

HERALD OF HOLINESS

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EDITORIAL

He walks beside you all the way,
It is his lot your lot to share;
You can't escape him—night or day,
Where'er you wander, he is there.
He balks desire, yet him you trust,
His honor holds your own in fee,
His name? He has none. He is just
The man you ought to be!

The devil only succeeds by blinding the sinner and counterfeiting saints.

A proper use of the present is the best correction of a blundering past.

Your not believing in a hell does not alter or destroy the fact that there is a hell.

Not your own but God's standard of judgment is to be the measure of your virtue.

It is far easier to do than to undo. If we would keep this more in mind we would be more careful what we do.

In the popular doctrine of no-hellism the wish is father to the thought. Sin alone accounts for the persistent effort to do away with hell.

Young Christians may make mistakes in their work for the Master but no such blunder is half so serious as the mistake of not attempting to do service for Him however imperfect that attempted service.

Prayers should continue to widen in their sweep of sympathy until they include all whom the Master bore to the Father in His sacrifice and until all of self and selfishness is gone from us and our prayers.

What is the difference between selling whiskey and voting for a political party which stands for licensing its sale? What is the difference between committing a sin and authorizing another to commit the sin for you?

If men can't run a county without a jail or a state without a penitentiary, how can you expect God to run a world without a hell; especially since He has the same sort of depraved men to deal with that the state has.

The Crisis

Thoughtful men in the great churches of the country claim that the Church of God has reached a crisis in her history. It is claimed that all sorts of interests and causes are bidding for her affiliation and that if she is lured into commitment to any of these merely social, humanitarian schemes and enters the purely worldly lists to compete for dominance upon merely worldly principles that she will decline in power and go down in defeat. We can readily see danger in the matter to which attention is called. We subjoin a paragraph from the Methodist Recorder written with evident and earnest purpose to warn against this peril:

"There has not been a period in the history of the Christian dispensation when there were so many efforts to induce the Church to enter into competition with other organizations as now. It is a moment of crisis. If the Church can be kept to its own mission, then her victory is assured. If she answers the many voices which are now calling to her, and goes out into the world to compete with all sorts of human organizations in all sorts of work, then her power is declining and will decline, till she be brought back to her Lord's own appointed way and work."

The reality of this danger cannot be questioned. The Church has a distinct duty in the work of correcting social and economic evils and in all great reforms. It is well however to strictly remember that the work of the church, even in its influence along these lines, is to reform society by regenerating the individual. The danger is of the inversion of this order in the vain attempt to save individuals in platoons by reforming the world along social and economic lines. We readily admit that the church is in a crisis of this character just now.

We would call attention however to the cause lying behind this crisis and which has precipitated it. The Church would never have received such bids for carnal alliances had she not put herself in a position and exhibited a spirit which invited such bids from these worldly sources. As the betrothed Bride of the Lamb she would never have been the recipient of such bold advances from rival worldly lovers had she not shown herself

approachable by a worldly walk or carnal habiliments or a spirit of unfaithfulness to her absent and expected Betrothed. Men generally think they are sure of their footing before undertaking their dastardly work of betrayal by their interpretation of visible indications. So these world forces interpreted the Church's attitude and spirit as rendering her amenable to these forbidden Egyptian alliances and affiliations else the bids would never have been made.

The cause we insist lies in the sad and tragic fact of the abandonment by the church of her position as a distinctive and exclusively spiritual force. She ceased to stress and practice the sublime truth that her "kingdom was not of this world," that her weapons were spiritual, not carnal. She repudiated the claim of the Holy Spirit as the only and sufficient and absolutely essential force and power of the church. She revised in her fatal choice the inspired law and read it: "It is by might and by power and not by Thy Spirit." The Church deliberately dishonored the Holy Spirit by denying His exclusive claim to regnancy and execution and turned to reliance upon culture and money and carnal and fleshly weapons in warfare. God turned away and said: "Ephraim is joined to his idols, let him alone." A church let alone of God will not be let alone of the world. It will be courted and fawned upon and be sought to be used by all sorts of influences.

So we have the sad spectacle today of the Church largely debauched by worldliness in its membership and chiefly in control of men of great wealth whose fortunes were achieved often by most dishonorable means. What little active energy is left in the church is chiefly spent in the mere carnal entertainment of its membership and in eleemosynary and reformatory endeavor involving relations and alliances altogether at variance with the spiritual concept of a New Testament church.

Over-Confidence

Many men fall from overconfidence in their ability to stand. Overconfidence is perhaps as great an evil as underconfidence. It is alike fatal to have too much confidence and to have too little. The

first leads to presumption, the second to paralysis, either of which unfits for service and disqualifies the soul to cope with the wiles of the devil. Rest assured if we are ensnared in the meshes of either of these errors the enemy of our souls will take advantage of the situation and accomplish our defeat. Better far to be always afraid of sin, self and Satan and yet ever realize that defeat isn't necessary under any or all of these foes. We must believe and work and pray as tho' victory were certain and yet fear and distrust the enemies as tho' defeat were possible.

Sin is one thing we cannot afford to tamper with. It is subtle, sinuous, sleepless, devious, disastrous and devilish. No such deadly foe ever confronted man in this world. Thro' the energy of its directing head, the devil it lurks unseen along the pathway of the pilgrim and the very moment it catches him conscious of his strength, proud of his achievements and exhibiting the feeling that he is rich and increased in goods and has need of nothing, this enemy pounces upon him and he goes down in moral defeat and ruin. Or, let the pilgrim grow discouraged under a sense of personal weakness and limitations and forget the only source of all our strength, this lynx-eyed enemy makes his cruel attack and finds him an easy prey.

A necessary precaution is a constant abhorrence of evil. Men have not a proper appraisal of sin. It must be dreaded. It is not cowardly to fear sin. It is wise, manly and brave to fear and hate sin. It is hateful to God. It cost the blood of His only Son to purchase possible deliverance and security from it. God wants us to fear, hate, dread and flee from it.

Another precaution is to look ever "unto Jesus the author and finisher of our faith." No state of grace, no specific blessing or bestowment of God, however scriptural and definite and however gloriously received and witnessed, delivers from the necessity of ceaseless watching and looking unto Him for strength and grace to enable us to war a good warfare and gain continuous victory over sin.

It is highly needful also to remember that the life of discipleship is always a life of warfare. It is a serious mistake to think at any point this side the pearly gates that we can ground our arms and cease to fight and simply luxuriate in our past achievements. Far, far from the truth is this thought. It is a delusion and a snare. Fighting evermore and manfully is to be the martial history of our record. Our enemy never sleeps or slumbers. He never suspends hostilities. It is war to the death.

On with the fight, then, every warrior in this conflict. Weary not, be not

discouraged, trust not yourself—your strength or wisdom or prowess in past conflicts, but with your eye on the great Captain of your Salvation fight on till the summons comes: "It is enough, come up higher."

Where is the Modification?

Many very good Protestants honestly believe that Romanism has greatly modified under the liberalizing and broadening influences of our civilization and Protestantism in America. Some go so far as to believe that the modifying process is sure and steady in its progress that in the not-distant future the Romish system will have eliminated from it all those elements and features which are contrary to the spirit and genius of our free institutions and be brought into sympathy and brotherly co-operation with the great Protestant family in the work of saving a world.

As an illustration of the illusory character of such notions and hopes and of the unchangeableness of the spirit and policy of Rome, we give the following incident which occurred in New York: A certain priest, Thomas I. Ducey by name, rector of St. Leo's Church in East Eighty-eighth Street, New York, in an interview with a New York Herald reporter, had said things which Archbishop Corrigan, of that city, construed as disrespectful to the authority of the Pope. The Archbishop called the rector to task and compelled him to write a letter to the Herald disclaiming any such intention and asserting his most perfect and abject subjection and loyalty to the "Holy Father."

A Herald reporter took this letter of the priest's to Archbishop Corrigan and asked him why he thought it necessary to have the letter written. The Archbishop replied as follows:

The whole matter is very simple. If Father Ducey had thought for an instant of the character of the encyclical he would have avoided the error he committed. He seems for the moment to have lost sight of the fact that the Holy Father is the teacher, and every Catholic must regard him as the *supreme earthly authority*. The Holy Father having advanced in the encyclical the doctrine of private property in land, it became the duty of every one in the Church to accept it unquestioningly. The other gentlemen who were interviewed simply said in effect, "There is nothing else for us to do but to accept what has been advanced by the Holy See. He has settled all that for us. Now there is no other view to be taken, no matter what any man may write. It is just like a well established doctrine laid down in the Holy Scriptures, and it is to be followed just as closely and unquestionably by all those

who believe in the Holy Church."

Commenting on the above Dr. Buckley, of the Christian Advocate said: "Never in its whole history was the Roman Catholic Church so completely under the domination of the pope as it is today. He cannot indeed in this country put chains upon heretics or burn them, but can chain their minds and put padlocks upon their lips.

"Whatever he says is just like a well established doctrine laid down in the Holy Scriptures and it is to be followed just as closely and unquestionably by all those who believe in the Holy Church."

Rather than accept that we would burn, as hundreds and thousands did, in a slow fire. If it were taught in the Bible we should be unable to accept it as a divine revelation."

Appreciation

We wish to express the most sincere appreciation of the many commendations of Herald of Holiness which we have received from every part of the church. We are greatly encouraged to press forward in our difficult work by these assurances from such a multitude of friends all over the connection that the paper is meeting the needs of the hour and is proving a blessing to the church. There is nothing more encouraging and heartening to hard worked laborers than the knowledge that God is blessing their labor and that it is accomplishing the ends they have so much at heart. Many of these kind words of approval we have printed. Many others we have not. To one and all alike we wish again to say for ourself and for our co-laborers in the office we thank you most sincerely and invoke a continued interest in your prayers.

Will our friends suffer one further word on this subject? We appreciate not only words of approval but works of helpfulness in sending in subscribers. Many have done nobly in this latter respect and have emphasized their appreciation of the paper by earnest efforts to extend its circulation and thus send into the office the sinews of war by which the Business Manager is alone enabled to press the great battle. Very many of our friends throughout the church have not been as active in this phase of helpfulness as we hope they will speedily become. We are wholly dependent upon the preachers and members of the church to put the paper into new hands and new homes. The price of subscription does not pay the actual cost of producing the paper. Hence the idea of putting paid agents in the field to secure subscriptions is absolutely out of the question. Our preachers and members out of loyalty and love to God and our church must take the paper's needs on their hearts and

work vigorously to extend its circulation until every home in the church enjoys its weekly visits and thousands of friends and outsiders are on our subscription list. Brethren and sisters, we really need your immediate help. Will you not go to work and at once? May God put this in the hearts of all who read these lines.

The Editor's Survey

The Modern Devil

Men don't believe in a devil now

As their fathers used to do,
They've forced the door,
Of the broadest creed
To let his majesty through.

There isn't a print of his cloven foot
Or a fiery dart from his bow
To be found in earth or air today
For the world has voted so.

But what is mixing the fatal draft
That palsies heart and brain
And loads the bier of each passing year
With ten hundred thousand slain?
Who blights the bloom of the land today
With the fiery breath of hell,
If the devil isn't and never was
Won't somebody rise and tell?

Who dogs the steps of the toiling Saint
And digs the pit for his feet?
Who sows the tares in the field of time
Wherever God sows His wheat?
The devil is voted not to be,
And of course the thing is true,
But who is doing the kind of work
The devil used to do?

We are told he does not go about
Like a roaring lion now,
But who shall we hold responsible
For this everlasting row,
To be heard at home, in church, in state,
To the earth's remotest bounds
If the devil by a unanimous vote
Is nowhere to be found?

Won't somebody step to the front forthwith
And make his bow and show
How the frauds and crimes of a single day
Spring up, we want to know.
The devil was fairly voted out,
And of course the devil's gone
But simple people would like to know
Who carries his business on.

—Rev. A. J. Hough, "Episcopal Record."

The Infinite Patience of Love

Love is not only powerful and pure and pitiful and preserving but possibly its climacteric glory is in its infinite patience. It beareth all things, never tiring, never wearying, never restive or restless, but calmly, persistently, hopefully waits with infinite patience, assured of the reward which never fails the invincibility of Love. This truth is illustrated frequently in the histories of the saints and forms one of the most beautiful of the charms in such biographies. Rev. John Y. Ewart in *Herald and Presbyter* gives the following pathetic illustration of this truth in the life of Mrs. Bottome:

Mrs. Bottome had a girlhood friend

whom she had not seen for eighteen years. Passing along a New York City street one day she caught a glimpse of this friend's face in a second story window. She at once presented her card at the door of the house, but was told by the maid that her mistress was not at home. "Yes, she is, I saw her at the window," was the reply. Mrs. Bottome rushed past the maid and up the stairs, and she and her friend were soon in each other's embrace.

"What has become of you for all these years?" asked Mrs. Bottome.

"Come in the other room and I will show you," was the answer.

In a room elegantly furnished there sat an idiot boy seventeen years of age, hardly able to talk. His mother said, "My duty lies here, with my darling boy. That is why hardly anybody has seen me away from home for so many years. And if some day my boy will only give one sign that he recognizes me as his mother, I will feel repaid for all the years of love I have lavished on him."

A suggestion, at least, this is of the wondrous love of Jesus Christ for lost men. Yet most men are not like this idiot boy—they know the facts. How patient God is with them and with us all! May God touch us afresh with a vision of the divine long-suffering love!

