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EDITORIAL

Pulpit pyrotechnics makes pulseless piety. Religion not rhetoric, is the power of the pulpit.

Our vows as Christians forbid our injuring our neighbor either by voice or vote. The one universal law of the Fatherhood of God and the Brotherhood of Man is all-comprehensive, and includes every power and privilege and profession of the Lord's disciple.

The childhood of today will make the Church of tomorrow. The Church of today has the care of childhood. Humanly the Church's destiny is in its own hands. That Church has assurance of permanency of life and power which wisely conserves its young life.

Reform is in the air. Saloon solidarity, party prejudice, and merciless monopoly necessitate and nurture its spirit. The spirit of concession and union among denominations, the exhausted patience and discovered power of oppressed labor and its tendency towards universal concentration of forces, are all harbingers of coming reform or something worse.

If monopoly is to continue to be fostered by the legislation of the country until the honest, economical and industrious laborer finds that the uttermost of his labor fails to secure the frugal meals for self and helpless wife and little ones, his fruitless energies will turn to hunt the cause and its cure. If you thus rob him of his breakfast you will have to rob him of his ballot, and he prefers ballot to blood or bullet.

We do not appreciate as we should the troubles of children. Our want of keen sympathy with them in their troubles and perplexities often drives them further from confiding in us, and deprives us of much of our natural and rightful influence over them. The causes which delight or pain them seem very trivial to us, but we should never so treat them. By an active sympathy and interest in them and in all appertaining to them we will make them loving and trustful toward us, and wonderfully bless and brighten their lives and character.

The Life the True Testimony

Bearing personal public testimony to the saving or sanctifying grace of God is very proper. It is scriptural, often helpful to those testifying and is frequently used of the Spirit in impressing hearers very graciously. We believe very earnestly in the use of such testimony and we must not be understood in anything here written as in the least intending to derogate the propriety, usefulness or importance of this practice of testimony. It may not be that too much stress is placed upon testimony by pastors and evangelists but we fear too little stress sometimes is placed upon the necessity for a consistent and proper life behind the testimony.

Paradoxical as it may sound, testimony is not of weight so much as evidence, as it is as an exercise of worship and of simple obedience to God's command, especially so far as influencing hearers is concerned. It is not the mere fact of my public claim by testimony to what God has done for me that convinces or influences others. If such influence is exerted it is due to the hearer's knowledge of a life behind the testimony in perfect consistency and accord with its tenor. "Ye are the light of the world"—not your words, your claims or professions, however true and well-founded. Character impresses. Character alone gives the power to influence to words. Character cannot convey truth to words; it can only empower them to influence others. It is not the truth even of the words but the character behind the truthful words that gives potency and charm to testimony. This applies to the altruistic phase of testimony. Subjectively the effect on the hearer is not involved. In this case a true testimony with a good life behind it is a blessing to the one testifying always whether others are reached or not. And the strength and grace received by such is always proportioned to the consciousness of the agreement between the life and the testimony. Consequently, many a simple testimony uttered by saints of God proves a great blessing to those witnessing, which may have little or no influence upon many people present because of their ignorance of the character and life of those testifying.

The truth is, in the matter of testimony

no thought should be taken of the presence or absence of people. It should be done as "unto the Lord." It partakes or should partake of the nature of praise and not of exhortation or controversy. These are entirely separate realms and should never impinge one upon the other. Testimony should be the heart praising God through the voice and humbly offered to Him as worship to be used by Him as seemeth to Him good. Nothing is more fatal to the spirit and effect of testimony than to have a tone of controversy—to be used in arguing for the truth of some doctrine or experience or to parade one's persecutions and to express defiance of persecutors. All this is utterly at variance with the simplicity, humility and that prayerful, praiseful spirit which enter into the essential nature of real testimony and give to it its charm and its sacred influence.

Such testimony as this borne by children of God exert a great influence. Many even who disbelieve the testimony when publicly heard and who may only scorn and ridicule it, later, coming in touch with the divine unselfishness and beautiful consistency of the life of the one who bore the testimony, are led irresistibly by such agreement of the life and testimony to yield credence to the truth testified and even to a surrender to Christ. The persistency of such testimony to project itself in influence over time and space and to bear fruit long after the occasion of the utterance is beautiful.

