

HERALD OF HOLINESS

Official Organ of the Pentecostal Church of the Nazarene

Volume I.

Kansas City, Missouri, June 26, 1912

Number 12

EDITORIAL

Aspiration and effort weigh more in God's scales than achievement.

The Lord never blunders. He can come into the blunders of men, however, and so overrule them as to bring good out of them to innocent victims.

Distinctions without a difference sometimes form the delusions of debate. Whether used to cover a retreat or confute a rival, their use is never to edification.

If people were as liberal after getting money as they felt and believed they would be while seeking to make it few charities would limp for lack of funds.

Tediousness is, happily for the tedious, generally an unconscious quality, but to the tired and twisting hearers, a painfully patent and cruelly conscious crucifixion.

Suspicion is first cousin to jealousy. A generous impulse or a manly act is done by another. You suspect the motive of the doer. Look narrowly within and you will perhaps find lurking a spirit of jealousy of the superior person whom you suspect.

An honest and discerning man needs only three views to learn the three principle things about the devil. A look into himself, a look back upon his own life, and a look around him upon other people will convince him of the personality, pertinacity and pusillanimity of the devil.

The persistency of error is remarkable. The climax of wonders is reached when we consider the immortality of error concerning the necessity of sin. Worse than the wheat which lay in the mummy's skull in Egypt three thousand years and retained its life germ, and when planted sprung forth and produced an abundant harvest, and worse even than the proverbial cat with nine lives, the old fallacy of the necessity of sinning, lives despite ten thousand times ten thousand killings.

A Challenge to Pastors

The pastor's position is one of such numerous difficulties and such diversified and delicate duties that it urgently calls for every possible agency and influence which can yield the slightest aid to any one who fills this holy calling. Generally pastors are alert and seek to call into requisition nearly every possible means that can be made to help them in their work. Thus in addition to the usual boards and committees composed of men, they organize the women into various societies for the furtherance of the benevolent work of their charges. They wisely use also the children of the church through the Sunday school or other organized method as a helpful agency in church work. A wise pastor also employs methods of advertising the church appointments as a potent arm of service.

There is one agency and that the *most potent* which can be used by a pastor in his work, which is the most generally and strangely neglected. We refer to the church paper. As a means for securing the active, intelligent, loyal and loving support and co-operation of his membership there is no other agency that bears the least comparison with it. We wish it understood at the outset that not a word we write here is conventional or perfunctory. We write out of a heart of tremendous earnestness and with a definite desire and purpose to do good in positive helpfulness to the most important and useful class of men in the world, the faithful pastors of our churches. We beg to add also that we write out of a varied experience which has enabled us to make frequent and satisfactory tests of the truth of the position we here assume. We spent many years as pastor of country circuits, of small stations and of the largest city churches and the presiding eldership. Throughout our entire experience our amazement has grown continuously at the widespread and persistent neglect of pastors to circulate their church paper among their membership.

We make bold to affirm that no congregation is properly equipped for church service, no congregation possesses the means and facilities to be trained and developed to its best in the matter of intelligent, loyal and loving support of the pastor and of the great ecclesiastical, be-

nevolent and benign interests committed to his hands, that has not the church paper circulated throughout its membership. The test has been seldom made, but we have never known a test made in an experience of thirty years that did not prove the absolute and infallible correctness of our position. Let it be understood, too, that what we mean by circulating the church paper is not to have an average of half dozen papers taken to every hundred members. No church is properly supplied with its church paper until a copy of the paper goes weekly to *at least every family in the church.*

The chief cause of this marvelous helpfulness of the church paper is the fact that it informs the membership and thus renders them intelligent as to the nature of the church, her aims and purposes and obligations, her various methods and institutions for the advancement of church work, the claims and the merit of the divers appeals made upon the liberality of the church and the sacredness of the obligation resting on the church member not only to adequately supply the material needs of the pastor and his family in the matter of a liberal salary but also of loyally and cheerfully co-operating with him in pushing every interest and institution of his local church. No family can have the weekly visits of their church paper without becoming more intelligent and better informed upon all these important questions. The paper is preaching to them from day to day and hour to hour on a diversity of live church interests which often explain more fully interests or institutions to which the pastor alluded in a pulpit announcement. The readers of the church paper are more intelligent hearers of the pastor's preaching. By such reading they are made more familiar with church nomenclature, church movements, boards, societies and sundry interests. It is wonderful to note the difference in two families, to one of which the church paper has been a constant visitor for years and in the other family the paper has never been known as a regular visitor. The first named family the pastor will find invariably is from two to five times as liberal according to financial ability both in pastoral support and in supporting all the institutions of the church. It will be found also that the children in this family are in much

heartier sympathy with the church and are much more accessible and more easily reached in revivals.

The scriptural lament is "My people are destroyed for lack of knowledge," and from this we legitimately deduce the proposition that knowledge or intelligence is a primary condition in preventing this destruction of or in saving the people, and we submit that there is nothing to take the place of a strong, vigorous church paper in enlightening and informing the church membership. How wise the pastor, how secure and hopeful he can feel, when he knows that a well filled wide-awake church paper is constantly in every home in his charge. We unhesitatingly aver that such a pastor has every human assurance of success. If he is faithful in prayer and preaching he simply cannot fail in such a church.

Not only in the point of intelligence but in the equally important matter of loyalty the church paper is a cardinal inspiration. Indeed this second effect of constant reading of the paper grows out of the first one mentioned above. Intelligence is a primary condition of loyalty. If people are saved they need only to be informed of the aims, the needs and the movements of the church and loyalty is the spontaneous result.

The next logical result is that of liberality. Intelligence produces loyalty and loyalty produces liberality and liberality solves all the perplexing and harassing problems which so burden and embarrass faithful pastors. Whenever the minimum achievement shall have been reached of an average of one church paper weekly in every home through the entire denomination, and this condition has prevailed for a year or two it will be found that the question of college endowments, the missionary problem, the church extension question and indeed every other church problem will have been absolutely solved. A marked increase in all pastors' salaries will also be realized. The benefits, however, begin to be realized immediately with the extended circulation of the paper and constantly augment.

A recent illustration occurred in a large city Methodist Church with which the writer has been familiar for over twenty years. This church had always something like a dozen or twenty subscribers to their conference organ. Finally an up-to-date wise preacher became its pastor. He diagnosed the situation in a few months and God put the church paper on his heart as the chief element in the solution of the dead, lethargic condition of his church. He brought up the matter before the official board and showed them the disgraceful disproportion between the number of members in the church and the number of church papers taken. After much prayer the forty offi-

cial of the board became by alternations amazed, grieved, profoundly humiliated and positively alarmed and unanimously insisted that he present the matter to the congregation on Sunday mornings until the evil was remedied. This resulted in three hundred subscribers to the paper in that church within about a month. This was more than one subscription for each family in the church. Of course they found a large number of families unable to pay for it but the congregation raised a sum sufficient to put the paper in every family not able to pay for it. We wish to add that this congregation before this movement by the pastor and his board was up to the average with all the churches of that great Communion in the matter of patronizing the church paper, and there was a revolution in the church.

The truth is the destitution of churches in the matter of their church paper is simply appalling. We here and now challenge our pastors to put your church paper into every home in your charges and in addition put it in the hands of adult members not represented in these homes and see if the results the first year are not more than compensation for all your trouble. Perhaps in every church after all have been induced to subscribe who are able, there will have to be a fund raised to send it to every family unable to pay for it. Let this be faithfully done and we guarantee that in a very short period the Pentecostal Church of the Nazarene will have a greatly broadened vision—will pulsate with a new vigor and will move forward in mightier strides in helping to lift this world back to God. Who will accept the challenge? Let an affirmative response be spoken in the heart of every pastor.

Some Things Are Settled

Some things are settled with the writer. The virtue and devotion of his sainted mother, the rightness of truth, chastity—many such things are sacredly and securely closed beyond the right of science or materialism or aught else bearing portly names so frightful to timid or time-serving preachers to lay their profane hands upon and raise questions. On these points I am essentially and absolutely narrow and intolerant and everything else so fearful to so many of the latter-day clergy. Just so there are some things God has left forever settled in the domain of religion and revelation.

It is all right to reverently study to seek the correction of errors in copying or translating the scriptures or which arose otherwise. It is proper to discuss and call in question or propose revision of tenets or doctrinal statements which are the mere work of councils, ecclesiastical

courts, or any other merely human authority. Many matters of date, authorship and exegesis of scripture are open for critical investigation. There is wide enough latitude here for the exercise of legitimate criticism by reverent, believing scholarship.

There is left the realm of the settled—the absolute—unchanged and changeless—truths not the product of human authority or origin, however they may have been spoken upon by ecclesiastical authorities. Happily these truths relate to and include the vital and essential phases of divine truth and are attested and corroborated by human consciousness and experience. Sin and Salvation are the generic truths comprehended in this realm of the sacred and inviolate and changeless. That man is lost—"depraved"—is the uniform teaching of Holy Scripture and of human consciousness and experience. That a radical, thorough salvation from all sin is provided, is likewise the unvarying teaching of biblical writers and has also the corroborative testimony of numberless human witnesses. That the Word came by holy men moved to write by the Holy Ghost is Bible taught and the divine authority and truth of this Word is subtly, indefinitely corroborated by the consciousness of the reverent reader of the Word.

Human nature in its lostness is ever the same until God changes it. Science or philosophy is as powerless to add new light on this dark subject as it is to change the FACT of the devotion of one's loving, loyal, faithful wife. It is just as insolent and absurd for any school of teachers to dare put their unhallowed hands upon the one question, as upon the other. The same is true of the FACT of conscious, full salvation personally from all sin involving the birth from above and cleansing within. It is gratuitous, shameless, audacious for so-called ministers to propose to deny or revise or explain away this class of primary, revealed and self-conscious truths. It is abhorrent to every principle of propriety and delicacy and justice to have these objectors to come from the clergy who have professed salvation at the altars and who serve and draw salaries from churches whose original and fundamental credal bases were these identical doctrines.

Propriety, not to say a refined and delicate grade of honesty, would indicate a readier and more consistent adjustment of such doctrinal difficulties with such ministers. A prompt retirement from the church in such cases would be a far more proper course than warring against the distinctive tenets on which the church was founded and which gave her her glory and power and right to exist in the world. Let the jewel of consistency be practiced by such preachers.

The Editor's Survey

The Curse of all Curses

We have quoted several gems from the Episcopal address to the late Methodist General Conference. Many strong, timely and patriotic utterances were contained in this document. Representing a great church with more than three million members the deliverance of the bishops showed that this church still occupied a position in the forefront of the warfare against the liquor traffic. The following stirring words on this subject formed a part of the address:

All the woes of perdition lurk in the barroom. All that conspires against decency of living, peace of home, good of country, progress in achievement, honor in men, purity in women and hope in humanity has there its haunt. Ruin writes its record. Despair and death are the closing chapters. It is to our glory that our church is known as its uncompromising foe. In practical alliance with other churches, many of our congregations are contributing to the support of the Anti-Saloon League in its militant campaigns against this common enemy. Scores of our strong men are among the leaders of that movement. We rejoice in every victory the League has achieved and have large hopes in its plans and activity. At the same time we do not abate our faith in constitutional prohibition as the only final and satisfactory recourse of the people against the deadly evils that inhere in the liquor traffic. Language has been exhausted in denunciation of it; souls have been dissolved in tears by reason of its deadly ravages; but the monster's jaws still drip with the blood of the innocent as well as the guilty. O, the patience of God with its keepers! O, the compassion of Christ for its victims! O, the apathy of men who shun battle with it! Men of Europe, Asia, Africa and South America, carry back to your people who are also our people this message from the Methodists of America, that in practice as in principle, they stand for total abstinence from strong drink; and that so long as the spirit of God abides with us there will be no truce with the making or selling of whiskey, wine, beer or other intoxicants to be used as beverages; and that we expect Methodists of all lands to stand with us in the fight and share the glory of the ultimate victory.

A Tragic Harvest

Parental neglect is the prolific source of woes unnumbered and wreckage pathetic in all classes of society. It is marvelous indeed that persons charged and honored with the heaven-high responsibility of parenthood should be with such difficulty brought to realize their responsibility and discharge it faithfully. Rev. W. Evans Burnett in *Purity Journal*, brings out this truth strikingly in the following paragraph:

"In some localities capital punishment for those caught in the white slave business has been at least suggested to the legislators. If there is one crime above another that should be made punishable

by death, it seems to me that this one should, and were it not for the fact that, in a primary sense, parents are largely responsible for such an awful condition of affairs no doubt many people who blight and blast the lives of girls would be unceremoniously dealt with. It is hard enough at this stage of the world's history to keep girls out of the harlot's den without preparing the way for their downfall by permitting them to do as they please with reference to everything, and that is just exactly what is being done by thousands of mothers and fathers in this land today. To be sure fathers and mothers, the most of them perhaps, remonstrate with their children to a degree, but permit them to do about as they please after all is said and done."

Heroic Life

Not ease and pleasure, not gilded palaces or coveted altitudes, not vast learning or broad acres, or pedestals of influence and power, meet the real aim of life. Life is greater, grander, more glorious than any or all of these combined. The significance of life, its true interpretation, has more of the vigorous, the martial, the heroic, the divine in it, than all these things combined can possibly imply. George A. Gordon in the *Congregationalist*, points this truth with force:

Life is meant to be a heroic thing. God's best gift to His greatest servants and sons has not been immunity from suffering, the surprise of woe, the black face of death, but equanimity, heroism, uttermost trust. Paul's wages for his immeasurable service in his Master's kingdom was of two kinds. He was beheaded as a criminal outside the walls of Rome; he met this order of outrage and death in the calm might of an inspired life and a glorious hope.