Censorship Needed

The picture show business has grown to enormous proportions and now requires and should have a censorship in every town and city. The young people and children of no community are safe now from vile contamination unless there is a rigid examination made of these shows and a very liberal elimination made of the pictures exhibited. They gild vice, show the triumph of art and dissimulation, subtly instill irreverence or ridicule for old age, for things sacred and even for the virtues oftentimes of pure womanhood. We heartily agree with the *California Christian Advocate*, which says:

Every city should have a commission authorized to examine these methods of public entertainments. The community is entitled to protection from avaricious greed of the picture show trust. If children are invited and enticed into these places they should be made safe for the morals of the children. The fact is that gambling scenes, murder scenes, and blood and thunder scenes of almost all degrees of crime are exhibited. The amount of harm is incalculable. We call attention also to the imperative need of a censorship on the whole picture show business. They prepare the way to the vaudeville and on to the low vulgar dives. Parents cannot afford to allow their children to visit these picture shows unattended by responsible parties. The picture show has become an enormous business. It is capable of inflicting an immense wrong upon the children and youth of the community. It is not easy to draw the line between what is tolerable and what is intolerable but the city government can do something and parents and public school teachers can do more. The public conscience needs awakening.

Praying When the Sun Shines

Availing prayer can stand shadow as well as the sunshine. Prayer that withers and loses its voice because the sun ceases to shine, is not the prayer which brings heaven to earth. The true spirit of prayer defies any such changes and persists whether storms come or calm prevails, whether the sun shines or the clouds encircle with gloom. An exchange illustrates this truth by the following incident:

A little girl who suffered greatly during thunder-storms, was told by her mother to pray when she felt alarmed.

One day at the close of a fearful storm, she came to her mother with the information that praying during the danger brought her no relief.

"Then," said her mother, "try praying when the sun shines, and see if that will take away the fear."

The child did so, and when another storm was raging, she said sweetly, "Praying while the sun shines is the best way, for I am not the least bit afraid now." What a lesson we who are older might learn from this incident! How often do we stay away from our Master until the storms of life drive us to Him for shelter and protection!

If we would only give our best, our brightest days to His service, we would have no cause to tremble when the dark hours come on. How very much we miss by not having Jesus to go with us through all our earthly pilgrimage!

Things Best Forgotten

Many things need to be well remembered but there are some things which it were far better to be forgotten if that were possible. While, of course, we do not forget anything absolutely, if desirable, we can so far retire some things to the rear in our thinking and esteem that we can practically cease recalling them. Dr. Jowett in an excellent article in the *Congregationalist*, says some very forceful things on this subject. Among the things mentioned as desirable to forget, if it were possible, he mentions our "injuries" and our "past attainments." The Doctor's words are so pregnant with fine thinking and truth and force, that we reproduce him on these two points:

It would be a blessed thing if we could lose the remembrance of our injuries. For one thing the sense of injury is aggravated by remembrance. A spark is fanned into a flame, and "behold how great a matter a little fire kindleth!" And in that fire it is our own furniture which is consumed. Some very precious furnishings of the soul are burned to ruin. Self-reverence and self-control are destroyed. Gentleness and modesty wither away like the undergrowth in a forest fire. Indeed every power in life is damaged, even conscience herself being seared. But, apart from these moral damages, what an uncomfortable guest this is to entertain in one's remembrance! She keeps us continually ruffled and feverish. She fills the chambers of the soul with heaviness and gloom. She de-

spoils us of the sweet sunshine of grace and she sours every feast. Why should we keep her? Above all, why should we give her so much attention? For when she absorbs the attention the Lord Himself is eclipsed. If this bitter resentment could just become incarnate, and in visible ugliness could sit with us at our table, we should very speedily order her out of the house. If memory could lose her we should have great gain.

I will mention one other matter where a defective memory would be for our good—the matter of past attainment. It is possible so to hug our past triumphs that we never get beyond them. We may so linger with our success that we become satisfied and have no aspiration for anything beyond. And thus it is literally true that some men's chains are found in their achievements. They have sat down in their victories and life's progressive march has ceased. It was surely on some such peril as this that the Apostle was looking when he proclaimed his strong and positive determination to forget "the things that are behind." He used the figure of the racer who had covered part of the course but whose goal was yet ahead. And the racer would not permit himself to turn and gaze upon the ground already run, still less to sit down and contemplate it with satisfaction. He would forget his present attainments in the quest of something better beyond. But we are always in peril of stopping in the midst of the course and seeking attainment in partial triumph. We have had a good spurt; let that splendid spasm do for the race! Or to change my figure, we are satisfied to win a battle and we become indifferent about the campaign. Our satisfactions are premature. We fondle what we have done and we are drugged by our successes into degeneracy and retrogression. Our minds must be filled with the vision of the fields that are yet to be won. "Glories upon glories hath our God prepared." Let us feel the call and the allurements of the days before us, and press on to the apprehension of their hidden treasure.

God's Sheep

Bible imagery is very striking. Some of the most important spiritual truths are conveyed by the boldest metaphor. The Pentecostal Nazarene in an editorial on "Sheep of Thy Pasture" calls attention to the fact that Christians are never likened to any animal except to sheep and points out in a very forcible manner some of the striking points of analogy which indicate the extreme appropriateness of this beautiful metaphor:

We are never likened to any other animal but sheep; while we are to be as bold as a lion, as strong as an ox, as wise as a serpent, and as harmless as a dove; yet we are not called the lions of the jungle, the oxen of his range, the snake of his grass, nor the dove of his roost, but the sheep of his pasture. Surely then we are to be sheep-like, to have the nature of sheep.

Sheep may be caught and tied and all of their wool clipped off, and even the skin clipped until they bleed and they will not bleat. But you catch a goat if you want to hear some squalling. Goats

may look like sheep at a distance, but they fail in a test of long suffering. Many people try to look like one of God's sheep but when clipped too close they squall like a goat.

Sheep are clean animals. They will not walk in muddy places, nor wallow in the mire, nor eat slop like a hog. You may wash a hog and keep him in a parlor and feed him on the finest food, but turn him loose and he will go back to the swill tub and mire. Some people claim to be God's sheep, but they have the hog nature.

Sheep run in flocks. Hogs will scatter all over the woods. You never see but few wolves or dogs or cats together, but you seldom ever see one sheep alone if it is at all possible to get with others. They stick together, and if frightened or if an enemy appear they all run together as if trying to protect each other. But you scare a bunch of hogs and—ugh—ugh and each hog takes to his heels through the woods alone. Cares for nobody but Mr. Hog. Frighten a bunch of cattle and they stampede and scatter all over the country.

I have seen a church all claiming to be sheep, but when the wolf appears they boo and scatter like hogs.

A lost sheep is the worst lost animal on earth. It will wander for days and bleat in such plaintive tones, but if it can't find other sheep its desire for companionship is so great that it will take up with the first animal it meets and will be satisfied with a bunch of hogs.

So many of God's sheep are straying and have, like the prodigal, gone to the swine pen for companionship.

Sheep must have a shepherd. A bunch of sheep out in the woods without a shepherd are an easy prey to the wolves and other carnivorous animals. So God's sheep never prosper without a pastor. Many bands have tried but failed. Sheep need daily watch care. Not enough to call them to the pen and salt them once a week, but they need daily food. God brings some fearful charges against the faithless hireling shepherd who flees from the wolf, fails to seek the lost and care for the sick sheep. How bad we do need some real shepherds today who know their sheep by name and will lead His sheep out into green pastures that they may have life and life more abundantly.

Descending Upward

Yes, that is what we mean. There is a downward course which is upward if—ah, there is the trouble. The grave is downward, of course. Old age is the downward course toward the grave. But everything depends on what is within the one traveling that downward road. There is an inward possession possible and privileged to the soul, which, if gained and utilized, will make that soul's downward road towards the grave, a glorious upward incline toward the eternal hills of ineffable joy and glory. The heart is the man. "Out of the heart are the issues of life"—and as truly, may it be added, "are the issues of death." If the heart of the traveler be irradiated with light divine, buoyed by hope triumphant, the tread will be triumphant, the road royal, the end a glory. "Even to hoar hairs will I

carry you and to old age I am heed." To one thus "carried" to the grave, the march is an upward triumph. R. S. H. in *Continent* says, with beauty:

"The best is yet to be." Growing old becomes a royal procession. Advancing years are only steps up toward God. Let your heart make music, and your feet move in step to its rhythm. Keep fresh burning on your altar the incense of joy. Drawing nigh to the spot where the sun goes down is only preparation for stepping out of humanity into divinity.

Adversity

How slow the world is coming to a proper appraisal of adversity. Men still seek to shun it, continue to dread it as an evil and by all sorts of means and at every conceivable expense, run after prosperity, ease, comfort as life's only boon and the solitary goal worthy their endeavor. Yet, the truth is, adversity has been used of God in developing more virile manhood and noble character than good fortune was ever capable of producing. The sight of the one hundred and forty and four thousand, and the road they were declared to have traveled, should teach us a lesson. They were declared to have "come up through great tribulation." And ever more it is true that the strongest, worthiest, most enduring and most useful character, is that developed through the testing and the crucible of adversity. C. H. Spurgeon truly says:

A high character might be produced, I suppose, by continued prosperity, but it has very seldom been the case. Adversity, however it may appear to be our foe, is our true friend; and, after a little acquaintance with it, we receive it as a precious thing—the prophecy of a coming joy. It should be no ambition of ours to traverse a path without a thorn or a stone.

The True Test of Devotion

The true test of devotion is not professions of friendship, however exuberant; not even service, however costly and prodigal. The true test is that of sacrifice. What are we willing to suffer by surrendering for the good of somebody else? This furnishes the crucial test. Ralph Cobleigh in the *Congregationalist*, states the case simply and correctly:

The supreme test of our devotion to any person or any cause is the test of sacrifice. What are we willing to suffer for another or for the cause that we have espoused? The demands of our time, the demands of our lifework may not be to lay down our lives, but the devotion of friend to friend, of parent to child, of soldier to country, of any man to a great cause, often is such that he freely lays down his life in behalf of the object of his devotion. The practical lesson is not in the application of the extreme test but in living in the spirit of the Master with his attitude toward one's own life as related to other lives, the willingness to make even the greatest sacrifice if the cause demands it.

... THE ...

Open Parliament

Your Creed

L. B. Trowbridge.

Do you believe what you believe
In the innermost depths of your heart,
For your creed did your life's blood bleed,
Did you pay the full price in the mart?

Do you hold with a courage bold
The faith that you call your own,
And, forsooth, does it grip the truth
So it cannot be overthrown?

Did you receive what you believe
In the shallow scum of your mind,
Or did it sink, like a deep drawn drink,
And your innermost vitals find?

Do you yearn and for pleasure turn
To this world's pelf or praise,
Or do you seek with a heart made meek
But one smile upon all your ways?

How to Obtain the Blessing of Holiness

W. F. Dallas.

(1) Make sure you are clearly converted, for the Holy Spirit is given only to believers. (See John 14:16-17, also John 7:38-39.)

Then turn to your Bible and read the evidences of a child of God.

1. Peace with God. Rom. 5:1.
2. Does not commit sin. 1st John 3:9.
3. Loves the brethren. 1st Jno. 3:14.
4. Confesses with his mouth. Rom. 10:10.
5. Led by the Spirit. Rom. 8:14.
6. Has the fruit of the Spirit. Gal. 5:22-23.
7. Has the witness in himself. 1st Jno. 5:10.
8. Desires purity. 1st Jno. 3:3.
9. Keeps the commandments. John 14:15-21.

If you read the foregoing scriptures, and feel clear, finding a hearty Amen in your heart to them, and also have the evidences in your life, I would say upon the authority of the Word, you are a fit subject for the Baptism of the Holy Ghost, and press right on, remembering that it is not optional with you. Do not pass it by lightly, for without it no man shall see the Lord. Heb. 12:14.

(2) Realizing the obligation upon you there should not be any drawback, but you should choose the Life More Abundant, placing yourself in that attitude before God where every faculty of soul and body are presented to Him forever. Rom. 12:1-2. Making thus a present of yourself to God is your act of consecration, and of course implies an absolute consignment of all you are, or ever expect to be to Him forever, with the end in view, viz: that He will fill you with the Holy Ghost (Acts 2:4). And as Paul says in 1 Thess. 5:23: "Sanctify you wholly." Now this is but our reasonable service, and to come short of it will not only forfeit our good, but defeat His purpose and will to us (1 Thess. 4:3). While this consecration is obligatory, it is not compulsory. You should do it not to escape hell or to obtain heaven, but because you love to please Him and through a desire only to be all

that He would have you be, in life and service.

The Spirit will help you, and will reveal any unseen thing in heart or life, any secret principle or idol hitherto unseen, and if you will only say yes to His leadings you will soon get where faith will be easy and you can claim your inheritance (Acts 20:32). Then let your faith claim such promises as these: Whatsoever toucheth the altar is holy (Ex. 29:37). and in Matt. 23:19: The altar sanctifieth the gift. Then read Heb. 7:25: "Wherefore He is able also to save them to the uttermost that come to God by Him seeing He ever liveth to make intercession for them." Blessed be God you may have it now, for I read in Luke 1:73-75: "The oath that he sware to our father Abraham that he would grant unto us that we being delivered out of the hand of our enemies might serve Him without fear, in holiness and righteousness all the days of our life."

Let me say in conclusion, that I have tested and tried it, and I know God's promises are true.

So with the poet I sing:

Now my heart beats with joy with no sin
to alloy,

For I am washed in the soul-cleansing blood,
Not a slight hope of heaven to my soul he hath given

But salvation was poured like a flood.

To the cross like my Lord I was nailed at His
word,

Till the old man within me had died,
Then I came forth to live the new life He did give

And in me doth ever abide.
And Eschol grapes I now eat and the labor is
sweet,
As I fly upon errands of love;

Poor wanderers to win from their darkness
and sin

And point them to mansions above.

Amen.

From the Gambling Table to the Judgment

Rev. C. E. Cornell.

