaven and rejoice the hearts of the saints. All the meetings were fruitful, but this was the good wine at the last of the feast. We desire to give all glory and praise to the Lamb who was slain for the world's complete redemption. Amen! May the revival spirit remain and abide with us.

The District Assembly sessions, with Dr. Bresee presiding, were times of blessing and power mixed with the usual business of that body. While Western Canada is a large and promising field our work here is very young and organization proceeds slowly. The Rev. H. D. Brown, district superintendent, gave an encouraging report of the last year's work and the bright prospect for the future. Much seed is being sown for the work of holiness throughout the province which will shortly bear fruit. Thomas Bell reported for Calgary church a good year with substantial increase in membership. A statistical report was received from G. S. Hunt, of Victoria, B. C., where a church has recently been organized. Dr. Bresee visited this point and also Vancouver on his way to Calgary, and had good meetings. Wednesday morning the vote was taken for district superintendent and W. B. Tait was elected to this office. Following are the arrangements for the work: District superintendent, W. B. Tait; Calgary, E. Dearn; Edmonton, H. D. Brown; Red Deer, Thomas Bell; Victoria, G. S. Hunt; Vancouver, to be supplied.

This was the first visit of our General Superintendent, Dr. P. F. Bresee, to Canada. Needless to say he won the hearts of the people, and his ministry has been made a wonderful blessing to us. We pray God to give him yet a few more years on earth to bless the holiness work and to multiply to the church more preachers of this character as the days go by. Brother Bresee spends a few days in Edmonton with Brother Brown, thence to the camp meeting at Spokane next week.

W. B. TAIT, Secretary.

Missouri Holiness College

Amid the beautiful scenes of the Ozarks is an institution that stands uncompromisingly committed to the teaching of entire sanctification. Every teacher is in the experience of holiness. Students who come under the care and tutorage of this school will be given the most careful training of both head and heart, and an earnest effort will be made to lead every student to Christ. Prospects for the school are fine. Many students from several different states are writing and asking for information.

Our college buildings are being painted on inside and repapered and we mean to have every thing in fine shape for the comfort of our students. Remember we are on the main line of the Iron Mountain railroad, 119 miles south of St. Louis. College Hill is one-half mile from the town of Des Arc. We have thirty residences on College Hill, and houses for renters will be in demand. Fine spring water, a nice seven-acre campus and two nice two-

story college buildings, with a faculty efficient in their lines, and in the healthiest section of the state. We mean to train young men and women in the departments of Primary, Preparatory, Academic, Normal, Greek and English Theological, Vocal and Instrumental Music, and do our best to send them out refined and cultivated Christians, with the fire of God on their heart and life. Nothing short of this will satisfy us as the faculty of Missouri Holiness College. Your child will be given special attention if entrusted to our care. Our expenses are reasonable, the influences are fine for the welfare of your boy or girl spiritually, and the best we have as teachers will be put forth for the advancement of every child entrusted to our care. The session of 1912-13 will begin Sept. 24. Camp meeting begins Sept. 13. Rev. L. Minton Williams preacher in charge. Do not fail to attend.

A. S. LONDON.

Mexican Mission, El Paso, Texas.

Last Sabbath was the very best day we have seen since we came here. God poured out His Spirit upon us in answer to prayer, and gave us liberty to preach a full salvation here and now. The attendance, both in the open air and in the mission, was the largest we have seen here so far. Six earnest seekers at the altar in the evening, most all testifying to the saving power of Jesus, one of them a S. D. Adventist. In the afternoon service in the jail four men sought the Lord, another one under conviction promised to seek until he finds. We are almost alone in the battle since Sister Santos and Brother and Sister Winans left us, yet not alone, for God is with us. A Baptist minister, laboring among the Mexicans, took me aside the other day and gave me advice to refrain from preaching about a "second work of grace Methodist doctrine," for God always does a perfect work when He converts a soul. That kind of preaching, he says, would drive people away from the church, and it would not be long until I would have 'o preach to empty chairs. Well, glory to Jesus his prophetic words are not being fulfilled so far, and I have concluded that I would rather starve than quit preaching holiness. You need not look for me down in Egypt's sands.