Cloistered Treasures

Like the gold hid away in the quartz in the bowels of the earth, or the pearl in its watery grave, or any of the forms of mineral wealth hid away in their unknown mines on which hang God's time-locks, the true treasures of God are hidden and must be sought, and the conditions for their finding must be met, before they can be possessed and enjoyed. It is out of the grimy, damp, dark depths that fortunes are dug in the shape of coal. And so out of the darkness of pain and affliction God's child often finds some of the richest and sweetest touches of divine knowledge, power and glory. Dr. Jowett makes a beautiful point in this connection:

There is a saying of Samuel Rutherford which is something like this, "Whenever I find myself in the cellars of affliction I always look about for the King's wine." That is very significant, and Rutherford's quest was inspired by great promise. In the cellars of affliction he looked for the wine! He searched for the promised exhilaration in the season of depression. He looked for the grace which "much more abounds" in the midst of his abounding need. It is an infinitely

wise and fruitful quest. In the dark cellars we shall always find the wine. In the cold wrappings of the cloud we shall always discover the fatness, because in the cellar and cloud alike we shall find the gracious presence of God.

"Ye fearful saints, fresh courage take,
The clouds ye so much dread
Are big with mercy and shall break
In blessing on your head."

Hints to the Wise

The clergy doubtless are perfectly willing to be helped by hints, especially from friendly sources and when well-intentioned. Especially the young men who enter this sacred calling will doubtless be appreciative of any warning or counsel from older heads born of love and genuine interest. "Observer" writing in the *Christian Advocate*, furnishes some very practical hints, a few of which we here reproduce for the benefit of our young preachers:

But I am equally sure that there will be no abiding success for the man who does not study long, hard and earnestly to prepare for his people the food for their souls. Just in proportion as a man's ministry narrows itself, to that degree will he be dead. The pastor that neglects his house-to-house work will shrink. But the one who fails to keep his mind fresh, active, alert will as surely do so. Brother Shakehand will do pretty well until the vivacity of youth has passed away. He will catch the young folks, and they will invite him to a great many pleasant gatherings. He will get boat rides, automobile rides, and many other pleasures; but he will not stand the test of time. Solid food is the only kind that will promote growth in adults. The milk bottle must pass. There is Dr. Student. He is away up in the scores, but he is still alive. His sermons still sparkle with wit and glow with warmth. Why does he not get old? He has caught the secret of growth. He does not know how to shrivel. He makes the sparks fly in his preaching, and the people—especially the cultured ones, listen.

The Irregulars

Much is said in many quarters about "irregularity," and the "irregulars" in certain lines of gospel work in modern days. These critics of such so-called irregularity seem not aware of their gross inconsistency, when weighed by the unerring light of history. Through the agency of what they esteem "irregular" movements or men, God has all along down the ages propagated His saving gospel. The *Christian Witness* calls attention to this fact in the following striking way:

The Irregulars have been much opposed in every age, not so much by the outside world as by the Regulars, who think nothing can be done except in the old stereotyped ways. The prophets of olden times were Irregulars. They shocked and disturbed existing dead ecclesiasticisms. John the Baptist was decidedly irregular. The Regulars sent a committee to ask who he was and by what authority he did these

things. Jesus Christ was exceedingly irregular. He was not born as the Regulars intended, and could not be bound by their rules and traditions. The Apostles were Irregulars. Those who worshiped the old order of things more than God made great complaint and called them disturbers of the peace, declaring "these that have turned the world upside down are come hither also." Martin Luther was an Irregular—a great disturber. John Wesley was so irregular that he was forbidden to preach any more in the churches, and had to take to the irregular methods of street and field preaching. Chas. G. Finney was a decided Irregular. His worst opposers were among his ministerial brethren, who complained that he did not get men saved by the old methods. Some of the officials were much disturbed by what they called "the miserable whims of William Taylor." But God vindicated him. He will be remembered when they are forgotten. The Salvation Army is very irregular. The holiness movement is very irregular. But God does not seem to mind that at all.

Something to Learn From It

Frederick Lynch, writing in the Congregationalist on the "Psychology of Dinners" tells us interestingly of the marvelous change which of late years has come about in the discussion of grave questions: how instead of calling for great gatherings of people to assemble in churches or large halls as of yore, now the people assemble at a "dinner" in some vast dining hall of a popular hotel where they enjoy a great feast, after which prominent speakers address the assembled host on the living question at issue. These occasions the writer denominates occasions of "preaching":

Once, if Silas McBee and John R. Mott got home from an irenic world trip in behalf of missions and church unions, they would be asked to tell their story to the Laymen's Missionary Movement in one of the great churches. Now you are invited to the Hotel Astor (at \$5.00 a plate). Once, if a great meeting in behalf of international peace was arranged, it would be held in a church. On a recent evening such a meeting was held to hear the President of the United States, and eighteen hundred men sat down to dinner in a great banqueting room of a hotel and listened to the President.

Not only has the old-time, funny after-dinner speech been dispensed with, but the new plan brings to serious, earnest discussion great religious, missionary, civic, commercial or international questions.

Is there not a great lesson to be learned from this new movement? Not that church preaching is to be or can be substituted by anything in this world, or that these dinners are in any sense "revivals" or spiritual movements, but can we not improve and add to the present plan so as to render it more useful and potent? Mr. Lynch says in conclusion:

Why is it that they listen with such satisfaction, interest, even delight to preaching which in church they hear simply with patience? Do we not go so far

in respect for decorum and pulpit dignity that we are sacrificing some of this sense of nearness and intimacy that makes after-dinner preaching so enjoyed? There were tears in many eyes near me and a glow in many hearts—a rising in many throats—the other night, as the President said, it was the common people of the world who bore the brunt of wars, whom he had upon his heart. I remember wondering if this would have been so in church with the same sermon!

The Danger Line

In the matter of temptation there is always a peril in parleying with the tempter or in considering the temptation. The Master gives us a fine example in this matter in His wonderful wilderness temptations. It is noteworthy that He did not parley with the tempter. He did not pause to study and investigate the character of the propositions made to Him, to see how much, if any, degree of compliance could be made with the tempter's suggestions. The promptness also with which the Master acted and also the solitary weapon He used, the Word of God, are likewise ensamples for us. A very striking illustration in point is related by a writer in the Herald and Presbyter:

There is a story, well known in naval circles, of an honest old commodore—a man of rank and witty speech—who commanded a blockade squadron in Southern waters during the Civil War. A fine-looking, well-mannered man came to him one day, at a time when no vessels had been able to pass the blockade for weeks, and introduced himself as the representative of certain firms abroad, whose commercial need for cotton was desperate. After explaining this point fully, he made an open offer to the commodore of \$50,000 if he would manage to let one single ship, laden with cotton, pass the blockade. He even opened his wallet, and spread the crisp bills out upon the table to emphasize the amount.

The commodore listened with an indifferent air, and said nothing until the man was through with his offer. Then he answered, still indifferently: "This thing is absolutely impossible, sir. Good morning," and bowed him out. So little indignation did he show, indeed, that a week later the persevering agent came back with a new offer. "Commodore," he said, "I am authorized to offer you even more than I did. If you will do as I ask, here are \$100,000, which I will leave upon the table," and he began to take a roll of bills out of his wallet as before.

This time, however, the old sailor was not indifferent. Taking the briber by the neck, he kicked him out of the cabin without ceremony, saying as he did so: "Get out of here, you scoundrel! You're coming too near my price!"

It was a true speech, and a wise one. The temptation which does not tempt us may be met with indifference, but when we feel that a danger point is near, we need to act quickly. Every man, the cynic says, has his price. Perhaps so; but the man who knows when his price is being approached, if he has the resolution to take temptation by the shoulders then

and there and turn it out, is safe. "Never let an enemy get inside your guard," is an old rule. When the tempter gets too near our price, then is the time to resist him stoutly. A little later may be too late; but the old sailors' example, if followed, will bring us out triumphantly.

The Immutable

In a sermon, Rev. Seth C. Rees says the following comforting, blessed truth which should thrill every believer's heart. The sermon was published in the Full Gospel and Rescue Journal:

We have struck the thing that is going to last for ever. We have found something that will never die. This world has been hunting something that will last but it can not find it. Every one is deeply and profoundly impressed with the mutability of everything about us. No wonder that great French general, when reviewing his army before the pyramids, said: "There is nothing lacking here," and then, catching his breath, "except permanence." We may conclude, this world may conclude, that there is nothing lacking here, but all are forced to catch their breath and confess, "except permanence." Permanency is lacking under this present rule, but we have found something that is to shine forever. We have a gospel that is going to shine and burn and blaze more brilliantly in a million years from tonight than it does at this hour.

Faith

The strength of faith is its simplicity and the simplicity of faith is its strength. It is not the mystery of faith which baffles but our confusing notions which we import into it. It is thus we make it a mystery and rob it both of its simplicity and its strength. Faith needs none of our alloy to complete it. In its naked simplicity it stands as our realizing light by which we see the invisible and walk in a strength not our own and go on conquering and to conquer. Arthur T. Pierson says:

Faith is the soul's organ of vision and hearing and touch. By faith we behold and hear and take hold on God. Hence the reality and power of all communication with God depend on how far we believe his own word of promise.

Successful Romish Intrigues Deplored

The following clause is from the Bishops' Address to the recent Methodist General Conference:

"We feel humiliated, ashamed and betrayed, and that good men have died in vain, when we see social and political honors bestowed by the nation's highest officials upon notorious conspirators against the rights and declared will of the people. If the men we have honored must are to go unrebuked for the sin of bartering governmental recognition for campaign funds to keep themselves in power, then the republic is doomed, for the people who endure such an offense without protest show themselves already hopelessly corrupted. Let it be known that Methodism stands for God and righteous government."

... THE ...

Open Parliament

Woman the Secret of National Prosperity

FRIDA MALMBERG

Every woman is the daughter of the Almighty God, as every man is His son. To each the path of duty and destiny is the same. He has given them varied labors, but the same capacities for intellectual, social and moral advancement, each in the way belonging to the individual as a unit in the great sum of humanity. Dr. Adam Clarke, comments on the Hebrew word rendered "helpmeet" thus: A help, a counterpart of himself, standing opposite before him. And this implies that woman was to be a perfect resemblance of the man, possessing neither superiority nor inferiority, but being in all things like and equal to himself.

Men and women rise and fall together. History shows that no nation can enslave its women and prosper. In proportion as society advances in culture, women are freed from unholy tyranny, and in that righteous freedom are able to do much for the world's advancement. Whenever woman is most kindly protected, and most highly honored, there the race enjoys the greatest degree of civil freedom and social happiness, and is most rapidly advancing in intellectuality, prosperity and civilization. Every civilized nation owes much to its women. We cannot forget that woman has had for ages to advance with man along the path of savagery, and to struggle up with him through the eras of mythology, heathenism and Judaism to the present era of Christianity. As we glance along the pathway of the vanished centuries, we can see an astounding contrast between the women of earlier ages and the woman of today.

Let us look for a moment into the history of the Hebrew people. Tracing the path of Scripture record, we find the women of Israel often chosen instruments of God to teach and to exhort that people. Often when the resources of men failed God raised up women to rescue the nation from downfall. Some Hebrew women rose to a high degree of power and exercised good and wide influence in their day. Miriam, the sister of Moses and Aaron, was a most important personage, and had no small influence on the councils of her people. Deborah, the prophetess and mother in Israel, was a judge to her people in one of the most troublous periods of its history. She was a beautiful character and noble in life and possessing superior genius. Esther, the fair queen of Ahasuerus, with her courage and love, pleads the cause of her own people before the king and thus proves their deliverer. Hulda, the inspired prophetess, Naomi, the model mother-in-law, and Ruth, her model daughter-in-law, besides many others whose deeds have given them prominence on the historic page.

The women of pagan Greece and Rome were not altogether unworthy of praise. Indeed, their names and deeds may well be compared with those who have been the means of national progress up to the present time. The wifely virtues of Lu-

cretia, and the motherly excellence of Cornelia are commended in all lands. Greece and Rome had their great orators among their men; but there were many worthy and noble women with great eloquence and genius who also had their share in the development of the classic race, and whose fame brightens with the lapse of centuries.

But again, there were very few who were given advantages to develop; the great mass of womanhood was degraded and limited. As a mother of the rising nation she had only undeveloped and marred characteristics to impart. The great social structure was built on only half a foundation. Had the daughters of Greece and Rome been lifted to the same elevated plane as their sons, the nations might have developed and prospered in a greater degree. But the classic lands had not yet learned the secret of national prosperity.

And not only has this secret of national prosperity been hid from the ancient nations, but we see a deplorable picture—a repetition and continuation of the ancient social, intellectual and moral stagnation in heathen lands at the present day. Woman was and ever is in heathenism abject and miserable. To degrade and suppress woman is to degrade and suppress humanity. We are all acquainted with the condition of womanhood in India, and to know this is to know its civilization and progress. Underneath its social structure lies its degradation of women. This inferiority of woman, which has been brought as a principle into the laws and institutions of India has impaired the moral health of society. Early motherhood must increase disease and death and injure the physique of the race. It interferes also with the proper education of women. By the denial of education of women, India deprives herself of half the advantage of having cultured mothers and by stunting the faculties of the mother affects injuriously the heredity of the race. Moreover, a great gulf of mental division is created in the home, and a powerful drag is put on the progress by making the women a great conservative force that clings to everything old however outworn or irrational. The isolation of women mutilates social life and makes its current dull and sluggish.