The daily press have recently said that a certain society woman is showing a new dollar bill, said to have been paid her as a gambling debt by the late John Jacob Astor a little time before the sinking of the Titanic. Mr. Astor and this woman with several others had been playing "Bridge" and evidently playing for money, as gamblers say that some kind of money stakes makes the game far more interesting. The inference is, that they were playing late into the night, as is the usual habit of gamblers. The gambling mania so controls men and women that they are unconscious of the passing of time. It may be that these society gamblers had not retired when the vessel struck the iceberg. Be that as it may, it was but a short time between the gambling table and the judgment.

The name of Mr. Astor, because of his great wealth, has been given unusual prominence by the press of the world. But what an unutterably sad revelation to those who are acquainted with the Word of Truth, that this great, rich man was ushered into the judgment from a gambling table. The Bible being true, it

requires something more than wealth to pass muster at the judgment bar of God. *Character* is all that will pass there. "A man's life consisteth not in the abundance of the things which he possesseth." Riches, social position, or worldly prominence of any kind, are not enough to stand the white light of the judgment. The kingdom of heaven, which is within the soul, named as "righteousness, joy and peace in the Holy Ghost" must be possessed by the individual to insure safety at the judgment.

We laud men to the skies, when all the time they have nothing to commend them to God. There is a great anxiety upon the part of thousands to be rich, but riches here usually mean poverty throughout an endless eternity. God does not measure men and women by their titles, their society standing, their literary ability, their possessions, nor their great name according to the estimates of the world. But God measures men and women by what they are at heart—where they really live. "Out of the heart are the issues of life." "The pure in heart shall see God."

How immeasurably necessary to have holy character. Such character is fundamental to holy activities. The manifestations of the heart, usually, shown in life's activities, portray the real character. Reader, let us maintain a clean character, *all the time*, "for in such an hour as ye think not, the Son of Man cometh."

"How to Live the Sanctified Life"

Alpin M. Bowes.

There are extremes of opinion regarding the possibility of living the sanctified life. One is the idea of the skeptic, who, reasoning entirely from the standpoint of human possibilities, declares we cannot live without sin. The other is that sentimental idea of a life which has no responsibilities. Rather that grace cancels the obligations of self control. But there is a blessed experience of cleansing received by the baptism with the Holy Ghost and fire, and retained by faith and practice. Thus we may "serve Him without fear, in holiness and righteousness before Him all the days of our life," Luke 1:75. Faith and obedience are the indispensable qualities of a holy life.

There will be seasons when all feeling will subside, and when the enemy will besiege the soul with temptations to doubt or fear. Faith then, only, will retain him in the blessed assurance of present cleansing. He has no feeling, but he has evidence and fact.

The unfolding of one's consecration will reveal new and unsuspected missions and obligations. A call to service, to suffer, to sacrifice. Then instant and continued obedience only will preserve the relations of perfect love. Obedience in service, obedience in worship, obedience in sacrifice, obedience in thought. Here we have a beautiful example in the obedience of Abraham when God called him to take his son Isaac, *whom he loved* and offer him as a sacrifice. He started without hesitation or question, performed every command when in the last act of the sacrifice God stopped him and said "Now I know that thou fearest God, seeing thou hast not withheld thy son from me." Some have seemed to fail to

recognize that man is to do the living, and have eliminated those qualities which constitute an active, holy life. The practice of secret prayer, of public testimony, of guarded words, acts and thoughts, of liberality in giving.

Man is to overcome temptation and constantly resist the evil spirit. In every circumstance the Holy Spirit is his support. He is thus enabled to overcome every opposition in any circumstance of life. His temptations range between two extremes: the one to presumptuous fanaticism, the other to lukewarmness. Those who are misled into either of these conditions drift there gradually, as a rule. Perhaps the cares of business press them; and their time of communion with God is shortened. Then it is with reluctance that they pray at all. Active service is neglected. Offerings are withheld, since he has increased secular obligations which demand his money. The will that in consecration had said, "Thy will be done," has become centered in self, uncertainty, love of the world, the cares of life, worry, worldly ambition have crowded in and the Comforter has departed. Else, in hasty decision, a strange voice was followed, which suggested personal ambitions, and fanatical acts were substituted for the leadings of God; spiritual darkness resulted.

To live the sanctified life, means a close walk with God and requires constant, active obedience. God has cleansed you; keep your life clean. A clean child with white dress will soon be soiled if he rolls in the dirt. Nor can we keep clean unless we avoid the pollution of vice. In order to do so we must, first, guard our hearts that no "root of bitterness spring up" and defile us; that no covetous or evil suggestions become the desire of our hearts. Second, we must guard our tongues that no "corrupt communication proceed out of our mouth." We cannot keep clean and tell evil stories, speak evil of another nor speak vainly. "A pure fountain cannot send forth bitter water." Third, we must retain a constant separation from the world. "Enter not into the path of the wicked, and go not in the way of evil men; avoid it, pass not by it, etc." Fourth, keep your public life clean. Do no doubtful act which might provoke suspicion of carnality. Attend no gathering inconsistent with holiness. Fifth, keep your secret life clean. The Pharisees practiced outward righteousness, but were corrupt within. "If I regard iniquity in my heart the Lord will not hear me." Sixth, keep your body under. Sanctification does not destroy your natural affections and appetites. Practice self-denial. Indulgence of the appetites or desires in luxuries or finery will cultivate a spirit of self-seeking. To follow the customs of society or the fashions of the world will draw affections to the world. Seventh, watch and pray. Fellowship is the blessed relation of a holy life and those who watch their lives, watch the movements of the tempter and speak often with God listening for His directions, will have little trouble to keep in the highway. Look to your condition. Examine yourself. Know your bearings. Take heed that you don't stumble or be led into unknown traps. Be on intimate terms with God. Ask Him about your steps before you act. Eighth, study the

Chart. An observant traveler studies the chart as he goes and knows the way. It gives careful directions. "All that a man of faith needs is to know that God has spoken; this imparts perfect certainty of his soul." "Thus saith the Lord settles everything; a single line of sacred scripture is an abundant answer to all reasonings and all imaginations of the human mind, and when one has the Word of God as a basis of his convictions he may calmly stand against the full tide of human opinions and prejudice." Ninth, obey the Word and the Spirit. The two always harmonize. Pay little attention to voices. You have consulted your friends too much, God too little. Learn a lesson from the Prophet of Judah—God clearly charged him "Eat no bread, nor drink water, nor turn again by the same way that thou camest." Jeroboam said, "Come home with me and refresh thyself, and I will give thee a reward." The prophet replied, "If thou wilt give me half thine house I will not go in with thee." Yet, even after this—the miracle working prophet followed the voice of the old prophet who said: "I also am a prophet, and an angel spake unto me by the Word of the Lord, saying, Bring him back." His sad death was the result. Our safety is in a close walk with God. Tenth, neglect not the works of faith. "Pure religion and undefiled before God and the Father is this: 'To visit the fatherless and widows in their affliction and to keep himself unspotted from the world.'" Jas. 1:27. Faithful works, with the pure motive of divine love, are necessary to a life of growth in grace. "If ye do these things ye shall never fall."

Holiness—What It Will Do For the Church

By Leroy D. Peavey.

This is a tremendous subject. It is not too much to say that Holiness will make the Church in all respects what it ought to be. The Holy Spirit has been given as the crowning and completing gift of the Godhead in its beneficent plan of salvation for the human race. God has spoken. After this glorious work He can do no more for us. *This* proves absolutely that Holiness is all the Church needs.

Notice, however, a number of facts: (1) Holiness will make a *clean* Church. The world looks with longing, earnest gaze as it searches for a church as "fair as the moon and clear as the sun." It has a right to look for these manifestations, but it will never find them until Holiness has come. Oh how unutterably, inexpressibly sad is an unclean church! Envy is so contrary to the spirit of the Master. Pride is so disgusting. Anger is so terrible, so fearful. Filthiness and looseness of mind and conduct are so prevalent among the great mass of professed followers where Holiness has never come.

Oh, transparent, pure and altogether lovely people who have received thy Pentecost! There is absolutely no stain on thy garments! *Salvation is not a failure*, and the world at last can find no flaw, but continually rests its tired, weary gaze on thee. Thou art an oasis and a refuge in the desert of life to those who seek for deliverance! "The blood *cleanseth* from all sin!"

(2) Holiness brings unity. Dr. C. J. Fowler well says that in every church division, somewhere, somehow, on one side or the other, or on both, carnality is responsible. Of the truth of this there is no question. For centuries—ever since its origin—the body of Christ has been rent and disrupted by carnal influences, thus displaying a most horrid and gruesome spectacle to the world. When Holiness enters, division and discord flee. This must be evident to all.

The great popular movements among ecclesiastical circles are now toward one church. Union is the cry of the hour, but if Holiness had always prevailed, there never would have been more than one church and this unity would be built on a true foundation. Non-essentials take their correct position in a wholly sanctified Church. The great high priestly prayer of Jesus in John 17 establishes this unquestionable fact, "That they all may be one!" What sweetness and godly simplicity will mark the unified and united Church and what an amazing spectacle they will present to the unsaved when Holiness has come. Perfect love to God and to man will subordinate every personal interest to the good of all and to the progress of Christ's kingdom. Oh, blessed unity!

(3) Holiness will insure an aggressive Church. "My strength is as the strength of ten because my heart is pure," sang Tennyson, but a greater than Tennyson has said, "Ye shall receive power after that the Holy Ghost is come upon you, and ye shall be witnesses unto me, both in Jerusalem, and in all Judea and in Samaria, and unto the uttermost part of the earth. Holiness makes a love slave of its happy recipients and at whatever cost and in the face of all obstacles insures from him undying and unswerving fidelity to the Lord Jesus Christ and His cause. One look at Calvary, under the Pentecostal baptism, makes him a soldier of the cross, while life shall last. The dying passion of the thorn-crowned Man is to the wholly sanctified soul an ever present reminder that he must press the battle to the very gates of the enemy till he lays his crown at Jesus' feet.

His one business is to rescue the perishing of every nation and to be the embodiment of missionary zeal "till every foe is vanquished and Christ is Lord indeed."

Yes, Holiness means victory for Christ's kingdom. Holiness is the hope of the Church. The dispensation of the Holy Spirit is the last and crowning dispensation vouchsafed to mankind. The baptism of the Holy Spirit, the crowning work of salvation upon the human soul. "Holiness becometh thine house, O Lord forever."

How to Live the Sanctified Life

James B. Chapman.

A great man once said: "It means more to keep the grace of God than it does to receive it," and then added: "Not more than one in three do it." The literal truthfulness of the last statement may be questioned, but we are all aware that there are comparatively few who live the life of unbroken communion. There are few indeed, who receive the experience of perfect love and retain it always from the beginning. It is said that John

Fletcher lost the blessing five times through his failure to testify to it. The conditions upon which the experience is retained are not essentially different from those upon which it was received. (1) Utmost care must be taken that the vow of entire consecration be not broken. The agreement to be always wholly the Lord's must be constantly and punctually fulfilled.

This means a life of painstaking honesty. Any questionable dealing in matters of business, failure to pay God his portion of all our increase and laxness in observing His Sabbath day are breaches of the vow of consecration.

Slandrous, extravagant and frivolous conversation are marks of infidelity to our promise to glorify God by word and deed. To keep our promise to Him, we must keep our promises to others even when we sustain material loss by doing so. Carelessness in meeting appointments and in redeeming promises are breaches of that highest promise to be wholly His.

Place preference and all manner of self-seeking anxiety nullifies the former vow of self-abnegation made at the altar of consecration.

A return to the follies of fashion for our standard of excellence is a travesty upon that covenant of non-conformity and unworthiness that once we signed.

On the more positive side the inward assent to the Divine bidding must never be permitted to become less fervent than at the first. The idea that a fully surrendered soul should ever need to stop for a deeper death before entering upon any work, or before enduring any sacrifice whatsoever is incompatible with the meaning of the first "yes" of the yielding heart. A consecration less than all-inclusive would never bring the blessing; then surely the theft of a portion of the now hallowed gift would grieve the Sanctifier away. "A half obedience is disobedience." Even to the offering up of an only son, obedience must be unwavering. When our time, talent, means or even our children are required of us there is no ground for complaint, for did we not give all these to Him forever? Through every loss and every gain let the gift once laid upon the altar remain untouched. Satan may tempt, but if the consecration is unbroken, there should be no loss of peace.

(2) "Believe on the Lord Jesus Christ and thou shalt be saved," is as true when the quest is for full-deliverance as when it is for initial salvation. And just as faith is the final condition in receiving the blessing, so a constant trust is the condition for retaining the experience. Environment will change and personal feelings will vary. Temptations arise both from isolation and from association and bring the soul into heaviness. Inability on our own part, and ingratitude on the part of those for whom we labor will sometimes occasion the most severe trials.

But through all the changes and struggles of life, through all the heaviness of soul and depression of feeling, "This is the victory that overcometh the world, even our faith." The whole secret of living the sanctified life is to maintain an unbroken consecration and to exercise a constant faith in the cleansing blood.

Peniel, Tex.

A Higher Standard Needed

P. F. Bresee.

New England is honey-combed with Unitarianism. It should be the work of so-called orthodox churches, and especially the joy of the sons of John Wesley, to lift high the standard of the deity of Jesus Christ. Especially have we desired to look at Wesleyan University—the mother of Methodist schools—as a bulwark against this heresy that uncrowns the Christ.