A sceptical gentleman once at the close of a sermon advanced to the pulpit declaring his conversion and his desire to join the church and was received into fellowship. The preacher, who had preached many a labored sermon at this sceptic seeking to convince him met the sceptic afterward and asked him what it was in his sermon the previous Sunday which so powerfully influenced him and led to his conversion. The sceptic replied: "Doctor, you will pardon me but it was nothing you said that influenced me in the least. The old lady who sits in the corner and whose testimony I heard last Sunday and had heard before dissipated my unbelief and broke my heart and led me to Christ. I know her life, her trials and sorrows and yet I know and feel the real joy and rhapsody of her heart as voiced in her testimony. I couldn't help

longing for a religion that could give victory under such conditions."

Benjamin Franklin told his neighbors that sowing plaster in the fields would make things grow. They ridiculed the idea. Early the next Spring he prepared a field for sowing. Very near the path where walked the public he traced some letters with his finger and put plaster along the trenches which formed the letters and then sowed his seed broadcast in the field. Only the trenches forming the letters were plastered. In a couple of weeks his neighbors as they passed were very much surprised to see, in brighter green than all the rest of the field, this writing in large letters, "this has been plastered." There was no need of further arguing on the advantage of plaster. As the season advanced and the grain grew, these bright, green letters rose up above all the rest and was read easily—"This has been plastered."

Thus Christ wishes to write on our hearts and our lives the fact that we are His, making us His "epistles known and read of all men." Our patience, gentleness, forgiveness, unselfishness, kindness, thoughtfulness and purity of life seen day by day by others become the power behind the words of our testimony or profession giving to it potency and hopefulness.

A Contrast and Its Cause

It is a matter of universal lament among all churches that for several years past the gain in membership has been inconsiderable, some years there having been an actual loss in numerical strength with some of the churches. This is very properly engaging the serious study of churchmen. The cause for this disastrous state of things is assigned to different things by different writers. In meditating upon this subject our mind has reverted to the early propagation of Christianity when converts were made with such rapidity. The contrast is a very startling one between these earliest days of Christianity and latter day progress. The contrast cannot be mitigated by the plea of superior advantages or fewer obstacles which met the apostles in their work of propagating the faith in their day.

Among the obstacles to be met by the earlier disciples was the fact of the universality and the exclusiveness of Christ's commission. It required universal proclamation of the gospel and was to be proclaimed as a new religion to the exclusion of every other religion. It was the most intolerant religion the world had ever had offered for its acceptance. This was an obstruction to the Jew as well as the Gentile. The Jewish religion was neither designed nor adapted for extensive promulgation. Indeed the Jew claimed a monopoly and denied the benizens of his

faith to all other nations. The gospel was an offense therefore to Jewish prejudice in the very fact that it was required to be proclaimed and offered as alike the privilege and the necessity of all nations to the subversion of all other religions.

This universality of the Savior's charge and claims to His apostles was, if possible, more astounding and offensive to the Gentiles than the Jews. Heathenism was never missionary. It had never sought to propagate itself from place to place. In its divers forms it had simply grown up over the world out of the depraved conditions of human nature. It was equally void of creed and principle and was as free and various in the forms it assumed as it was in the unbridled license it allowed its votaries. It never entered the mind of any set of pagans that all other forms were not as good for the people observing them as were their own; no thought ever entered their minds of attempting to subvert all other systems and substitute their own instead. Nothing could have been more strange and startling and offensive to the whole Gentile world than the duty laid upon the first apostles to go into all nations and assert the exclusive claims of the gospel, denying the validity of all other systems and striving to bring the people of all nations into subjection to the faith of Christ. Had Christianity been content with the mere right of existence without arrogating to itself the claim to be the only religion with a right to exist at all, the heathen world would have been as tolerant of it as it had always been of the different idolatrous systems of the world. It could thus have saved itself the tremendous hatred and persecution which it thus excited both from Jews and Gentiles which constituted the most formidable and threatening obstacle it had to meet.

Not only this exclusiveness of its faith but the fact that the Christian system offered itself as a system of religious doctrine and a rule for the government of the heart and life, was an obstacle it had to meet in its progress. Religion among the Gentiles was a matter of the state, pertaining entirely to outward spectacular affairs, such as temples, altars and images and priests, sacrifices and festivals. It was careless as to the morals of the life, much less did it concern itself even remotely with the passions or impulses of the heart. It would seem that a religion was desperately hopeless of success which would come upon the arena, not only denouncing all other religions and claiming the right to rule alone but denouncing also the license and anarchy and immorality of all other religions and claiming the right to rule and regulate both the daily conduct of its votaries and the inward motives and impulses of their hearts. Nothing could possibly have been more

repulsive to the minds of Greeks and Romans than the nature and guilt of sin, of repentance, conversion, faith, love meekness, temperance and purity of heart. Their language scarcely had words sufficient even to explain these glorious Christian truths.