S. D. ATHANS.

Upland, Cal.

God continues to give victory at Upland. At the morning service a notorious sinner who had prayed all night came to the altar and got through gloriously. In the evening service the Holy Ghost was present in power and four more sought the Lord. Two of them had never been saved before. Three came through shining with the tears streaming down their cheeks as they praised the Lord. We have two places to call and pray with unsaved ones who are under such deep conviction they can't stand it much longer. There have been twelve more requests for prayer. The church has a new velvet carpet on the pulpit and in the aisles and the windows have been screened. One hundred and fifty-five dollars extra were raised for these things. The best of all is: God is with us and gives us showers of blessings. We are going to keep on believing. We enjoy working with this noble band.

O. F. GOETTEL.

Bentonville, Ohio

Just closed a good camp meeting with our people at Bentonville, Ohio. Great crowds and real victory. Rev. C. M. Tomlin is the efficient pastor and was my co-worker in the meeting.

C. A. IMHOFF.

Sargossa, Ala.

We closed here last Sunday night, July 14, in a real sweep of victory and glory. The meeting was a success from beginning to end. The Christian people of the community were greatly helped and encouraged. Some were converted and some sanctified. I believe there will be an opening at Sargossa some time in the near future for a Nazarene church. During the meeting several visiting brethren dropped in and gave us a lift in the services. Rev. P. M. Covington, pastor at Jasper, was with us two nights and preached with good effect. Rev. J. A. Manasco, of Nauvoo was with us the last Sunday and gave one soul-stirring message. Several of the brethren from Jasper church attended some. Brack McLain, John Copeland, J. W. Anderson, R. J. Pitts and wife J. W. Randolph, Rev. C. C. Butler and Bro. J. L. Harsley of Wilston county, were with us some and oh how they did help to get hold of the throne and pull the fire down. Bro. R. T. Hardin made it possible for us to hold this meeting. Several of the saints from Nauvoo were there. The power of God was on and the glory did come down. Great rejoicing among the saints was the order of the entire meeting.

We go next to Brilliant (Alabama) Camp, where we expect a great time. Thence to Thaxton, Miss., with the Nazarenes. As ever in the holy war,

C. H. LANCASTER and WIFE.

Ramsey (Ind.), Camp

We are in this old historic camp. The break came Sunday and souls came screaming to the altar. What earnest praying. One could hear the earnest cries of the seekers above all other voices. The camp is ablaze with heart-agony and soul travail, and there is one among the most earnest bands of holiness people here and one that never lets up or lets down in heart agony until the fire falls. The crying need of most of our camps is a praying clean through, a putting our faces between our knees and crying until we see the cloud the size of a man's hand. The saints here keep in their tents between services and wrestle Jacob-like. We stress prayer, much prayer, a living upon one's face. When we pray through, deep, pungent conviction will fall upon the sinner. Believers are getting the second blessing good.

The Mt. Olivet, Ky., camp was the best in twenty years. This was our fifth year and we are slated for next year. This is our second year at Ramsey. We have the first part of August open for 1913. We are glad that our God is using our precious Brother Haynes in giving the holiness people a clean paper, laden with fat things for the soul.

Carlisle, Ky. WILL J. HARNEY.

Bloomsburg, Pa.

Great day here Sunday. Congregations large and services glorious in results. Seven conversions and reclamations during the morning and evening services. The church being without a pastor, the pulpit is being supplied by local workers. The saints are victorious and well united. Will return to Washington in a few days. God is giving the increase there. Glory!

H. G. TRUMBAUER.

Leicester, Vt.

God's blessing was upon the Sunday morning and evening services. After communion a precious young mother came to the altar and gave herself to God. We are praying and believing for an old-time, sin-killing revival.

ARTHUR J. MYERS, Pastor.

Chicago Central District

The Lord is wonderfully blessing us on this district. There are now eight tents within the district under the direction of Nazarene pastors, evangelists and district superintendent, that are pushing the battle for full salvation.