The Moslem ideal of woman is inadequate and injurious. It is the worm at the root of the nation, the secret of its decadence, a shackle upon progress. The Mohammedan conception of womanhood must necessarily breed impure life and lower the standard of morals in a lamentable degree.

These, and other heathen nations are today living examples of retarded progress. The mother-mind has been shrouded in the pall of ignorance, and therefore men are in gross darkness of idolatry and sin. Every false religion may be known by this; it represents women as inferior to men, it sacrifices her honor, happiness and glory upon the altars of men. The standard of any nation's civilization and progress is determinable by the degree of esteem in which it holds its womankind.

But thank God, womanhood was not to be forever laid low. The early dawn of Christianity was seen in the eastern horizon. The Sun of Righteousness arose with healing in its wings. Nothing but Christianity could heal the awful chasm

that had been fixed between the man and woman. The Son of God came born of a woman. Christianity, the underlying secret of national prosperity, came to the lowly and the great, to the oppressed and the free, and to woman, alternately the toy and drudge of man, whom only birth, beauty, or genius could raise to equality or knowledge of moral dignity and individual worth. Hitherto she has won fame only through suffering. Christianity freed woman because it opened to her the long closed world of spiritual knowledge. They all become daughters of the great immortal faith, from her who sat at the Master's feet listening to the divine teaching, down to the poorest slave who heard the tidings of spiritual liberty. Of that faith they were the earliest adherents, disciples and martyrs. The Bible is woman's Magna Charta, in it her mission, her demands and her possibilities are set forth. Wherever the Bible is read, woman's talents are cultivated and esteemed, her influence gains power and men learn to honor her. God's word is woman's shield, His power her protection, and His gifts her sanction for their full development, cultivation and exercise. Christianity has done much for woman, and she owes much to Christianity. Her mission in the earth has been hampered and under-estimated, her place in society has been of an inferior nature, but she may now rise up out of the fallen ruins, and go forth into society to impart the virtues and graces of true womanhood. She may now with her brother enter her fields of activity and progress, she may enter any institutions of learning, take up any profession or any occupation which she is capable of doing. She may prove her worth in domestic, social and religious life. She may now together with man impart to the rising nation such developed characteristics as are necessary to be blended in a progressing race.

But what is national prosperity? Is it enlargement of territories? Is it the building of a strong, magnificent city, is it military power, or is it any material gain? These are important, but the kingdoms of the east had these things, yet they failed. Their kingdoms are today buried under the dust. The secret of their failure lies at the bottom of their homes and their society—the degradation of half of their population. National prosperity consists not so much in material gain as it does in the gain received from the physical, intellectual and moral development of every member of society.

The woman who falls below the true standard of womanhood is likely to retard the national progress; therefore let us lift up the fallen and support the weak.

The woman who is the secret of national prosperity is she whose beautiful character has been portrayed by Solomon in the 31st of Proverbs. Let me mention some of her characteristics. She is truthworthy: a man who places things in her hands shall have no fear of its spoil. She is good, she will do good and not evil all the days of her life. She is a working woman who seeks to be busy, and works willingly at her tasks assigned her. She looks after the interests of her own household very carefully. She is a business woman, she has intelligence enough to buy and sell profitably. She is merciful and kind, and ministers to the poor and needy. She is

clothed in strength and honor. She possesses wisdom, she is virtuous. Who can find a virtuous woman? for her price is far above rubies.

Our most important duty now is to enable the rising nation to acquire greater prosperity. The rising nation comes out of our homes, the production of the combined efforts and blended characteristics of men and women. We must help to make better homes, and how can we have better homes unless our girls know how to make them. If our daughters shall be able to present an honorable womanhood in our society, and to stand together with the men in the great conflict for prosperity, she must be prepared to meet the needs and to well fill her mission. How cautiously our girls should be guarded, and how carefully they should be trained and qualified for domestic, intellectual and moral activities. It is here where homes have failed and nations have been dragged in the dust. Forbid that we a Christian nation should fail to fulfill this great obligation to humanity.

More resources are opened to women these days, not merely for employment, but for the occupation of her mind. A wider life, and greater variety of career that she may feel more independent, and have a fuller consciousness of her place in the world of thought as well as in the world of action. Her education need not, and has not rendered her less competent for the discharge of home duties. Instead she is rendered more capable to fill her place in the world. These are many women of richly cultivated minds who have distinguished themselves in letters or in society, and made it highly feminine to be intelligent as well as good, and to have elevated as well as amiable feelings.

We find even in civilized nations today where Christianity is only a form of words and ceremonies, and not the quickening spirit of holiness in the soul that education and training of women are much neglected. Doubtless there are some excellent women in these countries and some of rare talents; but their souls have no expression, their virtues no voice.

If examples of women have been found in every age and nation, who, without any special preparation, have won their way to eminence in all pursuits tending to advance the nation, then the policy as well as justice of providing liberally for female education must be apparent to Christian men.

The true function of woman is to educate, not only children but men, and to train to higher civilization the society in which she moves. Women are making splendid success as teachers. The field of medicine is open to her and her aid to suffering women has been remarkable. In the literary world she has made her influence felt, and her productions are widely read and greatly accepted. Scores of names might be mentioned. In science, art and music she shines with brightest splendor. And not only in educational and in the intellectual world has she proved an uplift to the nation, but she has given valuable service in political ranks and prevented the downfall of nations. The remarkably heroic deeds of Joan of Arc are a credit to women on the historic page. In the field of battle she has made a splendid record as a care-taker of the sick and needy. She has also stood

in the front ranks as leader in philanthropic work, as well as moral reforms.

The want of the world is moral power. It has been said, that woman is God's appointed agent of morality, the teacher and inspirer of those feelings and sentiments which are termed the virtues of humanity; and the progress of those virtues and the permanent improvement of our race, depends on the manner in which her mission is treated by men.

Another writer goes on to picture the future of the world when Christian women of coming years shall do fully the work God has given woman to do. He says further: "I have no more doubt; I am fully persuaded that emancipated and enlightened, she will be equal to the demand. Commissioned by the great Messiah, and clothed in the armor of righteousness she will go forth and conquer with the sword of the Spirit. Prison houses will be transformed into schools, and brothels be turned into homes of purity, and the Magdalene sisters of men will look up and smile amidst tears of repentance and peace. Inebriates will shake off the demon spell that enslaves them, and stand erect in their manhood. Then ask will it pay to give the daughters of men a place by the side of the sons of men in the great struggle for human progress.

The result of the elevation of womanhood is before the world, a miracle of national advancement. If women have on the whole gained, it is clear that the nation gains through them. The world has opened its doors and invited her to enter its avenues of usefulness. We have already noticed that she has made a good record, but we are not facing the past, we are facing the present and the future. Will we make good? Will we be able to lay at the feet of Jesus and the nation a most precious store of service and usefulness.

A Mental Snapshot

BY F. M. LEHMAN

And it came to pass as I sat musing, the fire burned. I lifted up mine eyes and saw beautiful cathedrals erected—falsely in the name of the Lord—where proud devotees to human creeds walked softly down deep-carpeted aisles to their richly carved pews. Pipe organs of beautiful design and fabulous cost groaned under the world-trained touch of bejeweled fingers, mammon-gowned singers dressed in the latest Parisian style yodeled inarticulate sentimentalities to the assembled statuary.

Harmoniously blended rainbow colors filtered softly through spacious twin-windows touched by the brush of a genius and fell on the rich church furnishings and expressionless worshippers like the forenoon sunshine and shadow shifting over a beautiful cemetery. The rasp and moil of trade was left behind where sweatshops thrive, cash registers click, and Wahl adding machines foot up and crank off double columns of tears and toil. The conscience-seared pew sits as unmoved under the unmoving solo-hush and soft-pedal tremolo accompaniment as embalmed corpses in a morgue. An inadvertent "amen" when the salaried vocalist sat down would have produced a thunder-clap sensation.

The scene shifts. The tomblike silence after the yodel crescendo is broken by the cultured drone of the Rev. Ichabod-in-

Black. Shekels from the sweatshop cash register weigh down any convictions against Frenzied Finance—sin. A sudden danger-flash from the direction of Mammon's beetling eyebrows presages disaster to the growing bank account; hence the almost uttered truth dies in embryo.

The sermonette is based on a gingerly selected textette recorded in a neat little gold-clasped, school censored Bibleette lying open on a beautifully carved pulpette. After a learned introductory the million-mile distant stars are drawn from their wheeling course in space by the shifting changes of vocabulary and swung in matchless sweep before the cultured pew. The bowels of the earth are furrowed and torn by the plowshare and spade of discovery and the accruing benefits to commercialism eloquently lauded. Poverty and pain is ignored; commerce and cash is deified. The unfortunate under the iron heel of greed are dubbed "the lower strata"—a menace to society; the rich and cultured lauded as "benefactors to the race"—"the survival of the fittest"—by the gifted but Mammon-employed encomast.

The great pipe organ booms a hollow benediction, the pew moves smilingly toward the exits, the Rev. Ichabod-in-Black stands under the main frescoed archway receiving encomiums from smiling capitalists or simpering butterflies of fashion. The farce is over. A light breeze from an open vestry window agitates the wide "No Cross, No Crown" satin ribbon hanging from the hasped ornamental Bible. A low supernatural chuckle emanating from a shadowy nave where strange phosphorescent colors play re-echoes in shivery s-whispers through the empty cathedral. The phenomenon seems to be tableaued by commissioned shades from the world of the damned? Or may it be the condition of our highly wrought imagination?

On the other side of the street a poor harlot with tear-wet face and aching heart wanders by. The church-bell's mellow tongue wakes long-dead memories of mother, Jesus, and better days; but the sudden hope for righteousness and virtue's return is instantly blighted before the withering glance of the aristocratic crowd and long-frocked hireling. Society's feminine pride instinctively draws aside its silken skirts lest contact contaminate, the eighty-horse cars conk toward Euclid, and the weeping Magdalene continues her last walk to the river.

The next morning they found her there. The coroner announced "Suicide by drowning," the undertaker pulled the river-weeds and yellow mud from her long wet hair, and the pat of the sexton's spade closed the sad chapter. Yes, the cathedral-farce is over; but—"after this the Judgment!"

The Great Modern Sin

ANDREW ADAMS.

This is an age when things are done on a gigantic scale. A Rockefeller does not stop until he commands revenue on every drop of oil produced in all the land; a Harriman conceives the prodigious scheme of pooling all the railroads of the continent, and subjecting them to his supreme control; a Morgan corrals all the banking and monetary institutions of the nation, and holds such sway over the fiscal world that when he wills he can

create panic, and when he wills he can restore order.

Out of the rise and development of these colossal schemes has sprung up a new species of sin, fittingly called modern sin. It is the sin of syndicate and corporate business.

While in its essential nature sin must ever remain the same, yet the methods have changed and the superficial repulsiveness is lacking. The sacrifice of life incidental to quick success rarely calls for the actual spilling of blood, but when it does, the long-range tentacular nature of modern homicide eliminates all personal collision. The stealings and slayings that lurk in the composites of our social relations are not deeds of the dive, the dark alley, the lonely road, and the midnight hour. They require no nocturnal prowling with muffled step and bated breath, no weapon or offer of violence. But among our criminals of greed, one begins to meet the "grand style" of the great criminals of ambition, Macbeth or Richard III. The modern high-power dealer of woe wears immaculate linen, carries a silk hat and a lighted cigar, and sins with a calm countenance and a serene soul, leagues or months from the confusion and sorrow he causes.

Modern sin has an impersonal nature and the hurt passes out into that vague mass, the public, and is there lost to view; hence the manufacturer of spurious life-preservers, the packer of spoiled meat, the seller of infected milk, or the careless inspector need not be a murderer according to the common understanding of the term. In fact, many sins simply augment risk, and when an awful tragedy occurs it is called an "accident" or an "act of God."

Because of the special qualities of the Newer Unrighteousness, it is possible for iniquity to flourish greatly, even while men are getting better. Briber, boodler and grafter are often "good men," judged by the old tests, and would have passed for virtuous in the American community of seventy years ago. Among the chiefest sinners are now enrolled men who are moral and kind-hearted, loving in their families, faithful to their friends, and generous to the needy. And the very qualities that lull the conscience of the sinner blind the eyes of the on-lookers, who instead of castigating the modern sins, admire and applaud the sinner. Most people are sentimental and short sighted. They become enraged at a Titanic disaster or a Cherry mine explosion, but are unconcerned about the liquor traffic, the white slave trade, or the adulterated foods that are sending thousands of people to an untimely grave.

Dr. Wiley, the noted chemist and father of our pure food laws has been forced to resign as head chemist of the pure food department on account of the pressure of food adulterators. Gifford Pinchot, who fought more heroically and gallantly for our free public lands than many a glory-crowned knight on the field of battle, was ordered dismissed by the land grabbers. Why is it we do not hold up the hands of those who are trying so heroically to protect our interests? Why do we not help and encourage them? Why do we wait for the occurrence of some fearful catastrophe before we act? Why do we stupidly sit with folded arms until giant corporations have tied us hand and foot. We

are engrossed with personal interests and shirk from the duties we owe the public from fear of suffering personal loss. Again we are too easily carried away by the glitter and the glamour of success. We are ready to join a mob to hound and hang a horse thief, and on our way back to take off our hats to the stealer of a great railway franchise.

Some people contend that men are growing better, while others insist that matters are growing worse. Both may be right. On the one hand, look at the children of blacks, of convicts, and of defectives. Never were punishments more humane, manners milder, amusements cleaner, gifts larger, the rights of the weak better protected, and the lower creatures more considered. But on the other hand mark the ruthlessness of industry, the ferocity of business, the friction of classes, and the stench of politics. Never in our time were children so exploited, workers so driven, consumers so poisoned, passengers so mangled, investors so fleeced, and public servants so tempted. The key to the paradox is that while men are improving in their personal relations the control of industry and business is becoming impersonal.