But at the recent commencement, the University sermon was preached by President Murlin, of Boston University, who seems, just now, to be occupying a special popularity in the educational world of New England Methodism. His sermon was spoken very highly of by *Zion's Herald*, as a "splendid message," and then gives his closing words:

"This University has not sought to force upon its students any special creed concerning Christ. It has believed that He is His own witness to each human heart. He needs no defense; He is His own Apologetic. Only let old Wesleyan in the future, as she has done in the past, teach the truth of God's word as it is revealed to men in each generation; and in the process of finding truth, faculty and student are certain to come upon Him who is the Way, the Truth and the Life. And in the future, as in the past, your students, as they are thus brought face to face with Him, must be irresistibly led to the conclusion that His was the best, the noblest, the truest life that ever graced and blessed our fair world, the product of the best in heaven and in earth. He is their fairest flower and fruit. Surely an honest and true man cannot go through such an experience but that his admiration of the Christ will grow into a passionate devotion to Him."

I am led to wonder if old Wesleyan brings to its students no "special creed concerning Christ." The words "force upon the students" makes the statement a little ambiguous, but so far as it seems to speak with any clearness, it indicates that this is the case. He pleads that the future may be as he declares the past has been, that in Wesleyan no creed be taught in reference to the Christ, that "He is His own apologetic." While most of the centers of culture in New England, and in much of its thinking, He is robbed of His royal glory, as very God, and thus vicarious atonement, and real redemptive sacrifice, made an impossibility; yet in this great centre surrounded by this heresy, it is proclaimed that there is here no real, authoritative, insistent message taught in reference to the Christ. With this standpoint it is little wonder that he closes his peroration with such a rationalistic utterance of Jesus Christ being the rarest flower and that men will grow from admiration to passionate devotion. Little that is supernatural or really of God in it all.

I have wondered if this lack of real Christly creed has any thing to do with the conditions which allow such intimations of its low standards of scholarship.

The *New York Tribune* intimates that one of the reasons for driving the women out of Wesleyan is well founded, viz: "that the women carried off too many of the honors."

The *Tribune* further says:

"Some of our college presidents who are in full sympathy with all proper activities of student life, and are themselves members of college fraternities, have recently called attention to the unreasonably low average of scholarship among their students as a whole, and the still lower average of the fraternity men, generally the picked men most prominent in student affairs. They are not asking for prodigies of learning or labor, but only for reasonable industry and faithfulness to the purposes for which men profess to be in college. Apparently the Wesleyan men are in the class thus criticised. Their 'soreness' at seeing the honors go to women would be salutary if it gave any promise that, left to themselves, they would maintain a higher standard. It probably means a continuance with the lower, unabashed henceforth by the reproach of superior feminine devotion."

I am thankful that we have some universities rising up which are not creedless as to the Christ, and where the student young men are not so taken up with athletics and fraternities as to so lower their scholarship as to cause them to seek the absence of young women students for fear that, "they grab all the honors."

"Gone to Pray"

A few evnigns ago we had occasion to go to the shop or store of a Mohamadan merchant in Khamgaon to buy a few articles for our household. We found the shop open and brilliantly lighted, but the merchant was not to be seen. A young Hindu was keeping watch, but he was not a clerk and could not wait upon us.

"Where is the shopkeeper," we inquired

"He has gone to pray," was the reply.

"But is there no one who can give me what I want?"

"No, sahib. There is no one here, but you may wait till the shopkeeper comes if you like."

This was all the satisfaction I could get, and wait I did, though it was late and I would have been glad to get home at once. As I waited I thought of the devotion of this man who would leave his big shop and go to say his prayers no difference how many customers might be waiting to be served. "Gone to pray," and no amount of business could deflect him from doing that which was as much a part of his life as the eating of his meals. "Gone to pray," and he a business man with the largest store in the city. "Gone to pray," right in business hours and he an ambitious man, with all the love of money and money-making that characterizes "successful" men everywhere in this busy age. "Gone to pray," yet his prayers were mere forms that would bring to him no communion with God and would leave his heart as cold and dead as before he went. Yet customers might come by the half dozen if they liked, and he would be "gone" to pray till those prayers were said, and then he would come back smiling and ready to serve them.

The incident needs no comment. It carries its own lesson, and may we who have the Light of the World and the heavenly privilege of kneeling at the real mercy-seat take it to heart.—*The India Alliance*.

The Hidden Life

Our Chief Concern

It matters not
What men may think of us! Today they
praise—
Tomorrow, blame—and so through all our
days
We lift our eyes to catch the smile of one
For something said or done,
And meet another's frown.

It is surpassing strange
That we, who know full well how all may
change,
Yet care so much and pay a price so high
To win the honor which so soon must die,
Which is not worth a passing thought,
Far less to be thus dearly bought.

But let it be our chief concern to see,
Whatever we are called to do or be,
That all our lives may bear the pure, high
light
Which shines from yonder throne, that from
His sight
No coward thought need shrink, in trembling
fear,
To stand before our God through grace, with
conscience clear.
And only by His standard set our own,
And live as they who seek His smile alone.
—Edith Hickman Divall.

A Revival of Prayer

BY REV. S. E. WISHARD, D. D.

More than all else we need a great revival of the spirit of prayer in all the churches of Christ, because it is fundamental and instrumental to the life and power of the church of our Lord.

The unrest on every side that is turning to new schemes, organizations and methods is a revelation. We should not mistake it. It is a confession that some great want, some unsatisfied necessity is pressing upon us. Let us not mistake. Let us interpret that necessity. God, God speaking to his people, God answering prayer, God awaking a spirit of prayer, is the answer to that need of the Church.

The Church was born in a prayer meeting of ten days' continuance. "Ye shall receive power after that the Holy Spirit is come upon you." They waited and prayed, and went forth guided and girded with power. The life of the Church has been maintained by prayer. All her victories have been won by prayer. Assailed by persecution and by the flatteries of the world, the Church has escaped by prayer. Every true spiritual reformation has come in answer to prayer, God's gift to the cry of his people when they give him no rest.

But where shall we begin, that we may secure this blessing, a great revival of the spirit of prayer? Our Savior has taught us that God begins with the individual. "When thou prayest enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret, and thy Father which seeth in secret shall reward thee openly" (Matt. 6:6).

The indications are that secret prayer

today is largely a matter of theology and not of life. Our Savior has here pointed out that aloneness with God, which does not fail to manifest itself in the open. He who prevails with God in secret, will be guided into a fruitful life.

The closet is an uninteresting and unfrequented place by many. The cares of this world and the deceitfulness of riches sweep men away into the marts of trade. The certainty of God's sure word of promise loses its power, and the religious life of the Church is enfeebled. Can we conceive what glorious spiritual blessings would follow if all of God's people should return to their closets, to their daily communion with God, to that personal fellowship with him which he promises? "If ye then being evil know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him!" (Luke 11:13).

Almost every great blessing that came to Israel came through the prayer of some individual who was living a life of prayer, who walked and talked with God. Moses wrought salvation for Israel when God was ready to cast them off. Daniel "set his face to seek unto the Lord his God" and mightily prevailed. Ezra and Nehemiah achieved mighty results. Church history has been illuminated all the way down through the ages by the achievements of individual praying souls.

A revival of secret prayer, widely extended in the Church would build again the altars of family prayer that have fallen to decay. An aged minister said recently: "I have given my life now to the work of securing a revival of prayer in the families of the church." Let the reader picture to himself a church in which, morning and evening, God's Word is opened to hear what the Lord will say to his people; where every knee bows, and prayer, praise, confession and thanksgiving are offered to God. And why not? Is there a Christian family that does not have occasion to thank, praise and worship the God of all grace? While educating and providing for the physical wants of the children, shall we withhold from them the bread of life? Shall we belie our profession, violate our solemn covenant with God, and daily exhibit before them the dead carcass of a religion from which the life has gone out?

The church whose secret closets witness to the communion and fellowship of the people with God, and upon whose family altars the fires of love and devotion never cease to burn, will find the mid-week service to be "the holy of holies." The united social prayer will receive the fulfillment of God's promise: "If my people which are called by my name shall humble themselves, and pray, and seek my face, and turn from their wicked ways, then will I hear from heaven and forgive their sins" (II Chron. 7:14).

It remains to be seen yet what God will do for that church, all of whose members have been taught to "pray in the spirit," in the closet, in the family and in the

united social meeting. We have the promise that "if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven" (Matt. 18:19).

Ours is, therefore, the promise of limitless blessings while seeking the honor of God and the salvation of the lost.—*Herald and Presbyterian*.

Patience the Victor

Impatience is a supreme modern temptation. Hurry impregnates the atmosphere. So many inventions are in the direction of getting things done more quickly. We are making a demigod of speed. So much of our daily reading does not encourage sustained thinking. The vast variety of amusements and distractions tempt us to escape from what is severe.

But patience means "to stay under the burden." It is a call to be loyal to the difficult task even when there are open doors of escape. It means that the whole man should stay in the hard place—heart, head and body. And Christian patience means that this should be done cheerfully. Grim, resolute endurance is pre-Christian stoicism, while there is a smile, sometimes laughter, rising out of New Testament patience.

For patience in the New Testament also means "long-mindedness." The patient try to see a hard experience in its relation to the rest of life. They see the dark colors of the picture of life in their relation to the brighter colors. When Job's wife said, "Curse God and die," that was the expression of the short-mindedness of impatience as against Job's long-minded utterance, "Though he slay me, yet will I trust in him."

But patience is not merely a passive virtue. It is associated with active life. It is manifested in the work of an athlete as well as the endurance of an invalid. Christ calls upon us to run with patience. He calls for enthusiasm and at the same time for self-control; for individuality in action and at the same time for respect for the rights of others.

While we say patience is associated with activity, perhaps its most difficult exercise is waiting. "They also serve who only stand and wait." Milton might have left out the word "only." For it is when waiting that we have to summon all the reserves of the inner life to our aid. The enforced idleness, the long-continued uncertainties, the isolation from the busy scene, the long wait for light, for fair play—these endured in the spirit of Christ are the crown and flower of patience.

But the New Testament not only makes the demand for patience; it supplies the resources. It urges the sustaining of this grace by remembering the patience of the saints. The cloud of witnesses, the great throng of the ransomed, as interested spectators of our Christian running, inspires us. They have been over that rough, steep, lonely road. They have beaten it hard for us. We ought to know more about their sufferings. We would be more patient sufferers if we knew Christian biography better and we owe it to the rising generation that they should be led into this storehouse of moral and spiritual resources.—*The Continent*.

The Missionary's Story

A missionary who had labored for many years among the Mexican Indians was one day at the dwelling of one of them when an old Indian chief of another tribe came there. Said the native Indian to the missionary: "This man has lost his daughter."

In conversation with the old chief the missionary asked: "Do you ever expect to see your daughter again?"

"No," the old man replied; "we don't believe like you people do—we believe the spirit goes into air."

"And does that make you feel good?" asked the missionary.

"No," again replied the old chief.

"Well," said the missionary, "I had two beautiful daughters who came to stay a while with me and then they, too, went to a far country, but some time I expect to see them again."

With a questioning look on his face, the old chief asked: "Did any one ever come from that far country?"

Like a flash came the thought to the missionary: "I can tell him the story!"

"Yes," said he; "the Chief of that country sent his only Son to us."

And he told him about the birth and childhood of Jesus, about his manhood and ministry on earth, about his temptations and miracles, about his persecution and cruel death on the cross, about his resurrection, and concluded by saying:

"And some day he will come again, and receive the righteous unto himself, but the wicked he will cast into outer darkness."

"Ah, that was a good story!" exclaimed the old chief. Then, after a moment's hesitation, "I wish I might believe that story."

Time passed on, the missionary was transferred to another place. After several years he went back to his former people. Inquiring for this and that one he at last exclaimed: "And the old chief, what has become of the old chief?"

"The old chief? Oh, he is dead; he died a glorious death, with a full and firm belief in a loving Saviour."

Said the missionary: "How glad I was I had told him the story."—Lutheran Observer.

Faith and Work

Any conception of Christian life which omits personal labor for the salvation of the lost is as much an error as that conception of salvation which fails to include faith. Dr. A. T. Pierson once said: "Believing is not more prominently connected with salvation than is witnessing connected with service to God."—*Christian Observer*.

Dr. Theodore Cuyler once said, concerning the three thousand souls he had received into the church during his ministry: "I have handled every stone." A lot of men were imprisoned in a coal mine as a result of an accident. Great crowds gathered to help clear away the earth and rescue the men. An old gray-headed man which came running up and, seizing a shovel, began to work with the strength of ten men. Some one offered to relieve the old man. "Get out of the way" he cried. "I have two boys down there!" Nothing but love for the souls of the unsaved can help provide a way of escape for them.

... Mother and Little Ones ...



The Train to Trundlebed

BY JOHN N. HILLIARD.

Every night when the sun goes down,
The train pulls out for Trundlebed Town,
For Trundlebed Town, that is far away,
A land that is summer the whole year thro,
The grass ever green, the sky ever blue,
And every night when the stars look down,
The train pulls out for Trundlebed Town.

Choo!—Choo!—Choo!—

"Hushaby," the bell is ringing;

Choo!—Choo!—Choo!—

"Hushaby," the steam is singing;

Singing, ringing, ringing, singing,

Choo!—Choo!—Choo!—

A Certain Potato

It was a hot day, and Mr. Ball and his two boys, Tom and Joe, had been digging potatoes all the morning. Now, at noon, they sat under the big chestnut tree, eating their lunch.

"If we work smart we shall get 'em picked up by three o'clock," said Tom.

"Oh, father, if we do, can we have the rest of the afternoon to work on our boat?" asked Joe.

"Why, yes. You've been good boys to stick so close to this job, and I guess you deserve a little play spell."

"I wish we could afford to keep a man," grumbled Joe.

"If Jack hadn't got loose that night, he couldn't have eaten meal enough to kill himself, and we should have had the two hundred dollars for him the next day," said Tom; "then we should have had a man this summer."

"Yes," said Mr. Ball. "Jack made it a hard year for us; but you boys have been brave, and we shall soon be on our feet again."

"Who's that climbing over the fence?" he asked, sitting up.