Rolly Morgan, pastor of our church at Fithian, Ill., took his tent to Fairmount, Ill. He and his wife and three children slept on the platform from which he preached. He rigged up a stove out of a gasoline torch, on which they cooked their meals and with the help of Sister Welch and Miss Smith he stayed on the field until many souls were saved and fifteen members added to our church roll, who are waiting for the district superintendent to come and organize a Nazarene Church there. Rev. A. T. Harris with no promise from me but a plentiful supply of air and water, has taken the pastorate of our church at Falmouth, Michigan. He is praising the Lord for "victory ahead" and writes me he has the best charge on the district.

Evangelist V. Buxton and co-workers are doing valiant service in Northern Michigan, and writing me to send pioneer preachers to take pastorates there that will be willing to accept the wind and water that is on the ground and trust God for other needs. Our district camp at Olivet was wonderfully owned of God. Many precious souls found Jesus. Our plan of making no charge for entertainment proved that the Lord approves of such arrangements and every bill was met and paid in full. Hundreds of meals were served and splendid lodging given without one cent of charges attached. Come to our camp next year Aug. 1-10, 1913. No charges. Only free-will offerings accepted.

July 28th in the little white school house, which was the beginning place of the present university, the University Pentecostal Church of the Nazarene, of Olivet, Ill., with fifty-three charter members, was organized. Rev. H. S. Hester was appointed pastor.

Keep praying for the Chicago Central District.

J. M. WINES, Dist. Supt.

Davenport, Okla.

Our last meeting was at Greenbriar, Ark., the Blackfork Camp Meeting. God gave us an old-time revival. Forty or fifty souls prayed through, about twenty-five the last two nights. While this is a young camp, it is one of strength and power. There will be a number of camping houses built this year, also a well put down on the ground. Bro. W. F. Dallas and the writer were called to hold the camp next year. At this writing I am in the Davenport, Okla., camp and God is giving victory. Souls are finding Him. Will be here over two Sundays yet. Rev. A. F. Daniel is the faithful pastor of this work, and has the confidence of his people.

My next meeting will be the Mainspring Camp at Prescott, Ark. This is one of the largest camps in the state. Expecting the greatest meeting of my life.

LEE L. HAMRIC.

Home address, Vilonia, Ark.

Roosevelt, Okla.

Victory has been ours through the blood, for the past few weeks. God is still leading us on to still greater things. Our church building is under construction at Glendale, and is gradually reaching completion. Our folks there are hopeful and are looking forward to our regular meeting to be held beginning Sept. 1st. We are looking and praying for a great time. Our other two churches are

looking for a great time also. Rev. Fred Mesch will hold our camp meeting at our new church at Center Aug. 20 to Sept. 30. We have a fine little congregation there; church about three months old. Our revival meetings have been good thus far. Our last meeting was held at Grandfield, Okla. My co-laborer was Rev. Aura Smith. Several found full salvation.

D. J. WAGONER.

Walla Walla, Wash.

We must again sound the note of victory from Walla Walla. This has been a most glorious summer. Our congregations have been splendid and have been increasing rather than dropping off. We are having seekers at our altars right along, for which we thank God and take courage. Dr. E. P. Ellyson was with us Saturday and Sunday. On Saturday evening he delivered his lecture "Do Science and the Bible Harmonize." It was a great service. Sunday was an high day in Zion. Dr. Ellyson preached both morning and evening. The church was well filled at these services. The saints were blessed, heavenly glory came upon us, and at the closing of the day we felt it was one of the best days we had ever had.

MRS. D. WALLACE.

Hallville, Texas

You are giving us a splendid paper in the Herald of Holiness. It is neat in style, strong in argument, stimulating to faith and edifying to the soul. May God continue to bless you in your favorite field of editorial endeavor.

Yours in Christ, ANDREW JOHNSON.

Ashland, Ore.

I am glad to report victory in my soul. I have been in this mountain country for a couple of months past seeking some needed recuperation; there seems to be some calls for holiness preaching and work and I would like to secure a tent for some meetings. Any one having a tent to rent or sell please communicate with me at this place. State size, condition and terms in first letter. The Pentecostal Church of the Nazarene at this place is enjoying a revival spirit, and souls are seeking God. Bro. Little is a soul-winner.