Take the face to face element out of a relation, and any lurking demon in it comes to the surface. The strife between employer and employee was never so bitter as it has become since corporations came to be the great employers. Also the tension between the railroads and the people has grown with the merging of local lines into huge systems controlled by remote investors in distant sections or in Europe.

There is nothing like distance to dis-infect dividends, therefore the moral character of the stockholders makes very little difference in the conduct of the affairs of the corporation. Christian or heathen, native or alien, blue blood or plebeian, rich or poor, they all sanction much the same thing, and that is, the policy that promises the biggest dividends. To the directors their virtual mandate is, "get results!" The directors pass it along to the heads of departments, and these send it on down the line. Take one company formed by saints and another formed by sinners. The directors of the two companies will be more alike than the stockholders, the officers will be still more alike, and the men who come in contact with the legislature, the city council, or the consumers, will not differ by a shade. The saintly stockholders not only do not know what is going on, but so long as the dividends are satisfactory they resent having inconvenient knowledge thrust upon them.

Yet, for all this, the corporation has come to stay. It is an organization that is necessary for our day and time. It is a mighty engine of progress and should not be annihilated but regulated. Unlike the individual business man, its course is never shaped by political ambitions or social aspirations. It does not feel anger or hold a grudge. If it ruins any one, it does so not from malice, but simply because he stands in the way. Let him meekly creep into the ditch, and it honks by unnoticed. The genuine corporation responds to but one motive, gain, and toward that it gravitates with the ruthlessness of a lava stream.

On the other hand the corporation is not in dread of hell fire, and you cannot

Christianize it. You may convert its stockholders, animate them with patriotism or public spirit or love of social service, but this will have little or no effect on the tenor of their corporation. In short, it is an entity that transmits the greed of investors, but not their conscience—that returns them profits, but not unpopularity.

So great has the demand become for more dividends that the manager who aims to develop his properties, to prosper through the prosperity of the community instead of at its expense, to respect local sentiment, the rights of others, and the law of the land, is pushed aside to make room for the imported man with "nerve," who "does things," who "gets results"—no matter how. The owners cheer the "efficient" railroad president who has increased the net earnings "520 per cent in eight years," heedless that he lets the trestles rot till cars full of sleeping passengers drop through them, overworks his men till people are hurled to destruction in daily smash-ups, and denies sidings for the traffic till his trainmen pay death a heavier toll than soldiers in the field.

Now the stockholders for whom all these iniquitous things are done do not consciously stand for them. They seem to demand such conduct only because they fail to realize what they are doing when they exact the utmost penny. But however harmless their intentions may be, their clamor for fat dividends inevitably throws the management into the hands of the domineering arrogant or the suave-unscrupulous type, who represent just one side of the share holders, namely, their avarice.

The owners of corporation stock in this country are not as a rule law-despising, unpatriotic, or hard-hearted. They are inoffensive American citizens who probably love their country and their fellow men as much as the brakemen, the miners, or the farmers under the corporations harrow, and have never considered themselves responsible for anything the corporation did.

But I see a cloud of hope rising high on the horizon yonder. The educational world has begun a faithful and systematic study of the principles and practices of modern business life. Within the last few years every college and university of consequence throughout the country has installed in its curriculum a more or less complete course of Political and Social science. The schools are turning out young men and young women who carry with them the conviction that it is as great a crime to sin at long range as it is to do the wrong at first hand.

Finally friends, as Christian citizens with an intelligent unselfish interest in the advancement of the great social body, let us face the issues squarely and heroically. Let us not waste our time and energies in mere fault finding and vituperation of the great captains of industry; but let us make sure that we ourselves are not in some measure responsible for the alarming prevalence of these great modern sins. May be we have consciously or unconsciously contributed to the spirit of the times that spurn men into the mad rush for mere success. Against this insane rage for wealth let us inaugurate an intelligent, relentless campaign of readjustment based on the principles enunciated by Jesus in the Golden Rule.

The Hidden Life

The Wall of Faith

In the time of trouble he shall hide me in his pavillion: in the secret of his tabernacle shall he hide me, Psa. 27:5.

The following instance of God's care of those who put their trust in Him is from an old writer on the Providence of God.

In a small cottage on the southern shores of the Baltic, lived many years ago, a pious widow named Bertha Schmidt, with her son Karl and his bride. A pretty picture in summer was that little dwelling, peering out from the embowering vines. One morning brought sad news to that cottage home. A hostile army was approaching the city of Stralsund, and might be looked for at any hour. In every house there was gloom. The day passed in dreadful suspense, and night closed in over the watching city.

As night deepened there came a terrific storm of snow and wind, which made the scene still more desolate and fearful. But how is it within the widow's cottage? Karl had for a while busied himself with barricading the doors and windows, so as to offer some obstruction to the soldiery, and had done the best he could to defend his mother and his bride. Then he sank down into gloomy silence, while his young wife sat by him pale and trembling; but the aged widow sat with her eyes fastened upon her Bible. She raised her eyes, and with a bright countenance, she repeated these lines:

"Round us a wall our God shall rear,
And our proud foes shall quail with fear!"

"What, dear mother," replied Karl, "is your faith as strong as that? Do you really expect God will build a wall round our poor hut, strong and high enough to keep out an army?"

"Has not my son read," replied the mother, "that not a sparrow falls to the ground without our Father?"

Karl made no reply, and the little family sank again into silence. Just at midnight there was a lull in the storm, and they heard the great clock striking the hour of twelve. At the same moment, the faint sound of martial music caught their watchful ears. The fatal time had apparently come. They drew closer together, and as the aged mother returned the pressure of her son's hand, she again repeated:

"Round us a wall our God shall rear,
And our proud foes shall quail with fear!"

The music drew nearer, mingled with a confused sound of trampling and shouting. Soon shrieks were heard, and the crackling of flames told that the work of destruction was going on. But no hostile foot invaded the widow's dwelling; it stood quiet and unharmed amid the uproar, as if angels were encamping round it. At length the tumult died away—the storm ceased—the deathlike silence fell upon the scene. After waiting several hours, Karl ventured to uncloset a shutter; but the light came dimly through the

snow, which was heaped to the top of the window! He cautiously opened the door, but he was obliged to cut his way. He stood silent with astonishment and awe at the sight before him.

Huge drifts of snow had completely encircled the cottage a mere mound of snow. They had indeed been hidden by "a wall" and had dwelt safely in the pavilion of the Most High. Karl led his aged mother out to behold her "wall of faith." The pious widow wept as she looked up to heaven, and gently exclaimed:

"Faithful is He who hath promised;
He also hath done it."—*The Christian*.

It is easy to get your members to help in every department of church life if they are intelligent and consistent Christians. See to it that they are converted and sanctified, and make sure that they subscribe for the Herald of Holiness, and the rest will be easy.

Poetry of the Bible

Why has so large a part of the Bible been written in poetic measures? Is not the language of plain prose more accurate and simple and better suited to a practical and important message?

Prose will answer well enough for the purposes of science and history, but the splendid imagery of the finest poetry is required to express the spiritual truths which science and history cannot reach. The grandest truths are too deep for accurate expression, yet the soul of man thirsts for them and revels in them and languishes without them.

The human soul, like the lark, sings when it soars, and sings most sweetly when it soars highest. A great thinker has said, "A bird in the hand never sings." Let it loose, give it wing and liberty, and it will sing. So the highest inspirations of man require a song. Psalmists and prophets were wont to sing messages into the hearts of the people, which they never could have uttered in common prose. The beloved disciple could never have conveyed an idea of the golden vision which he received on Patmos except in pictures. Paul, whose mind was so severely logical that one would not have supposed him capable of poetic fancy, broke forth into singing when the message of divine love struggled within him for utterance. And Jesus summoned poetic genius to serve His turn when He would tell His disciples of the many mansions in the Father's house.

While studying the Bible and trying to interpret its message and expound its meaning many a preacher has devoutly wished for a touch of poetic fire. How

can he tell men of the love of God, the raptures of the spiritual life, the beauty of holiness and the glory of heaven in the common speech which men use to set forth the nature and value of material things? Happy is the preacher who is also a singer, who can say with the Psalmist, "I will sing of the mercies of the Lord forever." Our hymn-writers have contributed as much to thrill the souls of men with the truth of the Lord as the preachers have. Martin Luther sang the doctrines and the spirit of the Reformation into the people of Germany, and Charles Wesley sang the exalted experiences of personal religion into the thirsty souls of the people in his time. Nearly all religious revivals are promoted largely by poetry and song. The first impulse of a soul newly born into the Kingdom of God is to sing the praises of his Redeemer with his whole heart.

How the poetical portions of the Bible have been cherished. Perhaps no part of the Word of the Lord has been read so much as the psalms and the poetical exhortations and revelations of the New Testament. In these we find consolation in time of trouble. These portions of Scripture are read by the bedside of the sick and dying. On the wings of these musical messages of promise and hope many a soul has soared away from the sorrows of earth to the glories of Paradise.

Dissuasives from Despondency

If you are distressed in mind, live; serenity and joy may yet dawn upon you. If you have been happy and cheerful, live and diffuse that happiness to others.

If misfortunes assail you by the faults of others, live and be wiser in the future. If you are indigent and helpless, live; the face of things, like the renewing seasons, may happily change.

If you are rich and prosperous, live and enjoy what you possess. If another has injured you, live; the crime will bring its own punishment.

If you have injured another, live and recompense good for evil. If your character be unjustly attacked, live and you may see the aspersions disproved. If the reproaches be well founded, live and deserve them not in the future. If you be eminent and applauded, live; deserve the honors that you have acquired. If your success be not equal to your merit, live in thoughtfulness and humility.

If you have been neglected and useless in society, live and make amends.

If you have been industrious and active, live and communicate your improvements to others.

If you have kind and faithful friends, live to protect them.

If you have been wise and virtuous, live for the benefit of mankind.

If you hope for immortality, live and prepare to enjoy it.

If you ever expect to reach the mansions above, love everybody, whether they are enemies or not; and, above all, put your trust in Him who will never desert His children in their hour of need if they call upon Him in sincerity and love.—*From Great Thoughts*.

Grace is an immortal seed, cast into an immortal soil, that brings forth immortal fruit.—*John Mason*.

Ye Are the Salt of the Earth

Salt is the stuff that makes things taste bad if it is left out, is the boy's well-known definition. You are fonder of sugar, no doubt, than of salt, but if you had to get along with one of them you could better spare the sugar. Almost all cooked food that we eat is flavored with salt. When Jesus told His disciples, in the words of that "Sermon on the Mount" which were probably uttered soon after they were appointed, that they were the salt of the earth, He gave them high praise. It was for this purpose that He had chosen them, that like salt, they might prove a purifying, sweetening, and preserving power for all mankind.

And this was the result of their appointment and close companionship with Jesus. It is the result of the life of true Christians everywhere. The Epistle to Diognetus, written in the second century, has this thought: What the soul is in the body, that are Christians in the world. The soul is dispersed through all the members of the body, and Christians are scattered through all the cities of the world, yet are not of the world. . . The soul is imprisoned in the body, yet preserves that very body; and Christians are confined in the world as in a prison, and yet they are the preservers of the world.—*Tarbell.*

He Went About Doing Good.

"Have you ever noticed," questions Professor Henry Drummond, "how much of Christ's life was spent in doing kind things—in merely doing kind things? Run it over with that in view, and you will find that He spent a great proportion of His time simply in making people happy, in doing good turns to people."

Probably most people will do a good turn to others if the occasion is lying in their path so that they can not possibly help seeing it, can not avoid doing it without going out of their way not to do it, but not all people, even the best-natured ones, go around with eyes wide open looking for the chance to do some one a good turn. During all His life Jesus went about doing good to all, for He was the most brotherly of all the sons of men. He went about not doing wonders all the time, as Bishop McDowell explains, but doing good all the time, and that was a wonder itself. And then Dr. McDowell adds: A certain famous teacher in one of our colleges has died within a few years. The last time I visited the college they told me that he visited all the sick, all the troubled, all the poor in the community, being the most useful man in the small town, and that he seemed to think it belonged to him as a teacher of Greek to do such things. Our Master was always like that. He evidently meant to be so. It was not an accident nor an incident in His life. His daily life was rich in deeds of mercy and love.—*Guide.*

Every impulse of beauty or heroism, and every craving for purer beauty, fairer perfection, nobler type and style of being than that which closes like a prison-house around us, in the dim, daily walk of life, is God's breath, God's impulse, God's reminder to the soul that there is something higher, sweeter, purer, yet to be attained.—*Harriet Beecher Stowe.*

... Mother and Little Ones ...



The Secret of Success

One day in huckleberry time, when little Johnny Flaiss
And half a dozen other boys were starting
with their pails
To gather berries, John's pa in talking with
him said
That he could tell him how to pick so he'd
come out ahead.

"First, find your bush," said Johnny's pa, "and
then stick to it till
You've picked it clean. Let those go all about
who will
In search of better bushes; but it's picking
tells, my son;
To look at fifty bushes doesn't count like
picking one."

And Johnny did as he was told, and, sure
enough, he found
By sticking to his bush while all the others
chased around
In search of better picking, 'twas as his
father said;
For while the others looked he worked, and
so came out ahead.

And Johnny recollected this when he became
a man,
And first of all he laid out a well-determined
plan;
So while the brilliant triflers failed with all
their brains and push,
Wise, steady-going Johnny won by "sticking
to his bush."

—Selected.

"A Penny for Your Thoughts"

(A True Story.)