"Why, it's Jennie! What d'you s'pose she wants?" said Joe.

"I'm afraid something's wrong at home," said Mr. Ball, anxiously. "Mother would never send her so far alone unless it was something important."

By this time Jennie was near enough for them to see that she had a letter in her hand.

Tom ran to meet her, and in a few minutes they knew that Uncle Timothy was coming that very day, and must be met at Centerville, the nearest railway station.

Uncle Timothy had not visited his brother before since the twins were babies, and it was an open secret that the rich city uncle, who had no son of his own, wanted to take one of his nephews to educate and train up in his business.

"I'm sorry to leave you boys," said Mr. Ball, "but you can get the potatoes picked up by six o'clock, and your play spell will have to come some other day."

"That's all right, father," answered Tom, cheerfully.

Joe dug his bare toes into the soft ground and said nothing.

"Oh, by the way, boys," called Mr. Ball, as he started across the field, "there is a certain potato I meant to look for. Bring it home if you find it."

"What do you suppose he meant by that?" asked Tom.

"Oh, it was just one of his jokes," said Joe.

"No, he meant something, and I'm going to find out what, if I can," said Tom. "Come on, Joe, let's get at it."

"Go chase yourself!" answered Joe crossly. "I'm hot and tired, and I'm going to get good and rested before I begin again."

"Well, then, good-by, lazy bones, for we shall have to sprint if we finish before supper time."

Several bags were filled and tied up before Joe felt rested enough to help, and even then his work was "steady by jerks" as his brother told him. At last from Centerville came the faint sound of the six o'clock whistle.

Joe straightened himself up, and called "Sick o'clock, Tom! I'm going to quit."

"Why, we can't quit till all the potatoes are picked up!" answered Tom, with one hand on his stiff back.

"Can't! What's to hinder, I'd like to know? Father didn't say they'd got to be done tonight, and besides, they'll be home pretty quick now, and Uncle Timothy ain't going to catch me looking like this, now, I tell you! First impressions, you know."

"Ma says he was always awful particular about his clothes," admitted Tom, "but father expected us to finish this job. Come on, Joe," he added coaxingly, "it won't take long now."

"No, sir'ee, not if I know myself. I'm going to look out for Number One. Good-by, old plodder," he called, as he climbed the fence. "You'll be sorry you didn't come, too, when you see me start for the city."

Poor Tom! He did want the promised education, and Joe would certainly get ahead of him in his uncle's favor if he was neatly dressed and ready to greet the travelers.

It was slow work, this picking up potatoes one at a time. The sun seemed hotter than ever, if it was nearly sundown. Altogether Tom's thoughts were gloomy, still he kept bravely on, and at last had the satisfaction of tying the last bag and starting faithful Dobbin toward home.

The long expected uncle had just arrived as Dobbin plodded up the lane. Tom could see Joe shake hands, and then jump to get satchel and umbrella from the carriage. Really, the bright, manly fellow in his best clothes, was so attractive that Tom felt sure the choice was made already.

"Ready-made boys don't grow on every limb, but it looks as though you had the one I want right here, said Mr. Timothy Ball, quietly, to his brother.

"Wait till you've seen the other one," was the answer.

"Where's Tom?" he asked, turning to Joe. "Why, there he is now!" he exclaimed, without waiting for an answer. "How is this, Joe? Why are you here with your clothes changed, and Tom only just coming home?"

"I thought you'd want me here to meet Uncle Timothy," said Joe, his face flushing a little under the steady gaze of the two men.

"Did you do your share of the work?" asked the father sternly.

"I worked till six o'clock," came the rather defiant answer.

"Come, James, don't be hard on the boy; and let us see what the other fellow is like."

And suiting the action to the word, Uncle Timothy disappeared around the corner of the house.

Tom had just finished scrubbing head and hands and feet at the pump in the yard, and now, in spite of the bare feet and overalls, it was a bright, healthy, good-natured-looking boy who came to speak to his uncle.

"Well, young man, why weren't you here with your brother to meet me? This is a cool welcome for an uncle who comes only once in fifteen years."

"I know it, uncle," said Tom, giving his hand. "I was dreadfully sorry not to come up sooner, but I've only just finished my work."

"And you never leave your work until it is finished?" Uncle Timothy asked, with a quizzical smile.

"Oh, yes! I might if 'twas my own work," laughed Tom.

"Yes," said his uncle, "I see."

A week later, when Uncle Timothy started for his western home, Tom was the boy who went with him.

"You see, Joe," he explained, the night before they left, "I want a boy who will look after my interests; one who is willing to work overtime, if need be. Look out for your father, Joe, and perhaps your turn will come yet."

"Father," asked Joe, one day a week later, "what did you mean about that special potato you wanted us to look for?"

"Oh," laughed Mr. Ball, "the last one was the one I wanted, and Tom found it."—*Sunday School Times*.

How a Child's Gift Grew

A little girl once came to a small Sunday school and asked to be taken in, but the attendance was already too large to be comfortably accommodated, and it was explained that there was no room for her. Within less than two years little Hattie May Wiatt, aged eight, fell ill and the pastor of the same little church came to see her; the doctor came too, but she slipped away on her own last pilgrimage and no one guessed her strange little girl secret until beneath her pillow was found a battered and torn pocketbook with fifty-seven pennies in it, wrapped about with a little scrap of paper upon which was written, "To help build the little Temple bigger, so that more children can go there to Sunday school." Hattie was a poor little girl, and for two years she had worked for, and saved her pennies for the cause which was nearest her heart. The pastor told the touching incident to his congregation and the people began making donations for the en-

largement of the little church. The papers got hold of the story and told it far and wide until within five years, those fifty-seven pennies had grown to be \$250,000, and today if you go to Philadelphia, you can see a great church there called the Baptist Temple, with a seating capacity of eight thousand people, a Temple College, where over fourteen hundred students are accommodated, a Temple Hospital, with an enormous capacity, and a Temple Sunday school building so large that all the children who want to attend may come and be comfortable there. She was only a little girl with a little girl's heart, but who can estimate the power of her ardor, her unselfishness and her fifty-seven pennies?—*Christian Herald*.

Cully and His Luncheons

Cully is a large St. Bernard dog. Usually he lives on milk and dog biscuit, but sometimes he thinks a nice bone would taste well. Then he goes to call on Mr. Brown, the family butcher. Cully is very particular. He will not take his bone home unless it is wrapped up in brown paper. One day Mr. Brown picked out a fine bone and said: "Here's your bone, Cully, but I can't stop to do it up for you. You put on too many airs." Then he turned away to serve a customer, and forgot all about the dog.

Cully wagged his tail gratefully and started home. He always went across the field instead of by the road when he had a bone, to avoid the other dogs, who were apt to be curious. When he got home he went straight to the kitchen to have his bone baked. Alas for Cully! The cook was busy and cross. "I can't bother with your bone," she told him.

When Nan came out to hunt for her pet, she found him still waiting. "You poor doggie!" she cried. "I'll bake your bone for you."

When it was done, what do you think Cully did with it? He took it out into the garden and buried it in his own particular corner where he stored his luncheons. Then he hurried off to play with the dog next door.—*Our Lambs*.

The Roll Call in Heaven

An English paper reports a stirring story related by an army chaplain.

The hospital tents had been filled up as fast as the wounded men had been brought to the rear. Among the number was a young man mortally wounded and not able to speak. It was near midnight, and many a loved one from our homes lay sleeping on the battlefield—that sleep that knows no waking until Jesus shall call for them.

The surgeons had been their round of duty, and for a moment all was quiet. Suddenly this young man, before speechless, calls, in a clear, distinct voice "Here." The surgeon hastened to his side and asked what he wished. "Nothing," said he. "They are calling the roll in heaven, and I was answering to my name." He turned his head and was gone to join the army whose uniform is washed white in the blood of the Lamb. In the great roll call of eternity will your name be heard? Can you answer "Here"? Are you one of the soldiers of salvation?—*Rams Horn*

"Mebby 'Tain't So"

"Mebby 'tain't so," reads a striking placard that greets the eye and brings the smile as one enters a certain printing office where they believe in looking on the bright side of things.

The comfort-compelling phrase originated in a story told of a grouchy Scotchman who, by his unflinching ill forebodings and gloomy observations about things in general, and the work around the office in particular, got "on the nerves" of his fellow-laborers. Desperation brings inspiration. They thought of a plan to cure him. Every time he came around with his pessimistic prophecies and "Gloomy Gus" comments on things, they said never a word, but solemnly presented him with one of these placards which they always managed to have at hand.

They were effective and his cure was complete. When things are looking blackest, when we are in a state of nervous apprehension bordering on panic, and things appear to our blurred vision to be on the very verge of disaster, it might be worth our while to recall the inelegant but optimistic little phrase: "Mebbe 'tain't so."—*Deaconess Advocate*.

True Love

Love, amid the other graces in this world, is like a cathedral tower, which begins on the earth, and at first is surrounded by other parts of the structure. But at length, rising above buttressed walls and arch and parapet, and pinnacle, it shoots, spire-like, many a foot right into the air—so high that the huge cross on the summit glows like a spark in the morning light, and shines like a star in the evening sky, when the rest of the pile is enveloped in darkness. So love here, is surrounded by other graces, and divides the honors with them; but they have felt the wrap of night and of darkness, where it will shine luminous against the sky of eternity.—*Beecher*.

A boy who smokes cigarettes is like a cipher with the rim knocked off.—*Bob Burdette, Humorist*.

Cigarette smoking boys are like wormy apples—they drop long before harvest time.—*David Starr, President of Leland Stanford University*.

I have found that cigarette smoking is one of the worst habits a growing boy can acquire. It hinders his growth, it retards his intellectual development, and worst of all, it weakens his will, and thus renders him less capable of resisting temptation to evil courses.—*William H. Maxwell, Superintendent of Schools, New York City*.

Cigarettes are making more criminals than the saloons.—*The Superintendent of the Illinois State Reformatory*.

If a young man would retain his clear brain, his manly voice, and sound health, he would better eschew both tobacco and alcohol.—*General Miles*.

"The one who says, 'I would serve Jesus if I could see Him,' is the very man who will cry: 'Rocks and mountains, fall upon me, and hide me from the face of Him!' when He appears."

Herald of Holiness

Official Organ of the Pentecostal Church of the Nazarene

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

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Publisher's Notes

WANTED!

One Hundred Volunteers

The publishing house has not the capital necessary to push the book business as it should. However we have some ideas which if put into practice will build a book business faster than capital alone could do.

The pastors are the ones who can help us do the work. If we can have one hundred of our wide-awake pastors who will volunteer to help us we will be able to start a book business which will not only be a great blessing to the church, but will be of substantial help to this institution. We do not ask any large thing of you. The plan is simple and easily worked. It will not require any great amount of time or effort on your part. Who will volunteer? Drop us a postal card and we will enroll you on our list of volunteers and send you full particulars.

This is an important part of the mission of our church which merits our payerful attention.

Come on brethren, let us hear from the one hundred within the next week.

C. J. KINNE.

Renew

We are sending out notices to those whose subscriptions have expired or are about to expire. Kindly help us by an immediate response. Let us make the Herald of Holiness a great agency for spreading scriptural holiness. To do this we must keep up the circulation.

Notes and Personals

Rev. F. W. Armstrong will take charge of our Putnam, Mass., work.

Rev. J. T. Hatfield will hold a meeting with Bro. Norberry at Providence in October.

Revs. J. T. Hatfield and Paul Hill recently held a camp meeting near Vermontville, N. Y.

Our Danielson, Conn., church is partly boarded in. They need about \$700 before their dedication in September.

A sad event of Douglas camp meeting was the death of a little child of Rev. W. E. Greene, formerly our pastor at Providence, R. I. Pray for him!

Dist. Supt. Lyman Brough of the North Dakota District, stopped over between trains and visited the Publishing House, last Wednesday. He is enthusiastic over the prospect for our holiness work in the North country. Men like Brough, filled with the Holy Ghost, are an assurance of success.

Our Editor, Dr. B. F. Haynes, is absent this week, attending the exercises of laying the corner stone of the new First Church building in Chicago.

Among the preachers slated for Portsmouth, R. I. Camp, were Revs W. G. Schurman, E. E. Martin, M. Clifford Smith and Sisters Lincoln and Josephine Burns.

Rev. John Norberry has been granted a vacation, with the understanding that he will not use it preaching at camps. He will spend it near Old Orchard, Me.

Rev. W. J. Sewell, who has recently taken the pastorate of the Church at Bloomington, Texas, reports a good meeting at Bayside, Texas. Some twenty professions.

The Publishing House was glad, last week, to receive a call from Evangelist Cain of Wichita, Kans. He finds a very warm place in his heart for the work of the Pentecostal Church of the Nazarene.

Rev. C. A. Kinder, who has been secretary of the Kentucky District Assembly from the first, has come to the Publishing House to help push the battle. He is an artist in printing, and will have charge of the mechanical department.

Rev. Will Huff, of Sioux City, Iowa, looked in upon our work at the Publishing House last week. Bro. Huff says that the hope of the Holiness Movement is through centers of fire established and maintained by the Pentecostal Church of the Nazarene in every city in the land.

Announcements

Preachers Wanted

Two preachers are needed at once on the Pittsburg District. One for Mahaffey Circuit and one for the church at Claytonia. Both in Penn. Mahaffey Circuit has three regular churches and a good parsonage to live in. It also furnishes a horse. Salary about \$500 although not guaranteed. The man that goes there must be a loyal Nazarene. No other kind need apply. Claytonia is a country church among coal miners and farmers where they come to meetings by the hundreds and a good work can be built up if the right man takes it. Also opportunity to reach out into surrounding places; no other Nazarene church near. We want some one there who would properly represent the Nazarene movement. Salary small to start on but chance to increase as you build up the work. Now if any preacher really means business for God and the Nazarene Church and is not hunting

for an easy job, write me, and if acceptable we can place you at once.