JAMES G. WILKIN.

Edgewood, Texas

It has been some time since we girls reported our work. Nevertheless we are doing our very best and God is blessing us with old-fashion Holy Ghost revivals. We four girls, Sisters Mae and Verdie Salee, Lula Dilbeck and the writer, had the pleasure of being in a gracious revival four miles from Stroud, Okla. Twenty-two souls were either saved or sanctified and a good feeling prevailed in general.

Sisters Verdie Salee and Lula Dilbeck are now in a meeting near Durant with Mother Brown and Sister Mae Salee and myself are here in a good meeting. We are looking up and going on, believing and receiving.

Yours in perfect love ESSIE OSBORNE.

Plevna, Kans.

We have just closed a seventeen day tent meeting at Crisfield, Kans. This is a good field to work in and the prospects are ripening for a Nazarene Church to be planted in this part of the country. Rev. J. G. Demoret was our co-laborer in this meeting and was greatly used of the Lord. He joins us in our meeting which is now in progress on our charge at Langdon, Kans. Let the saints join us in prayer for victory. W. F. KIEMEL.

Revival at Bethany, Okla.

A spontaneous revival has broken out in Bethany Station, Oklahoma City. At the evening Sunday service there were seekers, who prayed through. Wednesday night at the Nazarene Rescue Home the revival increased with greater victory; at the Thursday night church prayer meeting eight seekers prayed through. The next Sunday services were greater seasons of prayer and the mid-week prayer meeting at the Rescue Home and church were Pentecostal storms. We are ready for the camp meeting, Aug. 29.

C. B. JERNIGAN.

Francis, Okla.

I feel like the dear Lord would have me give you a report of the meeting at Ragtown, Okla., in charge of W. H. Logan and J. W. Vanarsdel, Bro. Chas. Rader and wife in charge of the song service. I never was among a set of bigger-hearted folks in my life. Praise the Lord for a set of people that will get under a meeting with their support. They will organize a church there in the near future. The blessed Lord gave us about fifteen or twenty bright professions for which I give Him all the glory and honor. Glory! I feel like going on. Jesus sweetly saves just now. Yours and His for lost souls. Open for calls.

J. R. RUSHING, Evangelist.

Francis, Okla.

Oak Hill, Texas

Well, glory. This evening still finds me saved, free from sin, and on the highway of holiness, still pressing on to the higher calling of Jesus Christ. Our meeting has just closed. We had a very good meeting. Bro. B. M. Kilgore held the meeting. A good many were reclaimed. Some, like the young man who came to Jesus, went away sorrowful, because they were not willing to pay the price. But thank God He proved Himself to those who really surrendered. This is a hard place. We would like very much to have a fifteen or twenty days' meeting held by some one next year. I have a sick brother that is unsaved. Help me to pray for him to be reclaimed. God is able to save and to heal. Your sister in Jesus.

RHODA TOWNSEND.

East Palestine, Ohio.

The Lord is wonderfully blessing at East Palestine. Yesterday was a day of victory. There were seven precious souls at the altar in the evening service, some to be reclaimed, some to be sanctified. Some prayed through to victory.

EDGAR PEFFER.

Little Rock, Ark.

The Lord is blessing us here. Just closed a successful meeting. We had an old-time grove meeting and the Lord met with us in every service. Fifty-two prayed through in the good old-time way. Drunkards of twenty years' standing prayed through and got delivered from the drink habit and saved from sin. Well, I praise God that the gospel has never lost its power, but is quick and sharper than a two-edged sword. Nine united with the church, and more to follow.

B. H. HAYNIE, Pastor.

Rock House, Ohio

We will close our meeting here next Sunday night. This has been another hard battle and there has been very little visible result so far. The spiritual condition of this community is appalling. This ground has been a summer resort for years, where sin runs with

a high hand, and there is a great need for a holiness meeting to be kept up here until something is done. These hills and valleys are dotted with churches whose pulpits are filled with secret order ministers. One pastor sits in our congregation every night who is under bond for his appearance at court to answer to the charge of immoral conduct.