Lotta did not know what a pretty picture she made standing in the door of her father's flower shop, with the blossoms banked behind her, and the feathery palms framing her fresh young girlhood. Her face was bright with joyous hope, for her father had just consented to let her go on with her lessons in vocal music.

They were very expensive lessons, and it required some self denial to meet the demand; but old man Craig had a long head, and he realized that this was the best provision he could make for his girl's future. He had no fortune to leave her; but experts in the musical line had assured him that Charlotte's voice, though not worth a fortune, would make her easily self-supporting, if properly trained.

It was not a great voice, not suited for opera, these musicians told him, and the old Scotchman promptly snubbed the suggestion; his daughter should never sing on a stage, he declared, no matter what sort of a voice she had. But a concert was different, and as a teacher he would gladly see her make an honest living. "But you maun be verra carefu', daughtie," the father had just said to her, as she was leaving his flower shop to go to her music teacher; "music is a bonny wark, but it's mony a temptation to be giddy ye'll find along wi' it; ye maun keepit yoursel' wi' deegny and no show any boldness or for-

wardness." And then to this lesson of high morality the old Scotchman added a shrewd caution. "Ye maun show yoursel' a leddy, gin ye wad hae leddies to trust you wi' their bits o' lassies."

"Yes, father," laughed pretty Lotta, "I'll keep a ramrod down my back, never fear!" Then she stepped out to the street and closed the shop door behind her.

A sound of discordant music made her wince; she would rather be slapped in the face than listen to discord. Searching for its source, her eyes fell upon a pathetic sight, a crippled veteran, supporting himself on a crutch, was playing on a battered violin, much in need of tuning. Lotta stood waiting until he had finished "I'll Give a Penny for Your Thoughts," and then she stepped up to put a tiny bit of money in his cup. Lotta's money was only in small bits, and not many of them; this nickel meant that she would walk several hurried miles, instead of taking a car. The nickel echoed in an empty cup. "You have not been lucky today, captain," she said, in a gently sympathetic voice.

"No, lady," said the old soldier, in a discouraged tone; "I can't play anything but old-fashioned tunes, and nobody cares to listen to me."

A sudden impulse was born in Lotta's tender heart. "I could gain him enough to let him take a day's holiday, perhaps;" her face flushed like the dawn, and paled again; would this act tell against her? Would it make her desired patrons think she was no "leddy"? The girl shrank back from her own impulse, and inherited caution pulled in the same direction. "Father might not like it," she said to herself, excusing her cowardliness; "it might cost me my chance to be a singer."

She started to walk on, but the sight of the faded uniform, the crippled leg, the sad, old face held her. "This is my chance to sing in a great cause," she thought, and her heart leaped up. "What did God give me a voice for? I will use it for this poor child of His, and if I lose my career, I lose it."

"Here, captain!" The old man was about to put his violin up and move on, but the fresh, hearty young voice arrested him. "Play that last thing again," said Lotta, "and we'll make people listen, and give too."

The old man obeyed, he hardly knew why; he played the introductory bars, and a joyous surprise flooded his whole withered body, as a high, flute-like soprano arose and soared above the noise of the street, on the simple words of "I'll Give a Penny for Your Thoughts." He quite forgot that it was for money this beautiful young woman was singing, and that the money was for him; he simply rejoiced in his musical old soul at being a partner in this heavenly melody, and he played worthily, with new skill and spirit.

Lotta herself felt the joy of creating such sweet sounds; she recognized the new throb in the battered old violin, the new skill in the battered old fingers, and

threw her whole gift into the performance. She realized that she had never sung so well before.

When the song was ended, she and the old street musician came back to earth with a slight jar. There was an enthusiastic crowd around them, applauding and pouring nickles and dimes into the old man's cup until it ran over. But the performance was not ended. "Let me have a try, father," said a deep, rich voice from the edge of the crowd. Lotta started violently, and turned as red as a rose with agitation. This—wonder of wonders—was the great Herr Mozal himself, her renowned master of vocal music! What was he thinking of her?

Not anything hard, evidently. The ever-increasing crowd gave way before him as he passed through and stood between the old musician and the radiant young singer. Taking the old violin in his fine, shapely hands, he bowed to Lotta: "Now, Miss Craig," he said, "we will give them an encore," and he played the prelude of "The Rosary," which the girl sang with tender pathos and feeling, and great richness of expression. The listeners fairly held their breath to catch every tone of the silvery, flute-like voice.

In the storm of applause that followed, Lotta slipped away, but not until she had seen the famous Herr passing, bareheaded, among the people, collecting, in his soft felt hat, what would seem like wealth and ease and comfort for the old street musician.

And yet another surprise marked the day for our young singer; for on the outskirts of the throng she ran against her father, stopped short, gasping. But instead of the reproof she looked for, "Eh, lass—" was all he said, "the good God has seen fit to gie thee a heart o' gold, to match the silver voice o' ye."—*Elizabeth Preston Allen, in the Advance.*

A Wonderful Cat

Probably the most wonderful cat in Berkshire County is a tiger mother cat in the north end of the Alford Valley. That cat makes a daily practice of catching trout by the simple use of her deft paws.

Early each morning during the spring, summer and fall seasons she may be seen by any one going leisurely down to the brook, which has a very clean bed, and is not very deep at her favorite place of fishing. Here the cat nestles down by the stream's edge with her fore paws just into the water; and when a trout comes along, by a swift, artful, and deft sweep of her clawed paw, she is sure to land her victim high and dry on shore.

Then she takes the wriggling fish in her mouth and proceeds with it to the house, where she invariably delivers it upon the porch or gravel walk, still alive and struggling. She seems to be very careful not to injure her prey, for they are always delivered alive. If she has kittens she gives them a fish or two; but they have so many that neither she nor her kittens seem to be as fond of fish as cats usually are.

After leaving the fish at the house, this cat returns to the brook and fishes again, invariably taking her victims to the house one by one.

Last season she caught one hundred and fifty speckled beauties by actual count

and hardly a day passed when Mr. Woodford, his wife, and son did not have choice fresh fish caught by this industrious feline. Since the smaller fish are harder to catch, it naturally follows that most of them are from six to eight inches in length, very few being less than the legal six inches. Of course this feline fishermaid does not understand when the legal season begins, and pays no attention to that, never ceasing her labors as long as good weather prevails.

Although she catches large numbers at all seasons, it is during the spawning time late in the summer, that the largest catches are made. At that season eight or ten fishes a day is not an unusually large haul.

The absolute truth of the stories told concerning this wonderful cat is vouched for by many fishermen and hunters, who are as familiar with the animal's tactics as they are with the art of fishing itself.

The family naturally prize their pet very highly. They would hesitate about taking one thousand dollars for the cat, because of her unusual intelligence as well as her practical value to the household. —*Berkshire Courier.*

Did you ever really long to be a missionary? The way is open. No greater missionary work could be done than to extend the circulation of the Herald of Holiness. To interest men and women in the mighty revival of old-time religion which is coming through the organized holiness movement, will be the means of sending the gospel to millions. Begin your mission right now.

Jimmy's Text

One day it was pouring down rain, and Aunt Carrie was getting just run out of stories. So Jimmie said:

"Let's play church."

There were five Bates children and four visiting cousins, so that made a congregation. They put rows of chairs together for pews, and the big armchair was to be the pulpit, with the hassock for a step to get up.

The pulpit was so fine that each wanted to be the minister. But Jimmy said he ought to be the minister, because he knew the most texts, so he must be the "good-est."

"Why, Jimmie!" said Aunt Carrie.

But the other children said he might if they could all take turns passing the plate.

The plate was mother's card tray. They had a lot of buttons to put in as money. They began by singing a hymn very prettily.

Then Jimmy, with grandpa's old spectacles 'way down on his nose, mounted to the pulpit by way of the hassock. How they all envied him.

"My friends," began Jimmy.

"You should say 'brethren,'" said little Helen, softly.

"And brethren," said Jim, crossly, "my

text this afternoon is, 'Do unto others as you would—'"

"Oh, Jimmy," wailed a reproachful voice in the first row, "you can't have that. You know you took my bouncing ball away from me this morning and I wanted it so."

Jimmy grew very red.

"Never mind," said he, hastily. "My text today is, 'Judge not—'"

"But, Jimmy," piped up another voice, "you said this morning you guessed Benny Green played truant yesterday because he wasn't in school."

Jimmy was getting pretty cross. He swallowed very hard, and, thumping the back of the chair with his fist, he said, severely, "Here's another, 'It is more blessed to give than to receive.'"

"O, Jimmy," howled the whole congregation, "not that. You ate up the whole of the jam at the dolls' tea party, so we didn't have any!"—*Herald and Presbyter.*

"Only One Fault"

I was riding through a country town in Vermont when I noticed a concourse of people in the churchyard encircling an open grave.

It was a warm day, and I had ridden ten miles, and I drew the rein under some trees for the horse to rest.

Presently a villager came toward me, and I said: "There is a funeral today in your town?"

"Yes—Stephen. He was one of the largest-hearted men I ever knew. He had great abilities; we sent him to the legislature three times; they thought of nominating him for governor, but," he added sadly, "Stephen had one fault."

I made no answer. I was tired and watched the people slowly disperse, leaving the sexton to his solitary work.

"A very generous man, Stephen was. Always visited the sick. The old people all liked him. Even the children used to follow him in the streets."

"A good man, indeed," I said indifferently.

"Yes; he had one fault."

"What was that?"

"Intemperance."

"Did it harm him?"

"Yes, somewhat. He didn't seem to have any power to resist it at last. He got behind-hand, and had to mortgage his farm, and finally had to sell it. His wife died on account of the reverse—kind of crushed, disappointed. Then his child turned out badly. His intemperance seemed to mortify them and take away their spirit. He had to leave politics—it wouldn't do, you see. Then we had to set him aside from the church, and at last his habits brought on paralysis, and we had to take him to the poor-house. He died there; only forty-five. Poor man he had only one fault."

"Only one fault!" The ship had only one leak, but it went down.

"Only one fault!" The temple had only one decaying pillar, but it fell.

"Only one fault!" Home gone, wife lost, family ruined, honor forfeited, social and religious privileges abandoned, broken health, poverty, paralysis and the poor house.

"One fault," only one.—*Selected.*

Herald of Holiness

Official Organ of the Pentecostal Church of the Nazarene.

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

PUBLISHED EVERY WEDNESDAY.

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

SUBSCRIPTION PRICE—\$1.00 a year in advance; to foreign countries, \$1.50.
CHANGE OF ADDRESS—Name the Post-office and State to which the paper has been sent, and the Post-office and State to which you wish it sent.
EXPIRATION OF TIME—Subscriptions are payable in advance. Unless payment is made or request made to have the paper continued, it will be discontinued at the expiration of time.
HOW TO REMIT—Send money order or bank draft, payable to C. J. Kinne, Agent.

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

Notes and Personals

Grand View Park Camp, Haverhill, Mass., June 29 to July 7. Let everybody come!

J. Glen Gould, of Lynn, Mass., supplied our Cliftondale church on the evening of Sunday, June 23.

Rev. I. W. Hanson, of Haverhill, Mass., is sadly afflicted. His mother is stricken with blindness. Pray for him.

Bro. Gilbert Laite of Everett, and Sister Olive M. Gould of Lynn, Mass., supplied our Malden, Mass., church very acceptably on Sunday, June 31.

Rev. Will O. Jones, the "Welch Evangelist," enroute to California, stopped over Sunday and attended the tent meeting at the Publishing House, and preached once for us to the profit of the hearers.

Bro. L. D. Peavey of Malden, Mass., reports a splendid meeting at Bro. Norberry's church in Providence, R. I., on June 16. Souls were seeking the Lord.

Rev. C. J. Kinne, manager of the Publishing Interests, is absent this week visiting Mrs. Kinne and the children, and attending the Southern California Assembly. Bro. Kinne is a man of labors most abundant. May the rich blessings of the Master attend him.

Announcement is made of the marriage of Miss Gladys Bryant, daughter of Rev. A. K. Bryant, pastor of our church at Providence, R. I., to Mr. Howard A. Roney, June 14, 1912. The groom is the son of Rev. C. A. Roney, pastor of the church at Johnston, Vt.

Dr. Walker, having been called home the first of the week, District Superintendent A. S. Cochran, took charge of the tent meeting at the Publishing House, and God blessed his messages to the conversion and sanctification of many souls. The unction of the Holy Spirit rests upon the ministry of this servant of God and the church.

Rev. J. E. Garr, of Peniel, Texas, will begin a ten days' revival at Bunker Hill, two and one-half miles south of Polar, Kent County, Texas July 26, and continuing until Aug 4. All ministers entertained free. Pray and come expecting the Spirit to have the lead of the meeting.

Announcements

Twin Oaks (Pa.) Campmeeting.

The annual campmeeting of the Pentecostal Church of the Nazarene of the Washington-Philadelphia District will be held July 11-21, 1912.

Twin Oaks is on the Baltimore and Ohio Railroad, 16 miles from Philadelphia and 9 miles from Wilmington, Del. Conveyances will meet all trains at the station.

The workers expected are: Rev. C. H. Fowler, Rev. W. H. Hoople, Rev. J. H. Norris, Rev. J. A. Ward and nearly all the ministers of the District.

For further particulars concerning tents, board, lodging, time of trains, etc., address Rev. J. Trumbauer, Fourth and Priscilla Sts., Allentown, Pa.

An Open Date.

I will be in a campmeeting August 1 to 11, in Colorado Springs, Colorado and I can give any church or camp ten days beginning Tuesday night, Aug. 13 and closing Thursday night August 22nd.

If any church, band, mission, or association in Colorado wants this time, write me at Peniel, Tex.