C. A. IMHOFF, Dist. Supt.

Clarion, Pa.

District Assembly

The Dakotas and Montana District Assembly will meet at Surrey, North Dakota, on August 29, 1912, at 9 a. m. Rev. P. F. Bresee, D. D., General Superintendent, will preside. The Board of Examiners will meet on the previous day, 28th, at 2 p. m., for the examination of students in course. All candidates for ordination or advancement in the course of studies should be present at that time.

There will be a public meeting at night under the auspices of the General and District Superintendents.

H. G. COWAN, Secy.

New England District

The minutes have been issued for some time. Some have responded blessedly, for which we thank you, but others have not yet sent the money. Now, beloved, the Assembly voted to issue 500 minutes. That was probably too many, but next year do not order so many. Now each church will have to take the minutes, send the money, and sell all they can, and give away the rest. However, **send the money at once!** The pastors must not pay for them; let the churches pay for them.

L. D. PEAVEY.

Bivins, Texas, Camp

The thirteenth annual holiness camp meeting of Bivins, Texas, will be held from Aug. 23 to Sept. 2. Rev. John E. Threadgill will have charge of the preaching. Rev. and Mrs. H. B. Wallin will lead the camp in song. Ideal camping ground. Plenty of wood and water. One good mineral well. Meals at a very low price on grounds. Bring your quilt and pillow and come to this annual feast. For further information write J. F. Ramsey, Bivins, Texas.

Camp Meeting.

At Irondale, Mo., Aug. 30 to Sept. 8. Rev. J. B. McBride will be the preacher.

REV. J. L. COX, Pastor

N. E. District

We need money badly for Superintendents' support. Let every church send some in at once!

L. D. PEAVEY, Treas.

Would like to go into the field as song evangelist, after March 1st, 1913. D. V. Can furnish good reference. Write (Miss) Bertie May N. Higgins (Deaconess), 161 So. 6th Ave., Mt. Vernon, N. Y.

The Pentecostal Church of the Nazarene What Is It?

We have a four page tract with the above title. It is especially adapted for use in your local church work. On the fourth page there is space for your local church card, which we will print according to copy you may furnish and will send the tracts PREPAID at the following named prices:

1,000, \$1.75

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THE WORK AND THE WORKERS

From Gen. Supt. Reynolds.

My heart is full of praise to God for His great goodness to me since starting from home April 27th. During this time He has enabled me to hold two camp meetings, four assemblies, several missionary rallies and to preach about eighty times, necessitating about eight thousand miles travel.

The Pacific Coast District Assemblies, each were times of great spiritual power, and at every one a revival interest permeated every department of the assembly work and many souls were saved or sanctified wholly, and the saints greatly refreshed.

The reports of the several committees will show an advance on all lines of work, and a planning for greater undertakings for God and His church than ever before.

The writer was with our church at Colorado Springs six days and held the Southern Colorado District Assembly, which, although small, was spiritual.

This district was later enlarged by the Rocky Mountain District uniting with it and retained Brother Widmeyer as District Superintendent. It was a great privilege to be permitted to be with Dr. Bresee while he presided at the enlarged District Assembly at Denver, of which Dr. Bresee has written.

The writer visited our Second Church at Pasadena, Cal. (colored), also our Japanese and Mexican work in California, and was shown many Christian courtesies, for which he is truly thankful, and on my return trip I spent five days with our pastor, Rev. S. D. Athans, at El Paso, in the interest of our work among the Mexicans, where Sister Santos, Sister McReynolds, Brother Stafford and others have been interested in the work—especially Sisters Santos and McReynolds, the latter being superintendent of our work there and at Juarez. Owing to the unsettled condition of the Mexican government it is quite difficult to know the best method to pursue with our work there. Brother Athans and wife are much loved by the mission folks, although they have been there but a short time.

H. F. REYNOLDS.

Ringgold, La.

Wife and I were in a two months' tent campaign in Tyler, Tex., which resulted in a number being saved or sanctified. We closed with a great rescue rally. Bro. J. T. Upchurch, his wife and Miss Gertie Acre and Lela Strickland came over and we closed with great victory.

While in Tyler I stayed a part of the time at Mother Johnson's. She was one of the first citizens of Tyler to receive the sanctifying grace, and through the years she has held on and lived the experience, until many have been convinced of the truth.

We shipped our tent from Tyler to Athens, where they once put us in jail for preaching on the streets, and stretched our tent on the court house square. The people received us kindly and several were saved or sanctified. Bro. B. W. Huckabee came over and preached a week for us.

We shipped our tent to Ringgold, La., my old home, for a meeting. Bro. Huckabee came here with us and people are coming in crowds for miles around and we are already having a great meeting. We had the altar nearly full of seekers last night and are looking for a great meeting. EUGENE HUDNALL.

Morristown, N. J.

After spending a profitable two years at the Pentecostal Collegiate Institute, North Scituate, R. I., we graduated from the theological course June 13th.

We had the privilege of attending the New York District camp meeting at Groville Park, Mattewan, N. Y., where our soul was blessed as we saw many coming to the altar at all the meetings for either pardon or cleansing. Surely the "power of God" was in the camp and mighty spiritual results followed.

The following Sunday we supplied the church at Spring Valley, N. Y., where we found a small band of saints laboring faithfully for the cause of holiness.

Or July 21st we had the privilege of preaching at the Bedford church in Brooklyn. We attended a mission the Saturday night previous where we held a large street meeting and then preached in the mission and one soul was brightly converted. Sunday our soul was blessed as we administered the Word to the saints at the Bedford church. We found a loyal band of people worshipping in a very large tabernacle in a good location. Certainly there is a fine opportunity for a good work to be done in that church in that section of the city.

The same Sunday the L. I. Holiness Association began meetings in their tent which was pitched at West Sayville, L. I., Bro. Kirby, the pastor at Patchogue, L. I., was in charge, assisted by a few of his people who live in West Sayville. We had the pleasure of going there and preaching each night for four nights.

We are open for calls to serve a church as pastor or in evangelistic work.

LOUIS D. KEELER.

Marshalltown, Ia.

The dear Lord having opened the way we are now living in Marshalltown, where we have a strong Nazarene Church. On account of business we have been kept away from our people for two years but in answer to prayer we are now among these precious folks. God is blessing Bro. Thomas in his ministry and the saints are on the hill top of glory.

Marshalltown Church reminds me of First Church, Chicago, a place where saints get blessed and sinners saved. I have been out of the hospital just one week but am getting stronger each day. For four weeks God gave me victory in that place and I wish to say that "this grace" holds good even on an operation table. Glory!

L. W. BLACKMAN.

Marshalltown, Iowa.

The stately stepping of God is heard in the camp. Sunday was a great day; in the afternoon the Holy Spirit was present in melting power; almost everyone that testified did so in tears and almost everyone especially emphasized their love for Jesus because of His great vicarious sacrifice. Inasmuch as we start a 30 days' tent meeting next Friday our hearts rejoice the more because of the melting—which evidences tenderness of spirit. In the evening a nice class of ten new members was taken in—making our membership now 105. Praise the Lord with us—inasmuch as the passing of the 100 mark is in answer to prayer. F. J. THOMAS, Pastor.

Southeastern Tenn. District.

The Lord is blessing. We closed out a meeting near Centerville, Tenn., a few days ago. We organized a Nazarene Church at that place with twenty members. Some of the best people in that part of the country united with the church and there are others who will follow. At our last General Assembly there was only one organized church reported in our district, it being the infant district of our work at that time, but God has wonderfully blessed and we are able to report nine Nazarene churches up to this time. There are other churches that will be organized. Our District Assembly will be Oct. 10 to 13 at my home church near Water Valley, Tenn., our Gen. Supt. Rev. H. F. Reynolds in charge. We are living in a day when people will not endure sound doctrine, but are seeking after worldly pleasures and amusements, and the fight is not so much against sanctification as a second work of grace but there is a great throng of people in the church today who oppose the doctrine of separation from sin. Old time Holy Ghost conviction makes a man so sick of sin that he wants to give it up and turn away from it forever.

S. W. MCGOWAN, Dist. Supt.

Douglas Camp.

The thirty eighth annual meeting closed July 29. It was one of the most profitable meetings ever held on the grounds. The faithful preaching of the word by Rev. B. S. Taylor, Mrs. Carrie Crow, Rev. C. E. Roberts, Rev. John Short and others, supplemented by the personal work of a band of faithful Christian workers brought many seekers to the altar at every service. A business man who was sanctified on the ground years ago, offered \$1,000.00 for missionary work to the denomination having the most members on the ground on Saturday evening July 20. The results were as follows: Advents 2; Baptist 18; Congregational 15; Evangelical 15; Methodist 62; Presbyterian 1; Pentecostal 160. On the motion of a prominent Methodist the meeting unanimously concurred in giving the missionary offering to the Pentecostal people, and all the people said Amen.

A. K. BRYANT.

Warren, Pa.

Truly the Lord was with us from beginning to end in our tent meeting at Corydon, Pa., which closed July 28. They had a revival in this town fourteen years ago in the M. E. Church—not any since. Our young people made many sacrifices that this meeting might be held. The Lord honored their faith and efforts. Holy Ghost conviction rested upon the people, souls rushed to the altar weeping. Dozens were converted and sanctified, a holiness class and Sabbath School organized, a number of subscriptions taken for our church paper and the end is not yet. Our Warren Church permitted us to go and preach, backed us with their prayers and efforts and now we are all rejoicing. Kept in Jesus, WILL H. NERRY, Pastor.

Turlock, Calif.

We are having a precious time at Turlock. Since our last report we have had a good many souls converted. One Sunday morning a woman was saved while in her seat. On the evening service of the same day she gave a glorious testimony. The following Sunday evening a young man was saved wonderfully; the fire fell upon the workers and Pentecost was upon us. We have accepted the "pastors' challenge," and will gladly seek subscribers to our paper. HAROLD E. TRACY AND WIFE.

Kyoto, Japan.

I will say that I feel it was a most remarkable case of definite leading by the Lord, my coming to Japan, as well as my remaining. There is much to be done in this great city of heathen temples and idol worship and but comparatively few workers. The Lord has wonderfully blessed me in the plan to open Sunday schools. When first I reached this land and saw the great number of children a burden came upon my heart to open kindergartens and Sunday schools. Of course at that time I could not push out at all for I expected to return soon. However, when Bro. Chenault began to pack up to return to America I found it necessary to find a new home, so rented a house where I now live and have our interpreter and his wife with me. The first Sunday afternoon Mrs. Hirore and I were in my room singing the dear old hymns in Japanese when I thought to invite in our landlady and her daughter, both of whom are Buddhists, the mother and sister of a Buddhist Priest. They enjoyed the songs evidently. Soon five children were in the yard below listening. I invited them to come in and in a few minutes a crowd of children came near to listen. They readily responded to my invitation. In all fourteen came in. What was I to do? The interpreter was not here and I could not talk to them at all. With a prayer for help I sang several of our good hymns and made them understand that I wanted them to learn the choruses as we repeated them several times. I prayed in English as they all bowed their heads reverently, then after giving each a copy of St. Matthew's Gospel, sent them away. They seemed to understand that they were to come again. The next Sunday there were twenty-two; the third forty-two, and last Sunday, the fourth, sixty-four; and "the end is not yet," I trust. The mothers are beginning to come, in too, and of course that is the thing to be greatly desired for in this land women are very hard to reach owing to the social customs. There are great possibilities for Sunday school work, in fact we can have as many as we can find teachers for. My plan is to open several in this city as well as some in the nearby towns. Now that the Lord has permitted me to stay I mean to open kindergarten work and thus not only reach the children but reach the mothers by having them come to parents' meetings. In the near future I wish to take up the work in genuine earnest. The hot weather is upon us so it is necessary for foreigners to go to the mountains for a time.

I trust the friends in the homeland will share richly in a great harvest of souls by praying much. Heaven's plan is this, "Pray ye therefore the Lord of the harvest that He will send forth laborers into His harvest." We need laborers and only Heaven-sent ones.

CORA G. SNIDER.

Chicago Central Camp.

The first annual camp meeting of the Chicago Central District has passed into history. Bro. Chas. Van Meter, of Mansfield, Ill., said, speaking of it, that it was the best camp meeting that had he attended in thirty years; and he is a pretty good judge of camp meetings.

A bishop once gave the following advice to young preachers: "Start low, go slow; rise higher, strike fire; wax warm, stop in a storm." That was much the way with our camp. It started about as camps usually do, but it gradually rose higher, until it struck fire, waxed warm and wound up in a storm. During the camp we gave opportunity for those who wished to unite with the Nazarene

Church to come forward and forty-five presented themselves for membership. That is one advantage of a district camp; you can string your fish as you catch them. Taking it all in all it was a great camp. Bros. Wines, Taylor and Herrell were the committeemen in charge. It was the first camp I ever attended where they furnished board and lodging free to everybody that came and then made money. Bro. Taylor, the business manager is a wonderful man of faith. He comes to us from the Quaker Church. If they have any more left like him that are anxious to let go we put in our bid for them now. Nearly all of our preachers from over the district were present and helped on in the fight. Sister Wines, Bros. Brough and Brother and Sister Brandenberg were among the called workers. Bro. De Camp was with us and helped on in the music. He is a whole brass band of himself.

Bro. Wines organized a College Church with about fifty-three charter members. Bro. Hester is their pastor. Bro. Herrell, pastor at Georgetown, makes a splendid all round "booster" for a camp.

They are already beginning to plan for next June. This is the "beginning of days" for Chicago District.