There are three vacant churches within four miles of this place. We have been asked to hold revivals in two of these churches and to organize a church of our denomination in the other. All these churches are for sale and can be bought for \$500 or less. Only one needs repairs, and they are well equipped. All that is needed is a few self-sacrificing preachers and the encouragement of our church.

We go from this place to Pine Grove to hold a tent meeting for the Methodist Protestant Church.

A. R. WELCH.

Marysville, Wash.

In the providence of God, we are now at Marysville, Wash. Last Sabbath was our first Sunday with this dear people, and the Lord was with us, which is always the best of all. In the afternoon two precious souls, in answer to a good conscience, were baptized in a nearby creek, and the Lord blessed it to all present. We expect this to be the best year of our lives, and we are asking and expecting great things from God.

REV. C. D. ERB.

Ozark, Ark.

The Flavia camp closed August 4th. Large crowds came at night. Some interest and quite a number found God in pardon or purity. The saints prayed, sang and shouted. I go on to Alma (Ark.) camp with victory in my soul.

J. D. EDGIN.

PUSH! PUSH! PUSH!

No success worth while can be attained without push. Are you pushing the circulation of the Herald of Holiness?

Hickory Plains, Ark.

We have just closed our meeting with our church at Monroe, Ark. Souls prayed through at home. We ran two weeks and closed with the altar full of seekers and the people under deep conviction. We promised that we would go back in September.

J. M. STEVENS.

Ada, Okla.

Have just returned from Durant, where God gave us a fine meeting, with forty-two souls in the fountain. We closed on Sunday night. Visited our church at Mill Creek Monday night and Tuesday and to Davis Wednesday. On our arrival we found a fine little congregation ready for the message. We spoke about forty minutes; at the close six came forward for prayer and three prayed through. We are encouraged to go on. Yours in Him.

B. F. PRITCHETT and WIFE.

Cucamonga, Calif.

We had a good day on the Sabbath. God was with us. At night we told the people three times they were dismissed, but they seemed loath to leave. Although sickness is keeping some of our people away, the attendance at Sabbath school is increasing. We are looking to the Lord for a revival in which souls will be saved and sanctified in the regular services as the rule and not the exception. Pray for us.

U. E. RAMSEY.

Sparta, Tenn.

Rev. Lige Weaver, of Shelbyville, Tenn., closed a tent meeting near this place last Thursday night. The meeting had been in progress nearly two weeks. Brother Weaver is a very earnest holiness preacher, who preaches a full salvation, impressing the fact upon the minds of the people that they must live above sin in order to have fellowship with Christ. There were thirty or forty either saved or sanctified during the meeting. He was assisted by Bro. John T. Grissom, of Rock Island, Tenn., who led the singing. There were people saved or sanctified during this meeting that said before it begun they guessed they would have nothing to do with it as it was not their kind, but it looked like it all belonged to them when they got saved, from the way they laughed and shouted. The last service was held in the Nazarene Church. The church was packed to its utmost capacity. The only trouble about holiness meetings is, no church building will hold the people who want to hear a full gospel. The doors of the Pentecostal Church of the Nazarene were opened and three united with it, and others aim to join soon. Bros. Weaver and Grissom will begin a meeting at Ravenscroft, Tenn., next Saturday night. Rev. Lee L. Hamric, of Arkansas, will begin a three weeks' meeting here at Sparta, Oct. 4th, 1912. We are expecting a great meeting here at that time as he held us a meeting at that time last year with great success.

F. M. GOODWIN.

Girard, La.

The meeting closed at Oak Grove with good results. W. F. Dallas did some good preaching. There was good interest from the very first. God set His seal on the preaching and several found God.

S. D. SLOCUM.

Hastings, Neb.

Meeting opened well last night. Several campers on the ground. Dr. Cochran gave us a strong message on "Personal Influence." The Lord was with us in power. There are indications of a victorious time. Sincerely,

H. F. REYNOLDS.

Topeka, Kans.