A. G. JEFFRIES.

Rally.

There will be a holiness rally at the Nazarene church in Durant, Okla., from June 30th, to July 4th. Everybody come. We are expecting a salvation time.

J. I. HILL, Pastor.

NEW SUBSCRIBERS WANTED FOR THE

HERALD OF HOLINESS

Official Organ of the Pentecostal Church of the Nazarene

We want every pastor and all others who desire to see the cause of organized holiness prosper to join us in a great campaign for new subscribers. It is of the utmost importance that we get the *Herald of Holiness* into every home of the Pentecostal Church of the Nazarene and also into the hands of every friend of our church.

If we keep the people informed as to the work we are doing, many of them will join with us in spreading scriptural holiness to the ends of the earth.

The easiest and surest way to keep them informed is to place our church paper in their hands. To accomplish this we will need to make a united and continuous effort. Will you join us in the effort?

This is purely a missionary enterprise and ought to have the hearty support of all our people. We do not make a profit on the paper, but publish it at a loss. It is a necessity to the life and growth of the church, and the church will grow and thrive best where the *Herald of Holiness* is most freely circulated.

This can be easily demonstrated by a trial. See to it that the members of your congregation make a special effort to get a list of new subscribers. If you want samples, we will gladly send them.

By a united effort it would be an easy matter for our people to secure 1000 subscribers during the month of July. Who can estimate that good which such a campaign would accomplish?

Don't wait to see if some one else will do it. Go at it yourself. The Lord will bless your efforts.

The price of the paper is \$1.00 per year. Samples free. Make checks or money orders payable to C. J. Kinne.

Publishing House of the Pentecostal Church of the Nazarene

2109 TROOST AVE., KANSAS CITY MO.

Special Notice.

Owing to the flood in some of the southern states, I have canceled some campmeetings, and have a date in July, August and September.

REV. SAM S. HOLCOMB.

Song Leader Wanted.

I want to correspond with parties who could furnish music for a camp meeting August 8-18, Alma camp meeting, Alma, Ark. Please furnish references.

I have July 4-15 open to give for a meeting.

JOHN D. EDGIN.

Rev. A. S. Cochran, Dist. Supt.

Salina, Kan., June 27-July 7.
McPherson, Kan., July 11-21.
Topeka, Kan., July 23-Aug. 7.
Hastings, Neb., Aug. 9-19.
Pasadena, Calif., Aug. 22-Sept. 2.
Bucklin, Kan., Sept. 6-15.

Alabama District Assembly.

The District Assembly of the Alabama District will convene at Jasper, Ala., October 24, 1912.

I have changed the place of my residence from Columbus, Miss., to Jasper, Ala.

S. B. GOSEY, Dist. Supt.

Camp Meeting.

The Chicago Central District Camp Meeting will be held July 19-28 at Olivet, Ill. Rev. I. G. Martin, Dist. Supt., J. M. Wines and wife, with the pastors, will be the workers. For further information write

REV. C. G. TAYLOR,
Olivet, (Georgetown P. O.) Ill.

Holiness Teacher Wanted.

We want some sanctified man or woman that has had experience in teaching to come and teach us a school this summer and fall, at Jasper, Ala. There is a fine opening for the right man to build up a good holiness school. (Signed) P. M. Covington (Corresponding Secretary), C. C. Butler, Brack McLain, W. G. Jackson, J. Breck Randolph, C. H. Lancaster, Church Board.

Notice.

There will be a campmeeting at Annapolis, Missouri July 5-18. Rev. A. G. Jeffries, of Peniel, Texas and Professor London, Dean of the Holiness College at Des Arc, are engaged as workers. There will be local help. Free entertainment for all preachers and workers.

WM. SEAL,
DR. A. O'BANNON,
T. M. BUXTON,
Committee.

From Our Colleges**Hamlin College Commencement.**

"Surely the Lord hath done great things for us, whereof we are glad," are the sentiments voiced by many who were in attendance at the Commencement exercises, held in the auditorium from June first to third.

The first division of the exercises was the rendering of the literary programme and although the students had been rushed to within a few hours of the opening exercises, with their examinations, they in no wise disappointed the host of friends and patrons.

The next division of the program was an all day missionary service. At eleven o'clock Rev. W. F. Rutherford delivered the missionary sermon, the subject being "The effect of divine influence upon the heathen world." An offering, which amounted to \$160, was taken

by Rev. J. Walter Hall. In the afternoon a very effective missionary program was rendered by the students. At night the missionary exercises were opened by a stirring address by Rev. I. M. Ellis, Dist. Supt., followed with select recitations and a dialogue, "The Home Missionary Society." At the close of the program an offering was taken by the missionary society, which amounted to about seventy dollars, for the support of a native worker in India. Large crowds assembled for each service and best of all the divine presence was manifested.

Not the least feature of the program was rendered Monday morning, which was the declamations of the graduating class, after which the Baccalaureate sermon was preached by Rev. J. E. L. Moore, President, from Second Timothy, 2:15: "Study to show theyself approved unto God, a workman that needeth not to be ashamed."

Tears flowed from many eyes, while shouts of victory burst forth from hearts o'erflowed with praise and gratitude to Him, who hath done for us that above which we had asked or thought.

The hopes that had bouyed the spirits of the founders of the institution amidst the discouragements of drouth and financial stringencies were partially realized, when eight graduates received their diplomas.

A strong faculty of twelve teachers will open school September 10. We are making preparations to accommodate two hundred and fifty students. We are situated between the lowlands of the South and Eastern Texas and the bleak plains of the West and Northwest, which affords a mild climate, healthy location and an ideal place for a student's home.

J. E. L. Moore, President; W. F. Rutherford, Bus. Mgr., Hamlin, Texas.

BE A PREACHER

No, you may not be able to preach a great sermon or preach any kind of a sermon. The Herald of Holiness preaches the gospel of full salvation fifty-two times in the year. Just go out and get some one to subscribe for it and it will preach to them for a year.

Illinois Holiness University

In the busy rush of office work our attention is arrested by the appearance of this week's "Herald of Holiness" upon our desk. We are delighted with the paper and enjoy its contents thoroughly. The reports are interesting and we love to read them.

The deparatment of God's work located at this place is progressing beautifully. We are kept continually busy by the constantly increasing correspondence with prospective students, and families who contemplate locating here at Olivet; also in the circulation of our new literature through the mails. For a copy of our new catalogue or circulars, address The Illinois Holiness University, Georgetown, Ill. A number of the rooms have already been engaged in the Dormitories by students who are planning to be here at the opening of school in the fall, September 11th.

The Sunday services at the University chapel since the close of school have been times of refrshing from the presence of the Lord, and, although we miss the students very much,

the Spirit of God is with us. Rv. G. C. Mid-diton, Presiding Elder in the Holiness Christian Church, who lives here in Olivet, preaches for us frequently at the Chapel when at home. Despite the stormy weather of last Sunday, quite a number were present at the church services.

Rev. N. B. Harrell, pastor of the Nazarene Church at Georgetown, has consented to travel this summer in the interests of the University, and Rev. G. C. Taylor has been engaged to act as pastor in his absence.

J. E. HOOVER, Dean.

**The Work
And The Workers****Sherburn, Minn.**

The camp at this place was a blessed victory for God and holiness. Rev. Lyman Brough, Dist. Supt., was my co-laborer. Much prayer was offered and the God of Elijah answered by fire. The devil was stirred in great shape. Some of the folks got out petitions and tried by legal methods to drive us from the town, but we had come to stay. There were thirty seekers during the meeting and most all of them prayed through to victory. On the last Sabbath afternoon Dist. Supt. Brough brought the matter of a church organization before the people as a means of conserving the work, and to be efficiently equipped for the future work, and then asked how many wished to unite with the Pentecostal Church of the Nazarene. Twenty-five came forward. The work has a bright outlook, and there are other places where an organization will be effected in the near future. This is the first church of ours in this great state. God is surely honoring the sacrificing labors of Dist. Supt. Brough on his great district. A camp will be held in Sherburn one year from this one. The holiness folks of this state should plan to come.

C. B. WIDMEYER, Dist. Supt. Colo.

On The Wing

Kansas City, June 24, 1912.

It affords me great pleasure to be once more at the above named city. Meeting old acquaintances and attending the tent meeting of the church. Was delighted to meet an old friend, Bro. F. M. Lehman, the pastor, and Bro. Haynes and Bro. Cochran, also Chas. McConnell and Bro. Kinne. The meetings held since last reporting was in Burnside, Ky., and Indianapolis, also preaching in Dixon and Fairview, Mo. They were stiff battles, but God gave victory and some souls found God. God is wonderfully blessing in this wicked city of the West. People are looking towards the Pentecostal Church of the Nazarene for a home. God richly bless the efforts made in Kansas City, and also the Publishnig Interests. Pray for your Welch Brother,

WILL O. JONES.

Tallula, Ill.

I have just closed a good meeting at Zalma, Mo., with Rev. H. C. Jones, Pastor. There were several conversions and sanctifications, and the church was blest. We had large crowds. On Sunday we were compelled to move to the grove as the church would not seat one half of the people. Men and women straightened up their back tracks, came to the altar and prayed through to old time victory. I am now back with my little flock. I am pastor of a Nazarene Church in Tallula. God is blessing and giving victory.

B. D. SUTTON.

Abilene District.

Since our last report we have been busy visiting churches and seeing after other interests of the District. After leaving the great convention at Arlington, we first visited Gordon and Mingus churches, Rev. T. C. Easton, pastor. We found them in good condition and doing good work. Dublin was our next point. We had two services and eight seekers in the altar. Bethel was the next place, where God helped us to preach holiness four years ago. They have a nice building and are getting along nicely. We went from there to Brooksmith, where we spent two days and organized a new church with 25 members and some seven or eight more to come in later.

Next we attended the commencement exercises of our college at Hamlin, Texas, which was fine. The literary exercises on Saturday night were fine. Sunday was missionary day and Rev. W. F. Rutherford preached a missionary sermon at eleven o'clock. At the close of the message an offering was taken and at night another was taken, after rendering the missionary program. The collections amounted to \$230.00 in cash and subscription.

On Monday they had the graduating declamations, followed by a powerful sermon by Pres. J. E. L. Moore. It was a great time.

I then went to open the battle for Bro. Jeffries at Dublin. The meeting was in good headway when Bro. Jeffries came, and he came in the fulness of the blessing of the Gospel of Christ. I have just received a phone message from Bro. Jeffries and he says the altar was full last night and today, some praying through to victory. Brother Jeffries will hold the Hamlin campmeeting instead of Bud Robinson as previously announced and the time will be July 18-28 instead of Aug. 1-11. Please take notice of the change. Come to the campmeeting and visit the college. We are planning for a great school next session.

Rev. M. V. Dillingham and wife, J. O. and Bessie West are in the battle at Stephenville, and the last report three had prayed through that day.

Rev. J. Walter Hall is engaged in a revival with the pastor of the church, Rev. W. E. Ellis, at Claude, Texas. The fire is falling at many places on the Abilene District. A letter from our pastor Rev. E. B. Hackley, at Deming, N. M., stating the battle was on, souls were being saved and they were expecting Rev. J. B. McBride to join them in the fight the 22nd. We have a fine work at Deming and with such a hustler as Bro. Hackley for pastor I cannot see anything to hinder them succeeding.

I am enjoying a few days' rest at home with wife and the children.

I. M. ELLIS, Dist. Supt.

El Paso Spanish Mission.

We came to this city three weeks ago to take charge of our Mexican work, which God has blessed and prospered in the hands of our dear sister Santos for the last seven years. Sister Santos is now gone to Los Angeles, Cal., for a much needed rest. The situation in Mexico has hindered our work to a certain extent, but we have some faithful people who remain with us. We have had some blessed and glorious meetings since we came here, with some seekers at the altar, and we are looking forward to greater things. The outlook here is bright for our Mexican work. This being the gateway to Mexico ought to be a strong center. We visited the city of Juarez across the river. We have a fine mission owing to the revolution and excitement it is considered unsafe to attempt to hold any services at present. We are in great hopes, however, that soon the victorious federals will re-

capture the city and we will have liberty and protection to preach the gospel. The situation just now is critical. Hundreds of refugees are fleeing for safety on the American side. Pray for us and our work.

S. D. ATHANS.

815 S. El Paso St.

First Church, Los Angeles

Sabbath June 16 was not barren of results. Five persons were at the altar in the morning and a spirited altar service brought good results. The spiritual tide is rising and we are looking for a flood.

The offering for Hallelujah Village amounted to over twelve hundred dollars. Annual reports showed progress with the various treasuries having a good sized balance. All told the largest financial showing for many years. Over \$15,000 raised in a single year.

We have no idea of stopping, but we are expecting greater things in the year to come.

The District Assembly at San Diego, June 26-30 will have about 200 delegates. We are anticipating a great outpouring of the Spirit.

If your subscription has expired and you receive a sample copy of this issue, it is a special invitation to renew your subscription. You cannot afford to be without the paper and we cannot afford to be without you. So, for our mutual benefit we urge you to send in your dollar at once and let us visit you weekly with the good news.

Lewistown, Ill.

Sabbath was a great day. From Thursday evening Rev. E. F. Fleming, district secretary, of Stockton, Illinois, had been with us bringing precious messages from the Word much to the comfort and inspiration of the church. On Saturday our district superintendent, Rev. T. H. Agnew, came to us from his home. He preached Sabbath morning from Psa. 8:4—"What is man that thou art mindful of him? And the Son of Man that thou visitest Him?" A gracious message from God's Word from our brother whom we are glad to see improving in health. Following this we met together at the Lord's table and all were blessed in the observance of the sacrament.