The University

The camp was a great boost to this new school, which might well be named the Central Nazarene University. They elected the new board of trustees and formally turned over all property Saturday, July 27. We, as a church, now have a property valued at about \$150,000. The indebtedness at about \$80,000, but Sunday afternoon we took up an offering to apply on the debt and they gave us, doubtless, the largest collection ever taken in a camp meeting or Nazarene Church. When the day closed it totaled about \$47,000. The outlook for the school is fine. The administration building is not quite completed and we need about \$2,000 at once to finish it up before school opens, Sept. 11. Now who will help in the worthy enterprise?

Quite a number of lots were sold and some of our folks are planning to move there to educate their children. Now brethren, let's all take hold and help to make this one of the greatest full salvation schools in America. The location is ideal.

I. G. MARTIN.

San Francisco District Camp Meeting.

This was held in Beulah Park, E. Oakland, July 17-28. The evangelists were J. W. Goodwin and Seth C. Rees. From the very start the Spirit of the Lord was manifest. These two men of God were anointed for the meeting, and the messages they brought were alive with holy fire. The people were greatly blest and a goodly number found salvation both in pardon and purity. Some old chronic cases were thoroughly cured. The spirit of the meeting was sweet, and unity prevailed from start to finish.

The first Sunday afternoon Bro. Rees preached a great sermon on the white slave traffic and the power of the gospel in the slums. It was a masterful message on this theme. At its close a free will offering was taken for a new rescue home, and not less than seven thousand dollars was given in money, real estate, and subscriptions. We at once set out for aggressive work along the line of making preparations for establishing a home, and soon a corporation was formed under the name of Nazarene Rescue Association. The name of the home will be Rest Cottage. If there was ever a need for a great rescue home it is here about this Bay where thousands of fair daughters are groveling in awful slime

pits of iniquity and shame. But God has heard their long cry for help, and the Pentecostal Church of the Nazarene is called to redeem them from this hell of slumdom. We must not turn a deaf ear to this wail for help.

This camp meeting was no doubt the largest yet held by our people in Beulah Park. The interest is growing each year. Next year we plan on having a still greater meeting, with better preparations, larger attendance and greater returns. God is marching on in this district and several new forces are at work for greater things than we have yet dreamed of. The Japanese mission is growing very rapidly. Bro. Hiroshi Kitagawa, and our new deaconess, Sister Wilson, continue to visit the homes of the Japanese people where they pray and preach until conviction is taking hold of the people. This will develop into a much needed work for the training of missionaries for the foreign field.

In addition to this work there is a deeper interest than ever in the district work. Calls are coming in for meetings in several places, and people are hungry for old time religion. Not all the people, but a few. Our need is men who will go out into the great field, drive the stakes of their tents in a city or town and stay there until a church is born from the skies and baptised with the Holy Ghost. Such men are not numerous. But we have a few for which we praise God. Let every one on the district begin to plan on coming next year to stay through. The date will be July 25 to Aug. 3.

E. M. ISAAC, Dist. Supt.

Japanese Church—Upland, Cal.

The God of Elijah still answers prayer. Amen. The past two weeks have been full of power and victory from the skies. Continued showers of blessings come to us in the Sunday morning Bible study. The prayer meetings are especially inspiring and the Sunday afternoon evangelistic service is owned and blessed of God. Souls are finding God in the good old fashioned way. Praying through at the camp or at home is not an unusual thing. Precious testimonies are given to the saving, sanctifying and keeping power of God. Our Japanese brothers believe in digging deep and having the real thing. We have many Japanese visitors from Los Angeles and other places and all say that God is with us in unusual power. God has wrought for us. To Him we ascribe the praise.

Our little Japanese paper of eight pages has proven a great blessing to our work. It is doing a missionary work that no man can do and we will gladly send sample copies to any who are interested in our work. If you know some Japanese in your locality you might use fifty cents of the Lord's money and send this little paper to that one for a year. Please pray for this department of our work. One page of this little paper is in English and gives interesting reports of our work at Upland. Also some interesting testimonies from the mission members, who testify to "the Power of the Blood." **ETHEL McPHERSON.**

Corsicana, Tex.

A victorious tent meeting closed here July 24th after three weeks battle with the enemy. Rev. J. F. Fugett, a Nazarene preacher from Waco in charge. Fifty-seven saved or reclaimed and fifteen sanctified in the old time way. Bro. W. M. Nelson came and organized a Nazarene Church with thirteen members, and more will come in soon. We are trying to buy some church property. Pray for us here. Sunday school organized with thirty-two enrolled the first Sunday. **D. C. GAFFORD.**

West Somerville, Mass.

At the last District Assembly held in Lowell, Mass. it was voted: "That the two churches in West Somerville, the First Pentecostal Church of the Nazarene, and the Grace Pentecostal Church be requested to meet together with the General Superintendent, the District Superintendent and the Advisory Board of the District"

On Monday, May 13th, they met and after a sermon by Dr Walker both societies voted to unite in one church, and the organization was perfected by the election of a new set of officers, both pastors to serve until a different arrangement could be made

After one Sunday together, what had been the First Church voted to withdraw and to maintain a separate society.

The First Church claimed that they returned to their previous condition, the Grace Church claimed that they were now the Pentecostal Church of the Nazarene in West Somerville, the others having withdrawn from the new regularly organized church.

The General Superintendent, the District Superintendent and the Advisory Board have just given their decision that the Grace Pentecostal Church of the Nazarene is the church of the denomination in West Somerville, Mass.

J. W. GILLIES, Pastor.

Falmouth, Mich.

The outlook for the establishment of Holiness was never better in this neglected Northern country than at this present time. But there must be immediate action if the devil is to be defeated. The situation at Falmouth is like this: We rent a well built and roomy church building (the only church in Falmouth), for which we pay \$3.00 per month. This would satisfy us until Jesus comes if it were not for the storm we see coming. The devil is aroused on account of holiness preaching, and a movement is already on foot by others to purchase this church for themselves and thus shut us out. This building can be purchased for \$400—a rare bargain, terms \$50.00 cash and \$5.00 per month. Space forbids me to speak of the splendid openings at Harrietta, Michelson, Houghton Lake, Cadillac and other towns in this immediate neighborhood where people are praying and calling for holiness preachers. Preachers, if you are looking for a soft job and easy money, stop away, but if you are willing to pioneer, and take what the Lord sends, come at once.

ALBERT T. HARRIS.

Des Arc, Mo. Camp.

The seventh annual holiness camp meeting will be held at Des Arc, Mo., Sept. 12-22. Rev. L. Milton Williams, preacher in charge with Prof. A. S. London as choir leader and Mrs. A. S. London as pianist. Our hearts leap for joy, because of the things God will do for us at this camp. Plenty of room for campers. Fine spring water. Furnished or unfurnished rooms for rent. A hearty welcome will be given you. For further information address A. S. LONDON, Des Arc, Mo.

Jonesboro, Ark.

We just closed a great meeting at this place. Rev. L. L. Isaacs and wife and Miss Nellie Ferguson of Eureka Springs, Ark., were the main workers. Had seekers at the altar first service. Backsliders were reclaimed, sinners saved, believers sanctified. The last day was the best of all. Several wept their way to God and the saints shouted under the power of the Holy Ghost. J. E. LINZA, Pastor.

Washington, D. C.

Over the past Sabbath it was my pleasure to be with our church in Washington, D. C., of which Bro. H. B. Hosley is pastor, and of which church I have been a member for the past five years. The Lord was very graciously with us on Sunday. Jesus, in the power of the Holy Spirit was present although in midsummer, all the services were well attended. Three individuals were received into church fellowship, and one lad was sanctified, while a number of requests for prayer were made. Praise His dear name, Jesus can save and sanctify in sight of the capitol of the nation.

Twelve years ago this church was organized by our dear brother C. Howard Davis, now pastor of our church in Portland, Ore. Two years later, Bro. Davis requested Bro. Hosley, the present pastor, to take charge of this congregation and he has been pastor ever since. When the church was organized they cast their lot with the Pentecostal Church, and when the consolidation with the Church of the Nazarene was effected, they became a church of that body, and are a faithful and loyal congregation of the Pentecostal Church of the Nazarene. I do not know a more spiritual congregation in our denomination than this church; old-time shouts are manifested. Since the organization of this congregation, through its influence, ten or twelve other churches have been organized in Maryland and Virginia. The location for the Washington church property could scarcely be more appropriate. Only one or two blocks from Pennsylvania Avenue, and only about six blocks from the U. S. Capitol, and while it required a great deal of labor and sacrifice by the pastor and congregation to hold on to this valuable property, its finances are in such a state that in due time it can be paid for. No one will make a mistake to afford financial aid to this laudable enterprise. I would kindly urge the members of the Pentecostal Church of the Nazarene everywhere, when visiting Washington City, not to fail to call at our place of worship. You will receive a cordial welcome, and find services every Tuesday evening and Thursday evening, and of course on the Sabbath.

(REV.) JAMES D. ACKER.

First Church, Los Angeles.

Sam Small gave us three great temperance lectures. They were all brilliant and very religious. The first lecture on "His Majesty, the Devil," brought out about 1500. At each of the others over 1000 were present. The Nazarene Brass Band furnished the music. The free-will offerings met all expenses.

Sabbath (July 28) was again refreshing. The largest Sunday night audience seen in the church during the present pastorate, to hear Brother Cornell preach on "The Young Woman and Her Gentlemen Friends." There was marked attention and deep conviction. Five persons responded to the altar call, and all wept their way through to the cross. It was truly a great service. There were seekers at each of the other services, making the whole day very gracious. Brother Cornell's morning subject was, "A Conquered Foe."

Thirty-one members have been received the past thirty days and another class of fifteen to come in next Sunday, Aug. 4. God is sending us some strong people both spiritually and financially.

A Request.

Will the preacher that preached at Batson, Texas the day Charles E. Norris was shot, Thursday, March 21st, 1912, write to his brother?

JAMES B. MORRIS,
Malden, Mo., Route 1

Lehighton, Pa.

Surely God is good to us this summer. Souls are praying through to victory nearly every service. This month a man was saved and sanctified that we had been praying for for over three years. Last evening he joined the Pentecostal Church of the Nazarene here in Lehighton. After the message seven young girls came to the altar seeking salvation. Praise the Lord! It was surely a great day in Zion.

The enrollment in our Sunday school is 126, and the attendance averages from 90 to 110 each Sunday. We frequently have more people attending the prayer meetings through the week than what our church membership amounts to.

We thank God for the continual revival spirit in our midst. We are looking for and also expecting still greater things from God for this place.

H. N. HAAS, Pastor.

San Diego, Cal.

We here at San Diego are having great times, although Bro. Bowes has gone on his vacation. God is with us in power and salvation. God has been saving and sanctifying the young boys from thirteen to fifteen years of age; saving the unsaved husbands in their homes; hearing the prayers of faith for the sick and giving unction and power to those who had prayer meeting and preaching services. Bro. Hutchens, of Escondido was expected to preach yesterday but was unable to come on account of sickness. Bro. Glass gave the message in the morning and Sister Whipple in the evening. God used both messages to the salvation of souls, especially in the evening. The text was, "Be sure your sin will find you out." There was frank confessions, given of what they were going to do about restitution, and getting right with God, and the altar was full of seekers. To God be all the glory.

C. W.

Bakersfield, Cal.

We are now in the midst of our summer when business lags and religious effort ceases entirely. Most of the people who can afford time and price have gone to the beaches or mountains. The pastors of our city are taking their vacation and the churches are mostly closed or poorly attended. Our congregations have been excellent so far, fully three times as many attend as at this time last year and our Sunday school is more than twice as large. Six joined our church last Sunday and we have two or three openings for meetings as soon as the weather is cooler. We have secured ministers Horton and Cunningham for our first two meetings and expect Evangelist Guy L. Wilson to hold a meeting in our home church some time this fall.

C. W. WELTS, Pastor.

Garden City, Kans.

Meeting closed at Woodbine Sunday, July 28th. Eighteen professions of salvation or holiness. Church of the Nazarene organized with twenty-one charter members. Bro. A. C. Tunnell will act as pastor until Assembly. We begin at Garden City tomorrow night, Aug. 2nd. In Him.

FRED H. MENDELL.

Singing Evangelist.

Having now entered into the evangelistic field as a singing evangelist and worker I offer my service to pastors and evangelists for the coming fall and winter. Yours for souls.

PAUL S. BARNES,
(Home Address) Springboro, Pa.

Fairview Heights, Santa Monica, Cal.

There is a small class here and no little sickness has been and is still among us; but God has been answering the prayers of these faithful souls and salvation is flowing. Some souls have plunged into the fountain.

Services are better attended. Sabbath school is enlarging. Spiritual interest and soul-travail are on the up-grade.

Our little Helen has been quite sick almost ever since we came here, which has been some hindrance to us in the work; and while she is now improving slowly, we ask the earnest prayers of all who know God that she may have a speedy recovery if it is His will. Amen.

FRED B. and E. W. GREEN.

Danbury, Conn.

God has a chosen flock at Danbury, Conn., verily an "ecclesia"—faithful and true, but small and despised, under the leadership of dear Sister Henderson. "Being in the way" at Matteawan camp meeting, the Lord led Mrs. Perry and myself to assist this little flock in a few days meetings, and how God did prove Himself faithful to His spoken word! The congregations were small, but increased as the meetings progressed, and fourteen precious souls "saw Jesus" either in a definite experience of salvation from sins or sin! Praise His dear name! One promising feature of the work is the persecution from another denomination, but Jesus says to them, "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom." Amen.

J. R. GIBSON.

Bloomington, Texas

We just closed a glorious revival at Bayside, Texas, where we had twenty-two sky-blue cases of regeneration and some of this number went on to perfection. We closed with deep conviction on the congregation. Bro. Cruse and daughter conducted the singing. We had Rev. W. J. Sewell with us. Bro. Sewell is a good preacher and for an altar worker he cannot be surpassed. The Lord willing we will open fire against the enemy Friday night near Victoria, Texas. We are expecting Bro. Sewell with us.