I am just in from my last service here. Brother Cochran left Aug. 6th, having organized as previously reported. We had four at the altar tonight; two claimed entire sanctification and one reclaimed. While our numbers are small, they are expecting to push right on in the battle against sin. Please pray for our church in this city.

H. F. REYNOLDS.

Malden, Mass.

Well, glory! Last Sunday was another day of power. A beautiful communion service in the morning, a glorious open-air meeting in the evening, and then about ten souls forward for prayers! Praise God for victory! Oh, brethren, let us push the open-air and street-meeting work while the summer lasts! Oh, for revival fire!

L. D. PEAVEY.

Ablene, Texas

God is still blessing us on the Abilene charge. Just closed a fine meeting at Nazarene chapel, one of the points on the charge, with gracious victory for God in the salvation of souls. J. O. and Bessie West held the meeting for us and did us faithful work.

The paper is fine. God bless the whole Herald family. In Him,

J. C. HENSON, Pastor.

OUR SUNDAY SCHOOL LESSON

The Visit to Nazareth—Luke 4:16-30

AUGUST 25

Notes---Queries---Quotes

E. F. Walker, D. D.

It is a Christly custom to enter into the house of worship on the Sabbath (v. 16).

The principal furniture in the house of worship is the inspired Book (v. 17).

The principal part of preaching and teaching is the sacred text of scripture (v. 18).

The great burden and end of Christian preaching and teaching is the dispensation called "the acceptable year of the Lord" (v. 19).

The preacher and teacher of divine truth should command and receive the undivided attention of hearers (v. 20).

Testimony to the fulfillment of the inspired word always give vantage ground to the preacher and teacher (v. 21).

Even those who are not in sympathy with divine truth unwittingly attest its beauty and power (v. 22).

The Searcher of hearts detects the rising thought and protests of those who would put away the truth presented (v. 23).

Those who might most reasonably be expected to receive a prophet of God often most rudely reject Him (v. 24).

Old Testament facts illustrate and enforce Gospel truth (v. 25).

A prophet of God loyally goes when and where He is sent (v. 26).

Radical cleansing is a rare thing in history even of the people for whom cleansing is provided (v. 27).

Straight preaching stirs the opposition to ebullitions of wrath (v. 28).

Wicked men may lay violent hands on truth, but they cannot destroy it (v. 29).

"Our Lord may have had two reasons for leaving Capernaum and for visiting Nazareth. One a personal reason—to see His mother and His sisters, who seem to have been married there. The other a ministerial reason—to escape the busy throngs who resorted to Him by the lake, and to take a new centre for evangelistic labors on the part of Himself and His disciples."

"1. The Nazarenes were prejudiced against Jesus because of His origin and circumstances. The son of so lowly a mother the brother of sisters in so obscure a position, how could Jesus be regarded by His worldly townsmen with reverence? A craftsman Himself, and one of an humble family, He was little likely to be received at Nazareth as He had been received elsewhere, even in the metropolis itself. 2. The other ground of prejudice was educational deficiency on the part of Jesus. He was the Prophet of Nazareth, and had not been trained in the rabbinical schools of learning. Whence had He His qualifications? What had been the source of His knowledge, the inspiration of His wisdom, the secret of His power? It was all a mystery to them—something at variance with their beliefs, and in contradiction to their prejudices. Very similar are the objections which [some] men still make to Christ. Had He come a king, a conqueror, a philosopher, a scholar, then men might have honored and welcomed Him. But He came from God; and to the unspiritual there could be no more serious and fatal ground of offense than this" (Thomson). But indeed He did come a king, a Conqueror, a Philosopher, in whom was all wisdom and knowledge. The trouble was and is that Nazareth and the world at large had not the ability to recognize His true divine majesty.

"'Went His way.' Probably never to return again. Nazareth lies in a secluded valley out of the ordinary route between

Gennesareth and Jerusalem. If after thirty senseless years among them they could reject Him, clearly they had not known the day of their visitation. It is the most striking illustration of John's sad comment, "He come unto His own possessions (Ta idia) and His own people (oi idioi) received Him not" (Jno. 1:11) (Farrar).