In the evening our brother Fleming brought the message from Mark 4:30-32. His subject was, "The Pentecostal Church of the Nazarene, Its Call and Mission." The address was a revelation to the people. He developed the fact that we are not a splinter off another church; but God has raised us up for the proclamation and propagation of the doctrine and experience of a full salvation from all sin. He also stressed the fact that we, as individuals are integral parts of our Sabbath school, publishing and missionary institutions. Thank God!

We are moving forward with victory and the blessing of God is upon us.

H. S. HESTER, Pastor.

Ransom, Kans.

Just closed a 15 days' tent meeting in my home town, Ransom, Kans. God was with us. There were fifteen definite testimonies to salvation. Family altars were erected and much good accomplished for holiness. We go to Bushton tomorrow to a meeting already in progress.

LEE EVERHART.

Evansville, Ind.

The Annual Convention of the Southwest Indiana Holiness Association, which was held in our church here closed last evening, June 16th in a blaze of victory.

God manifested His power from the first service. Not many services passed that there was not some one at the altar seeking and finding God.

Waves of glory swept over the audiences, bringing conviction to needy souls and rejoicing to the hearts of the saints. We are thanking God for the forty (40) souls that prayed through during the nine days.

If ever a minister was led by the Spirit in selecting and delivering his messages, Bro. Norberry certainly was and therefore the people have been greatly advanced in the things of God.

Bro. Shell and Sister Montgomery did faithful work throughout the meeting.

On last night a subscription of \$164.00 was raised for our next annual meeting. After which some eight or ten new members were received into the Association and four new members were taken into the church. Then Bro. Norberry gave us a blessed sermon from Amos 4:12. Six souls knelt at the altar and found God.

CHAS. A. BROWN, Pastor.

Francis, Okla.

I will give you a brief report of our meeting here at Francis. Bros. Damron and Jay of Ada, Okla., were co-laborers, with a score of good workers in and around town. The battle was a little stubborn at first, but when God began to break through on the folks the conflict began to get lighter each day, and the fire began to fall and souls found God nearly every service for two weeks, and the third week souls have found God in every service the whole week through. Something over forty were either pardoned, reclaimed or sanctified during the meeting. We expect to organize a Nazarene Church here soon.

J. R. RUSHING.

Fithian, Ill.

We have visited the Mansfield, Butler Ford and Fithian churches in the interest of the Illinois Holiness University. We have some salt of the earth at the above mentioned places. Our morning meeting at Mansfield lasted until about two o'clock p. m. One soul was sanctified. Butler Ford is a new class and have built them a neat little church. They have the fire. Fithian has a faithful few with a good church building well located in the city. There's victory ahead. "Keep on believing." Amen.

N. B. HERRELL.

Newport, Ky.

Our Nazarene Church is small in numbers but mighty through God to the pulling down of strongholds. We have a special prayer meeting every Friday afternoon in the pastor's home. We are expecting great things from God through these meetings. Our public services are blessed and God dwells and works in our midst.

C. J. QUINN, Pastor.

Henryetta, Okla.

The revival is on and souls are being blessed—two have professed faith in Christ; others seeking. The preaching is up to date. A fine service yesterday and last night. We are expecting great things in this meeting. Pray, saints, for us and the Oklahoma Girls.

W. U. FUGATE, Pastor.

Japanese Mission—Upland, Cal.

The blessing of God continues upon us. Scarcely a Sabbath passes but some dear soul plunges into the fountain. Some of our members have gone away for their summer's work but all who are here press their shoulders against the load a little harder and we are going on to be "more than conquerors." The meetings in the camps are full of Holy Ghost power, and as our Christian boys tell what God has done for them God gets a hook in the jaws of others. Just the past Sunday evening we went to a camp and there found two old friends of one of our Mission members. The three boys had been baptized at the same time in a Methodist church but had drifted from God. The one who is now in our mission is firmly established and promises to be a mighty soul winner. We are praying for these other two friends and ere long hope to see them with shining faces and enjoying the blessing of full salvation.

Mrs. Staples writes many interesting things from Japan and then some such sad things. The following is an excerpt from her letter:

"The other day the people had a special time (a heathen feast), and about seventy-five men carried sacred cars filled with their idols. They carried them on long poles on their shoulders. There were five of these cars and the men who carried them danced with them as they walked. They were mostly all drunk and acted like wild men. About a thousand men went along to take turns carrying the cars. There were fairly thousands upon thousands of people out to see it and worship. The cars were so heavy that the shoulders of the men who carried them were bruised and from some the blood would come. They carried those cars dancing like that for seven miles. And for that seven miles the streets were just a sea of sad, miserable looking faces, bowing and waving their hands, and dancing all the time and little bells would jingle. I felt as if I were within one step of hell. I never felt devil power like it. It is devil worship altogether. I will never forget it."

How our hearts cry out for help from on High when we see what awful things the enemy is doing and then in contrast see what God can do through a willing and obedient one whom He has called.

ETHEL McPHERSON.

East Palestine, Ohio.

On the last Friday night of Rev. E. Dearn's pastorate here, our young women's and young men's meetings, which are usually held separately, at different homes were united in one grand farewell service. Forty were present.

At the altar service two sought pardon, and one showed purity of heart, all three testified that they found Him.

We gathered at J.E. Ward's on Saturday p.m., where, after one of our young women spoke of the inexpressible love, and appreciation of the straight preaching, noble character and Christly example of Bro. and Sister Dearn, they were presented with a purse.

They expressed their thanks and love for the young people.

Rev. E. E. Dearn has accepted the pastorate here and God is blessing. We had a blessed day Sunday. God was with us.

"ONE OF THEM."

Little Rock, Ark.

Sabbath was a great day with us. In the opening service there were ten at the altar and six found the Lord in the old time way. The devil has contested every inch of the ground but the Lord delivers.

B. H. HAYNIE, Pastor.

Springhill, Nova Scotia.

Have been here since March 19th. I found the doors locked and windows boarded, and the people, what few there were left, were disheartened. I succeeded in renting the church—got a small crowd together and began work. The work took on new life and though we had less than half a dozen I think to help at the beginning we have quite a band of interested souls now.

There have been a goodly number of seekers and the number of convicted ones are increasing. Congregations are on the increase; finances in the increase and interest on the increase.

The people like the Herald of Holiness. It is a blessing to any work and visible results have come from spreading it in this town.

This is a mining town of about 7,000; very little opposition and all are very friendly. The prospect for the future is very encouraging and there is ample opportunity for this to become a center of holiness work.

L. E. DARLING.

Brother Pastor, are your people informed concerning the educational and missionary work of the church? No?—Get them to subscribe for the Herald of Holiness and watch them grow.

Danville, Ill.

Our new congregation of 24 members at Danville, Ill., has built a nice tabernacle at the cost of less than three hundred dollars, all paid for, and are now in regular working order. Last Sunday we held our first Sunday School session. We had a full corps of officers, and regardless of the rain a total attendance of 52, six classes and \$1.37 in the offering.

Bro. E. B. Kinningham is the efficient superintendent and is praying, pushing and believing for great things. Our tabernacle is located at the corner of Fairchilds and Harmon Sts.

All holiness people, as well as those who are not, are urged to worship with us when in Danville.

J. W. WINES, Dist. Supt.

Red Bay, Ala.

Bro. Lancaster, of Jasper, will begin the Summer's Battle against the Devil on June the 28th, and Sister Alice Cowan, of Tennessee will continue the fire on 3rd Sunday of July and Bro. Lancaster with a post of soldiers will gather at Red Bay on Aug. the 2nd with a large tent to make the strongest fight of the season. Other nearby places will be furnished with much propounding of the Gospel and a great upheaval of good and a shaking loose of Satan's grip is expected here. Yours for Christ.

A. A. N.

Upland Japanese Mission.

Souls have been seeking God and real victory has been realized. The interest is steadily increasing. Better soldiers would be hard to find than the "little brown men." Our brother, Mr. Tsuchiqama, of the Nazarene University was with us and we were greatly blessed. The Nazarenes at Oakland and vicinity have called Brother Hiroshi Kitagana to assist them this summer, and by the help of our God they expect to kindle a holy flame at that place and gather in many precious Japanese.

ETHEL McPHERSON.

Sawyer, N. D.

I have closed a successful meeting at Fergus Falls, Minn. with Wm. Hodges, where God was with us from the start. We held our first meeting at the home of J. H. Martin, who was converted in a meeting which I held in Sawyer, N. D. last December. Bro. Martin has done an excellent work, having seen at least a dozen souls saved and sanctified in prayer meetings which he held in his own home. God saved nine and sanctified fifteen in this meeting. We organized a Nazarene Sabbath School with about 25 members. Rev. Lyman Brough, district superintendent, will no doubt be on hand to organize the work. I am open for calls at any time. Address,

C. B. PRINE,

Lompoc, Calif.

I have just closed a ten days meeting at the above place. The visible results were not large but with all the meeting was profitable. The pastors, Rev. and Mrs. Haldor Lillenas, have done a most excellent work here during the past year. Some valuable members have been received and the people of the city have appreciated their labors. They have accepted a call to the Pentecostal Church of the Nazarene at Pomona, Calif., for next year.

GUY L. WILSON.

Monroe, Wash.

Wife and I went from McMinnville, Ore., to Monroe, Wash., to fill out the rest of the year of Bro. Mayfield's time. We found he had done faithful work. God was with us in Pentecostal power and some received help from the Lord. We found here a blessed people of God. Owing to failing health and a revival of former lung trouble we had to leave for Colorado again. Our desire is to do God's will. We love the new paper.

H. O. VERNON and WIFE.

Milton.

Our people are growing spiritually and God is pouring His Spirit upon us. Sunday was a blessed day because of the Spirit's presence at each service.

A special offering was taken at the close of the Sunday School for Hallelujah Village, which amounted to \$62.00 cash and \$10.00 subscription, which will be paid soon; also \$2.00 from our Auxiliary Sunday School at Copperopolis was given.

C. O. BANCROFT, Pastor.

Hill West Montgomery, Vt.

We have heard from heaven once more by the way of a gracious revival. Several were reclaimed—some saved, others encouraged in the Lord. The church was filled on Sundays at three services. How the power, and glory fell, and what was said by some to be impossible, was brought to pass to the glory of God. As this is my old home church I felt very anxious for this work. Bro. Sumner, of our P. C. I. will be here next week to take charge of the work.

F. W. DOMINA.

Boulder, Colo.

Opened meetings here in a hall last night. We are praying God to break through and give victory. Pray for us.

Q. B. WIDMEYER,

Garden City, Kans.

We are still pushing the battle for God here. Praise the Lord for victory. We are planning to have Rev. R. E. Gilmore and his workers with us for a camp meeting soon.

J. W. FRAZIER, Pastor.

Turlock, Calif.

The work of the Nazarene Church in this city is doing well. When I opened the service for our first Sunday, only four people were present. Of course we had no Sunday school. The Lord answered our prayers and now the whole aspect of things has changed. Our Sunday school has been re-established and the attendance at the present time is twenty-seven. Morning service averages twenty-five people. Sunday evening service has the largest attendance. For our first month here, my wife and I made seventy-five calls bringing substantial results. The Lord is with us all the time and we trust Jesus simply and obey Him sincerely.

HAROLD E. TRACY AND WIFE.

Haynes, Ohio.

We are still in the battle here, having victory. Will stay another Sunday. Souls are being saved. We are having crowds of hungry people who gladly receive the gospel of full salvation. This is the most needy field I have ever been in the state of Ohio. There are several calls for meetings in this and in adjoining counties.

A. R. WELCH.

East Palestine, Ohio.

The work of the Lord is moving along very nicely with us here.

Last Sabbath two souls, one a young lady and the other a young man, bowed at our altar and cried for mercy. The young man declared the Lord had healed his backslidings and the young lady was saved for the first time. We are asking for and expecting a revival the year round.

E. C. WOOD, P. C.

Carthage, Tenn.

The holiness people met for an all day rally on the 8th inst. at Chestnut Mound, Tenn., and on the 8th organized a Pentecostal Church of the Nazarene.

Bro. Eckels, our district superintendent was with us and preached with the power of the Holy Ghost upon him.

We are expecting great things of the Lord in our summer's work.

L. A. DUKE AND WIFE.

Berkeley, Cal.

Sunday, June 16, was a glorious day of blessing in this church. Eight seekers at the night service. The glory of God was manifested. The pastor is preaching a series of doctrinal sermons at the night services. Two prayer meetings a week are held, well attended. Children's Day service in interest of Hallelujah Village will be held June 30.

H. H. MILLER.

Red Rock, Texas.

Last Sunday was a blessed day at Delhi, Tex. The holiness people had a real old time love feast. Two of God's people really got the blessing of sanctification and shouted praises to His name. Bros. Bozarth and Lee preach old time religion. Our meeting will begin at Red Rock July 18th with Bro. Fred Mesch, Jr., as preacher.

GEO. VOIGT.

Whetstone, Ky.

God still gives victory at Whetstone. Our church has been organized only one year and it has almost doubled its membership. We have just organized another church at Lacy's Chapel of fourteen members full of the fire and the Holy Ghost. Others will join soon. I was called as pastor. Yours in Him.

L. T. WELLS, Pastor.

Leicester, Vt.

Sunday we preached from Matt. 10:37, and at the close of sermon two persons came forward for salvation, one a sinner, the other a backslider. A revival service was held in the evening at which one more came forward and got through to God. Praise His precious name. Midweek meeting will be held at Elmer Phelps' Wednesday night at 7:45.

ARTHUR J. MYERS, Pastor.

Mansfield, Ark.