F. C. BEAKLEY.

Malden, Mass.

Well, praise the Lord! We had a "land-slide" last Sunday. A good, glorious sermon by Bro. Borders in the morning on the "alabaster box" incident, and a rousing street meeting and revival service in the evening. Twelve or fourteen were at the altar; some far pardon, and some for purity. A good number were new cases. We have just paid \$125 interest and \$200 on our mortgage principal and have no debt on current expenses. We plan for one of the greatest fall campaigns that we have ever had. We must all work hard, for "the night cometh." Glory! L. D. PEAVEY.

Salem, Ore.

A Pentecostal Church of the Nazarene was organized recently in this place. God is doing marvelous things for us. The membership is increasing and souls are entering the blessed experience of entire sanctification.

DORA W. BERTRAM STONE, Pastor.

Buldana, Berar, India

Since writing last we have had a good rain, which gives us hope that there will not be a drouth this year. We are praying for abundance of rain, and also for an outpouring of God's grace upon our work. I have the victory in my soul.

L. O. CAMPBELL

Lowell, Mass.

We have had a great camp meeting at Douglas, Mass. Rev. B. S. Taylor and Rev. C. E. Roberts of Pilot Point, Texas, and the Kentucky Sisters, Sisters Crow and Kell, were the special workers, and also many local workers, and the generosity of Mr. C. H. Robinson of Providence, R. I., made it possible for a corps of forty workers to be at this meeting. It was one of the best ever held at these grounds. My own local church had about seventy at the camp, and fifteen of them were saved, sanctified or reclaimed. Salvation is also flaming on in our work here at home. Meetings largely attended. Over one hundred at prayer meeting these hot summer nights, and church full of people and seekers about every week. My assistant pastor, Bro. Martin, is doing nicely. The people like him much. The people are liking the Herald of Holiness much.

A. B. RIGGS.

The Sioux City Camp

At least ten thousand people heard the gospel in the three weeks. About one hundred seekers. Much opposition, but God gave power, and His adversaries were put to shame. Glory! Sold scores of books on prayer, and also exposing "Russellism." Evangelist Nellie Green led the singing and won all hearts by her devotion. Meeting went a thousand leagues beyond last year's. Hallelujah! Peniel camp next. MUST have victory there too. Amen. Always lovingly.

FRED ST. CLAIR.

Whetstone and Lacy's Chapel.

The fire still burns at these churches. God's blessings are upon the people. We have just closed a meeting at Jones Chapel, a Methodist church, and God gave victory. About thirty in the altar; nineteen prayed through. Some joined the Nazarene church. We are now in a battle at Concord; have just begun. Conviction is deep; some are in the altar, and one has prayed through. Pray for us in this hour of victory.

L. T. WELLS, Pastor.

Helenwood, Tenn.

Thank God for victory in the mountains of Tennessee. Would like to have you know that the few Nazarenes we have here in the mountains are very much alive. We have our tent up and are having great crowds. We are telling folks of an uttermost salvation, and God is blessing our efforts.

JESSE A. MACE and WIFE, Evangelists.

Garden City Camp.

Camp meeting will open in Garden City, Kans., Aug. 2, 1912. Evangelists Fred H. Mendell, Dist. Secy., and Brothers Beaver and

Wenger will be the special workers.

J. W. FRAZIER, Pastor.

APPOINTMENTS OF GENERAL SUPERINTENDENTS**Gen. Supt. P. F. Bresee**

Home address, 1126 Santee St., Los Angeles, Calif.

Surrey, N. Dakota, Aug. 29, 9 a. m., Dakota District.

Bloomfield, Ia., Sept. 11th, 9 a. m., Iowa District.

Louisville, Ky., Sept. 26th, 9 a. m., Kentucky District.

Chicago, Ill., Oct. 9th, 9 a. m., Chicago Central District

Gen. Supt. H. F. Reynolds

Home address, Bethany, Oklahoma City, Okla., R. F. D. No. 4.

Hastings, Neb., Aug. 9-18.

Bethany, Okla., Aug. 28-Sept. 8, Camp meeting.

Hamlin, Texas, Sept. 13-22, Convention.

Chicago, Ill., Oct. 3-6, Gen'l Mis. Board Meeting.

East Tennessee District Assembly, Oct. 10-13.

Southeast District Assembly, Oct. 23-27.

Dallas District Assembly, Nov. 6-10.

Louisiana District Assembly, Dec. 4-8.

Gen. Supt. E. F. Walker

Home address, Glendora, Calif.

Aug. 5-11, Romeo, Mich.; Camp meeting.

Aug. 22-Sept. 2, Pasadena, Calif.; Camp meeting.

Sept. 10-22, Georgetown, (Olivet) Ill.; Illinois Holiness University.

Sept. 24-29, Sylvia, Kans.; Kansas District Assembly.

Oct. 1-6, St. Louis (Maplewood), Mo.; Missouri District Assembly.

Oct. 7-Nov 3, Georgetown (Olivet), Ill.; Illinois Holiness University.

Nov. 5-10, Shawnee, Okla.; Oklahoma District Assembly.

The opening service of the assembly meetings will be held on the evening of the first day.

E. F. WALKER.

A Definition of Hypocrisy.

A native of Madagascar gave William Ellis, the noted missionary, a definition of hypocrisy which showed he thoroughly understood the meaning of the word. Mr. Ellis was translating the Bible into the Malagasy language and could find no word to express this. He explained the idea to the people and asked them what word could be used. "I know, I know," said this native. "It is to put a clean mat over a dirty floor."—Ex.

Christ Our Creditor, "How Much Owest Thou?"

By N. L. RIGBY

This is a remarkable book on tithing. Rev. C. E. Cornell says: "Christ our Creditor" is, in my judgment, the greatest book that was ever written on the subject of tithing."

Every pastor should make a special effort to get this book into the hands of all his congregation.

We make a special offer to pastors who will do this.

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OUR SUNDAY SCHOOL LESSON

THE RULER'S DAUGHTER—Mark 5:21-43

AUGUST 18

Notes—Queries—Quotes

E. F. Walker, D. D.

In this life we are often called to back-track, not because of defeat, but because there is still work to do in the old paths. (v. 21.)

Even rulers of this world should fall at the feet of Jesus. (v. 22.)

Genuine faith admits of no "peradventure." "She shall live." (v. 23.)

The dear Master is ever ready to respond to a call for help. (v. 24.)

Though one's name may not be given, that one is always "a certain" one. (v. 25.)

Ofttimes when we seek relief from men we get only suffering. (v. 26.)

For some to hear of Jesus is to immediately seek that help which He is able and willing to give. (v. 27.)

The helpless, hopeless one hopes for wholeness by contact with the Savior. (v.28.)

The fountain of all disorder is dried up immediately when the hand of faith touches the Heavenly Healer. (v. 29.)

There is a real emanation of power from Jesus to those whom He saves. (v. 30.)

The disciples of Jesus sometimes misunderstood the meaning of His words. (v. 31.)

Jesus looks for those who have been blessed by contact with Him; for His virtue is in them. (v. 32.)

Even the saved may fear they have been presumptuous in expecting and receiving **ought from the Lord.** (v. 33.)

Jesus gives comfort and assurance to the humble and timid. ((v. 34.)

Sometimes people officiously seek to direct the movement of the Lord, imagining they are showing Him a kindness. (v. 35.)

Jesus always forbids fearfulness and encourages faith even under the most extremely trying circumstances. (v. 36.)

The Master picks His own intimates, giving them special confidences and privileges. (v. 37.)

Death, with its usual tumult and mourning, comes even to the homes of the rulers of this world. (v. 38.)

To the Lord of life death has no more significance than taking rest in sleep. (v. 39.)

People incapable of understanding words of divine truth laugh at and scorn inspired sayings. (v. 40.)

The miracles of the Lord are wrought in a simple, quiet way, with no attempt at show. (v. 41.)

Sometimes the Lord astonishes even the steadiest faith and fondest hope. (v. 42.)

The natural life follows the supernatural restoration. (v. 43.)

Lyman Abbott calls attention to Dr. Wordsworth's comment upon the thronging and the touching of Christ in our lesson, with Dean Alford's reply. Thus says Wordsworth: "A solemn warning to all who crowd on Christ; who use His name lightly and profanely; who make familiar addresses to Him in so-called religious hymns; who treat with carelessness and irreverence His day, His house, His sacraments, His ministers; or who read His holy Scriptures in a carping spirit, handling them as a common book. Although such as these may crowd upon Christ in His Word, with a pressure of earthly labor and learning, they never touch Him." And thus replies Alford: "It is difficult to imagine how the miracle should be, as Dr. Wordsworth says, 'a solemn warning to all who crowd on Christ;' or how

such a forbidding to come to Him could be reconciled with, 'Come unto me, all ye that labor.' Rather should we say, seeing it was one of those who thus crowded on Him who obtained grace from Him, that it is a blessed encouragement to us not only to crowd on Him, but even to touch Him; so to crowd on Him as never to be content until we have grasped, if it be but His garment, for ourselves; not to despise or to discourage any of the least of those who make familiar addresses to Him in so-called religious hymns, seeing that thus some of them may touch Him to the saving of their souls. I much fear that if my excellent friend had been keeping order among the multitude on the way to the house of Jairus, this poor woman would never have been allowed to get near to Jesus. But I hope and trust that he and I shall rejoice together one day in His presence, amidst a greater crowd, whom no man can number, of all nations and kindreds and peoples and tongues"—And I fear that Dean Alford did not exactly get the meaning of his "excellent friend," or he would not have criticised his words. Both these quotations are valuable in suggestion.

O touch the hem of His garment,
And thou too shalt be free;
His saving power, this very hour,
Will give new life to thee.

"Let no man, therefore, beat himself any more, nor wall, neither disparage Christ's achievement. For indeed He overcame death. Why then dost thou wait for naught? The thing has become a sleep. Why lament and weep?" (Chrysostom).

Spiritual Lights

Rev. J. N. Short

We have in our lesson a beautiful illustration of faith. It is a little remarkable how much the word of God has to say about faith. But if we consider the plan, and of what salvation is in its essence, it is not strange. The word means, implies and necessitates faith. It is absolutely of no purpose only as we have faith in it. So it is written. "Faith cometh by hearing and hearing by the word of God."

That is to say, you hear a sermon, and the preacher enables you to have faith. But he gets the authority for what he says from the word of God. Hence the gospel is called "Good News." It is the most natural thing in all the world to tell good news. Then, did you ever think of it? It is the most natural thing in all the world to believe good news. It seems to be a spontaneous thing. We have no difficulty in believing good news reported in the daily papers, or by a reputable person. It is easy to believe what you want to believe.

We can see by this, when God made salvation possible thro Christ on the condition of faith, it was simply a gift. Then its proclamation was "Good News." We can easily see what the plain revelation of the gospel of Christ would be to the man overwhelmed with a sense of sin and guilt before God if some one could say to him, "Repent, stop sinning, believe, and you are free."

I think repentance is implied in believing. Paul said to the jailor, "Believe on the Lord Jesus Christ, and thou shalt be saved." But it is "with the heart man believeth unto righteousness." While salvation from start to finish is the most stupendous thing which we can know by experience, it is simple in the extreme as to its reception. Its simplicity lies on the man side of the question because of man's helplessness. It is stupendous because of who Christ is, and what He is to us and does for us. No man can estimate this at the outset.

If a multi-millionaire should make a worthy young man a present of a million dol-

lars he could receive it as easily as he could a nickel. It would be a very simple thing to receive it. But it is quite another thing when he begins to inquire respecting its source, how it was produced, what it cost in time, study, self-denial and sacrifice upon the part of the giver. It could be received in a moment, but it might take years to properly estimate it. I have never seen Mr. Carnegie's or Mr. Rockefeller's wealth, but neither have they.

It is quite true when we come to the theme of the Gospel, we may believe in a moment what it will take all the days and years to estimate. It will ever grow upon us because of what it is, and because of who the giver is. This is because in an important sense the gift and the giver are one. Salvation is to receive Jesus the eternal Son of God. Salvation is oneness with Him; it is being joined to Him in holy oneness, so that His thought, will and mind become your own thought, will and mind. This is paradise restored in experience.

How can this be? you say, "That would be the most stupendous thing for man. Surely so. But it all becomes an inwrought fact in the heart of every man by simply believing the gospel. That is simply receiving Jesus. Receiving Him we receive His words, His thought, will and mind, and become one with Him. At this point we are filled with the Spirit of Christ.

Some have not thought of faith in this way, who have great struggles. But when we consider works and sacrifice, worry and struggle, as a means of securing salvation, faith is always put at the opposite pole, opposed to all this. Read in the tenth of Romans. "Christ is the end of the law for righteousness to every one that believeth."

We have not then to ascend up into heaven, or descend into the deep to find Christ, but the word preached is nigh us, "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation."

Remember it is the heart, not simply the head. We must understand, we never believe in any important enterprise which promises much when we are not willing to invest our money in it. Then, if the enterprise is sound, it would be to our profit to invest. Instead of making a sacrifice it would enrich us.

We have said this because our lesson is one of faith. The faith of Jairus was beautiful: but why not? And when I say, Why not in his case, I say the same in the case of every man who believes God in Jesus Christ. Did Jairus lose anything by praying to and believing Jesus? Did any man ever pray and believe Jesus, and lose anything by it? Did the woman who had spent all her living on many physicians, and was nothing better, lose anything by having faith in Jesus to press through the crowd, and touch the hem of His garment? Her case was desperate, and she touched Him on purpose: no one else did, tho they thronged Him.

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