Spiritual Lights

Rev. J. N. Short

When we consider who God is, and our relation to Him as moral beings, it is said that, naturally, truth is not the first, the one, consideration with us. We might expect to find this among a savage people, a people who had no light. But it should be generally true of people who have light and an intellectual conception of God and their responsibility is a strange thing.

Among this class one would think, the one desire and purpose of such people would be to know the will of God concerning themselves. But it is not. We do not need to go beyond ourselves to have a proof of this. If it is not true of us today we should humbly thank God for His mercy.

It would be well for each one of us who studies this lesson to prayerfully examine our case to discover if the truth, as God has revealed it in His word, is the one, primary desire of our heart. If we find it is not it ought to be cause for most sober thought as to our state.

In the study of this lesson we surely ought not to allow any consideration to interfere with a serious, intelligent examination of ourselves in the light of the revealed truth. Certainly if this lesson reveals a general trait of human nature, we know it is wrong; it is sadly out of repair. As we study conditions where truth, moral bearing and character are involved, there is something wrong when we do not make a personal application to ourselves, and govern our lives according to truth and righteousness.

We must not lose sight of the fact that whatever of truth has been revealed of times and men in the past, it was "written for our admonition, upon whom the ends of the world are come." We must make a personal application of the truth to our own hearts, judge ourselves, and profit by it.

If we understand human nature, studying this lesson, we see men have not essentially changed with all the light and improvement of the ages. Their spirit and thought are much the same, tho they may have a more civilized and refined way of manifesting it. A wrong spirit and thought lead to wrong decision and action.

As we think of the reception of Jesus at Nazareth, and the spirit in which they listened to His words, few who study it would justify them. But if we compare them with another congregation of Jews of later date we see what it would mean to all men to have a reasonable spirit under the gospel. Paul and Silas went into a synagogue at Berea and preached. "These were more noble than those of Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so. Therefore many of them believed."

If the people of Nazareth had had this spirit, what a difference the visit of Jesus and His teachings would have made to them. If a man was after the truth only, as he should be, he would appreciate it, tho it were brought by one familiar and of humble birth. But some people always get hit and are sore under a straight, searching gospel sermon. But a reasonable, true man would welcome this, for the truth is what he is after. If he then had

any doubt he could try it by the scriptures and not be mistaken.

Jesus saw the necessity of revealing the plain truth to the people, for He knew their spirit. It was searching truth for the people as a whole, but not personal only as they were disposed to make it so. But they were filled with wrath. Was anything ever more unreasonable and childish? They could have tried His words by their own history respecting the widow of Sidon and Naaman the Syrian.

The reason of the famine and no widows in Israel being helped, and no lepers being healed then, was the reason Jesus could not do the works there that He had done in other places. They saw the application, and were filled with wrath. If they had been true and humble they would have appreciated the truth, and He would have met their spirit with corresponding truth to their profit.

But it was then as today, and today as then: they wanted to be entertained, and by some one new to them. It was morbid taste, and a desire which seldom receives profit. Too often we see the church catering to this spirit, seeking evangelists from a distance, at great expense, to draw and entertain the people; when men near could be secured at little expense, who are as sound and thorough in their preaching, and who would profit people who desired truth. The church will suffer that gives place to such a spirit. Pity the demand creates the supply.

The outlook is not inspiring when we cannot announce a gospel preacher, but must resort to "Cow-boy evangelists," or "Cyclone" evangelists, or "The Converted Horse-jockey," catering to a corrupt taste and a morbid curiosity. But it is something to which God does not stoop to bless, and the people of sense are not fooled by that kind of advertising. When we use the means at hand at our disposal, in God's appointed way, He will bless. There are no tricks in this trade. Jesus and His apostles set us a good example. The net result from some methods are very meager in strong, stalwart men and women for God.

The people did not care to hear Jesus because He grew up among them, and they did not like what He preached. But if it had been truth only they desired they would not have entertained such a little, mean prejudice. If a man is lost he desires to find his way out of the woods, and he will welcome information from the most humble man he has ever known. The people who want truth and something else are never in a spirit to seek, possess and profit by the truth.

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