We arrived at this place June 5th to take charge of the work. We find that Mansfield has a number of good people in different churches. We are expecting the greatest time in the history of the movement in the Assembly. We are expecting our district superintendent Bro. G. E. Waddle here to hold a ten days' meeting just before the Assembly.

F. R. MORGAN, Pastor.

New Castle, Indiana.

Opened here last Sunday in a tent. Glorious day; four prayed through in the first service, and the saints shouted for joy. Two men sanctified last night. One prayed at altar until midnight, and when the blessing came, his shouts were heard afar off—"And the end is not yet."

JAMES W. SHORT.

Lawrence, Kansas.

Sunday, June 9, was a good day at Lawrence. The Children's Day program was good and \$10 was given for Hope School in India. At 3 o'clock in the afternoon God gave us five seekers either for pardon of purity, and at the evening service God came with power and gave us two more seekers. Praise God.

IRA STEVENS, Pastor.

Idabell, Okla.

We commenced our meeting here Saturday night, June the 16th. Good service on Sunday night. Monday night we were rained out but Tuesday night the Lord stood by us in power and conviction settled down on the people and the altar was filled with men and women crying for mercy and pardon. We are expecting a great meeting at this place.

D. H. HUMPHREY,

Warren, Pa.

God gave us a blessed day on Sunday, June 16, 1912. Rev. and Mrs. L. W. Miller, of Gray, Ohio, were with us. Sister Miller preached in morning, and Bro. Miller in evening. The Spirit was present in power and souls were at the altar and prayed through to victory.

WILL A. NERRY, Pastor.

Hartford, Ark.

Since my last writing have held a meeting at Howe, Okla., with Bro. L. C. Turner where the Lord blessed. We went from there to Leflora, Okla. Pray that the Lord will bless us in the work.

H. H. SHERRILL.

Oklahoma City.

Three new churches in Oklahoma: McLeod, Rev. E. C. Cain, pastor; Francis, Rev. S. B. Damron, pastor; Rocky, Rev. D. J. Waggoner, pastor. The revival is on in Oklahoma. Yours for victory. C. B. JERNIGAN, Dist. Supt.

Talihina, Okla.

Several souls were saved and many made to believe in holiness, while others are seeking Brother T. L. Taylor of West Texas and I commence a meeting on the 28th at Lavra, Okla.

R. C. COOPER.

Missionary

From Africa

It has been some time since I have written, but have none the less been at my post in my blessed Master's service. Since Sister Innes has gone we are somewhat crowded with new duties, but find that the Lord also giveth more grace and strength.

We now have an interesting school, and the children all seem quite eager to learn. Bro. Schmelzenbach does the teaching, except when he must be away, then I take his place. The gospel services are also much better attended, and they are also learning how to behave themselves when they come to church.

A very sad incident occurred in our District last week; a man went to a witch doctor to get medicine to bewitch another person with; the witch doctor assured him that he could help him, but would have to have certain parts of a person's body, in order to make his medicine, and that a child would do. So the man ordered a young girl to bring to him one of his own children, a child about three years old, and they took it into a brush pile and murdered it, but before they got their medicine made, the mother of the child made search for her baby, and found them out and had them arrested; but they both made their escape from jail and have not been found yet, and the mother tells that this is the second baby they have murdered, but she never did find the first one dead or alive. This sort of thing is common among the witch doctors, and the country is full of them, but they are not often caught.

Dear ones, pray that the Lord of the harvest may send forth laborers into this dark field, that the light of the gospel may soon lighten these benighted souls, and wipe out these cruel practices. PRAY, PRAY PRAY, for our God is able to set their captive souls free.

Yours in His glad service,

LULA SCHMELZENBACH

To India.

Miss Daisy Skinner, our outgoing missionary to India, is, "D. V.," sailing from London, England, per S. S. Medina, of the P. & O. S. S. Co., June 28th, for Bombay, India, thence by rail to Buldana, her field of labor.

Miss Skinner is undertaking this journey alone (yet not alone), and we earnestly request the prayers of the church in her behalf, that she may be under special protection of the Lord, and brought in safety to her field of labor.

H. F. REYNOLDS.

BOOKS FOR PREACHERS

THE MASTER PREACHER

A Study of the Homiletics of Jesus, by Albert Richmond Bond, A. M., D. D.

Twenty-five chapters bristling with thought and suggestion. The following list of chapter heads will give some idea of the scope of the book: The Preparation for Jesus' Preaching, The Effect of His Audience on His Preaching, The Themes of His Preaching, The Discourse Material of His Preaching, The Rhetorical Form of His preaching, The Old Testament in His Preaching, The Parables in His Preaching, The Miracles Related to His Preaching, The Polemics of His Preaching, The Personal Delivery Element of His Preaching, The Psychology of His Preaching, The Personal Religion of Jesus in His Preaching, the Gentleness of His Preaching, The Simplicity of His Preaching, The Originality of His preaching, the Authority of His Preaching, The Power of His Preaching, The Universals of His Preaching, The Individualism of His Preaching, The Dramatic Element of His Preaching, The Variety of His Preaching, The Progress of Method in His Preaching, The Success of His Preaching, The Norm-Value of His Preaching.

\$20 Pages, Cloth, Postpaid, \$1.25

Our Sunday School

MALIGNANT UNBELIEF—LESSON FOR JULY 7, 1912.

Mark 3:20-35.

Notes—Queries—Quotes.

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

The life of Jesus and His immediate followers was a very busy life.

From the example of our Lord and His own may we not be excused if we neglect the ordinary things of life for the extraordinary—the saving, sacred and divine?

Should we not question our own proper zeal if our relatives and conservative religious "friends" do not deem us fanatic if not insane?

The spiritually blind and prejudiced always manifest the meaning of the zeal and work of the holy.

It is utterly against reason to imagine that the devil is opposed to that which is diabolical, or favorable to that which is divine.

The forces of evil may sometimes appear divided among themselves; but always they are united against salvation and holiness—as Herod and Pilate, opposed to each other, were united in opposition to Jesus.

The fact that men were dispossessed of demons is an evidence that the prince of the devils was subject to the power of Christ.

Always when souls are freed from the power of the devil it is an evidence that the devil is defeated and bound by the Mighty to Save.

Jesus is always around when Satan loses his prey.

Ere Jesus announced the unpardonableness of a certain kind of blasphemy He would give assurances of the forgiveness of blasphemies. While He warns, He is readier to give assurance and comfort.

Let there be no question or hesitancy about the fact that there is real and imminent danger of "eternal damnation."

Ofttimes our own "loved ones" are an hindrance to our religious work, the ministry we have received of the Lord Jesus.

But the nearest and dearest earthly ties must be denied by us if we would make full proof of our ministry.

Indeed, spiritual relationships are more vital and important than are earthly kinships.

To do the will of God is the great proof that we are members of the family of God.

"Men boast of eminent ancestors, distinguished connections, powerful kinsmen; but such boast is usually foolish and vain; whereas it is in the power of the humblest Christian to glory in the Lord. The friendship of Jesus surpasses that of the greatest and the best of human friends. It is closer and more delightful, it is more honorable and more certain and enduring than the intimacy of human kindred.

"The man refuses to believe because his deeds are evil; and by every day of perseverance in these deeds, the voice which tells him of their guilt and urges him to abandon them is resisted; and then the Spirit ceases to suggest, and the Father, from whom the Spirit proceedeth, ceases to draw, and the inward voice ceases to remonstrate—and all this because their authority has been so often put forth and so often turned away. This is the deadly offense which has reared an impassible wall against the return of the obstinately impenitent. This is the blasphemy to which no forgiveness can be granted because, in its very nature, the man who has come this length feels no movement of conscience towards that ground on which alone forgiveness can be awarded to him, and where it is never refused even to the very worst and most malignant human iniquities. This is the sin against the Holy Ghost. It is not peculiar to any age. It does not lie in any one unfathomable mystery. It may be seen at this day in thousands and thousands more, who, by that most familiar and most frequently exemplified of all habits, a habit of resistance to a sense of duty, have at length stifled it altogether, and driven their inward monitor away from them, and have sunk into a profound moral lethargy, and so

will never obtain forgiveness—not because forgiveness is ever refused to any who repent and believe the gospel, but because they have made their faith and their repentance impracticable" (Chalmers).

Spiritual Lights.

Rev. J. N. Short.

The subject of our lesson, "Malignant Unbelief," is intelligent, willful, wicked unbelief. All unbelief is wicked. But it would seem that some forms of unbelief are more aggravated than others. Then we naturally inquire into the nature of unbelief.

We need to understand there is a wide difference between misbelief and unbelief.

A very raw heathen may be said to have a misbelief, being destitute of the light of the Gospel, and having some form of religious belief. For lack of light he is mistaken. But unbelief is rejection of the word of God, and thus Jesus Himself as the eternal Son of God. It is not a mistake.

Unbelief is a spirit of disobedience to the truth. It does not love the truth, and rejects it when it is presented. An unbeliever then is not of the truth of choice.

To understand this more fully, man is a moral being. This marks the distinction between man and the beast of the field. As a moral being under light having the operations of the Holy Spirit, who is given to every man to profit withal, he experiences a sense of moral obligation when the truth is presented to and pressed upon him. His conscience approves of it.

Living as we do in a probationary state, where mercy is extended to all men thro Jesus Christ, we are saved by receiving the truth. The truth is the word of God. Jesus said to the Father, "Thy word is truth." Truth being the word of God it is God's revealed thought, will and mind to man. To receive the truth then is to come into harmony with God.

This is permitted us on the basis of the atonement made by the Son of God. It is in this the mercy of God is revealed. When we receive the truth, we receive God's thought and will in the place of our own thought and will. It is in this way we yield to the divine will, and are thus saved thro the mercy of God by our reception of the truth.

We can then easily see, when we are fully instructed in the will of God, our faith becomes intelligently perfected, and we are fully harmonized in our spirit with God in Jesus Christ. It is at this point we can be filled with the Spirit, be sanctified, and He abide forever.

Jesus said to His disciples, "Go ye into all the world, and preach the gospel to every creature. He that believeth not shall be damned." We can see by this how reasonable salvation is, that it is the gift of God thro Jesus Christ. Then we can see that damnation comes thro a refusal to receive Christ, God's only way of salvation.

Believing then is receiving the truth of God in Jesus Christ into our hearts; thereby joining ourselves to Christ and the truth, to be of the truth: "He that is joined to the Lord is one spirit."

Unbelief is not then a mistake. The truth comes to us, appealing to our conscience, our highest reason and our manifest well-being for time and eternity. But, being distasteful, because it calls for the sacrifice of our will and way and some things that center in our selfish nature, we refuse to receive the truth and the ultimate good for selfish gratification in the present.

We do this, persuading ourselves that the truth is not as it is represented. And we do this, not because we desire the truth and to be right, but we want our own will and way, not wanting to be conformed to the will of God and be one with Him. This is the spirit of unbelief.

Rejecting the truth then, we reject God in Christ, and we are left without the pale of truth, hope or mercy, because we are without God in Jesus Christ, and that of our own intelligent choice. Taking that proposition and maintaining that spirit, we are damned already; soon we may pass beyond the bounds of hope, and then will be lost forever.

This is so plain and reasonable that any candid person can recognize it. To be in heaven simply is not to be saved, as some foolishly suppose. It is to be one in spirit and purpose with Jesus Christ thro reception of the truth and the indwelling of the Holy Spirit. That may be now.

Man naturally is lost because this is not his state and relation. He is not of God and the truth naturally. But this is not his condemnation. It is when the truth comes to him as the will of God, refusing it for selfish reasons, he is rejected of God in the nature of the case. So Jesus said, "He that believeth not is condemned already."

Then whether this condemnation will become permanent, eternal sin, will depend upon the extent to which it is carried. Men have to yield under great light and the pressure of the Holy Spirit, or become more wilfully rebellious and obstinate in their rejection of the truth. The effect of such a spirit is most destructive to the moral principle in man.

This is called hardening of the heart. It is doing great violence to our moral being. Then, "He that being often reproved, hardeneth his neck, shall be suddenly destroyed, and that without remedy." "He shall be holden with the cords of his sins. He shall die without instruction; and in the greatness of his folly he shall go astray." He has destroyed his capacity for salvation.

Sunday School Literature

THE PENT. BIBLE TEACHER
THE PENT. QUARTERLY
THE PENTECOSTAL LEAFLET
THE YOUTH'S QUARTERLY
THE YOUTH'S LEAFLET
THE YOUTH'S COMRADE
SUNSHINE FOR LITTLE PEOPLE

The Sunday school literature is now published at the new Publishing House. Avoid delay in getting your supplies by sending all orders to the new address.

Don't send orders for Sunday school supplies to the Nazarene Publishing Co. They have gone out of business.

Make all remittances payable to C. J. Kinne, Agent.

PUBLISHING HOUSE
of the
PENTECOSTAL CHURCH of the NAZARENE
2109 Troost Ave., Kansas City, Mo.

SUNDAY SCHOOL JOY BELLS

A New Song Book
Especially Prepared for Sunday Schools

To fully appreciate the worth of this book you should get a copy and sing it through. It will delight you, and will increase the interest in your Sunday school if given a trial.

Pebble cloth binding, single copy 18c postpaid. \$15.00 per 100 prepaid.

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

Pentecostal Praises

If you want the very best book for campmeetings or for evangelistic meetings, get Pentecostal Praises.

Has the best songs,
Most convenient size,
At a moderate price.

Pebble cloth 15c postpaid or \$12.00 per 100 prepaid
Bristol cover, 12c. postpaid or \$10.00 per 100 prepaid

SEND FOR SAMPLE
Pub. House, Pentecostal Church of the Nazarene
2109 TROOST AVE., KANSAS CITY, MO.