When we consider the priesthood of both Jews and heathen we encounter what would seem to have been another insuperable barrier to the introduction of a new religion in that age. The Jewish priests were the most influential class of their race. The people were educated under their charge. They ranked the magistracy, moulded public sentiment and were the leaders in all the public movements of their people. The priests of the Gentiles were equally capable from the tremendous influence which they exerted of offering the sternest resistance to this new and austere religion which dared to rob them of their vocation and expose the refuges of lies in which they had so long reveled, and to rebuke the lusts and carnalities of the people at which they had so long connived or in which they had traded and trafficed for unholy usufruct. Think of the attempt to uproot strongly entrenched official and priestly systems, the growth of long ages and imbedded in the beliefs and hallowed by the memories and traditions of generations, positions in which were objects of ambition among the great and the learned and the wealthy, and you have some conception of this stern obstacle which withstood most virulently the introduction of the gospel of Jesus Christ into the world.

We might go on and show how the authority of the magistrate combined with the heathen and Jewish priesthood in hostility to the gospel; how the widespread prejudices and passions of all the people were solidly arrayed against a gospel which dared to assail and subvert systems and institutions hoary with age and sacred by immemorial tradition; how the wisdom and pride of heathen philosophers, big with pride of intellect, by their published opinions, their daily speculations and their notorious immorality were naturally irreconcilable adversaries of this new religion which poured contempt upon them and their system.

We could point also to the character of the men to whom was committed the work of conquering the world by this new, strange, intolerant and exacting religion. They were not scholars or philosophers or great men. They were what the ruling nations denominated Barbarians, and came from that nation whom all the other nations of the world particularly despised. These despised and unlettered apostles were under the most depressing and discouraging circumstances in which men could be placed to undertake a great task. The enemies of their Master had succeed-

ed in crucifying Him. All His disciples had forsaken Him and fled. Their cause was universally supposed to have perished with their Master, and the very atmosphere was filled with doubt and fear and hate.

Despite all these forbidding surroundings and desperate obstacles behold the progress of new faith. Mohammed, without these difficulties and favored by every circumstance of age and condition, while he used only persuasion did not succeed during the first twelve years of his enterprise in extending his cause beyond the walls of Mecca and gained only a very few disciples within those walls. Christianity with all its besetments as above enumerated in half the time from the beginning of Christ numbered more than ten thousand disciples in the city of Jerusalem, besides Christians throughout all Judea and Galilee and Samaria. In less than seventy years from the death of Christ a half million converts were made. Compare with these facts the statement of Rev. Thos. Dixon that: "The eighty-six Methodist churches in New York City with over seventeen thousand church members, ran a year at the expense of \$550,000 and had a net gain of two hundred forty-one members." The same speaker declared that "about the same number of Baptist churches with eighteen thousand members and an annual outlay of \$500,000 had a net gain of two hundred and sixteen members a year." The net gain in membership of the great M. E. Church with three and a half millions of members, thousands of ministers and the expenditure of untold millions of money was less than two per cent for last year.

It is needless to multiply sad and sickening quotations on this point. The paucity of results in modern church work is undenied and undeniable. We have not the difficulties now to contend with which the early disciples had. The results which they achieved demonstrated at least one thing—that God was with them and helped them. The same God is ready to be with us and help us and give us gracious results if we will welcome Him to our midst, and accept His help and His alone.

GOD is the need of the modern church. His presence, His power, His proclamation of man's dire sin and his need of salvation by the blood of God's Son—this gospel fearlessly, fully, faithfully preached will be honored today by God as it was in the days of Paul and Peter and with the same results.

Where there is no sin in the heart there will be no sin in the life. Heart-watchfulness will make life-worthiness. "Keep thy heart with all diligence, for out of it are the issues of life."

The Editor's Survey

Effect of the Indwelling Spirit

No mere church membership, no mere reformation by the wonderful power of the will, however blameless and beautiful may be the life following such a reformation, not even pardon of sins as blessed and glorious as is this precious experience will avail for rendering us really and truly the "light of the world" and "the salt of the earth." We become children by the experience of conversion, but we can only become active and gloriously fruitful love-servants by the indwelling, cleansing and empowering of the Holy Spirit Himself. Rev. M. A. Dake, writing on this subject in the *Christian Witness*, says:

The baptism of the Spirit made the words and deeds of the early Christians mighty in overturning idolatry, and establishing a new code of exalted morals, and in preaching the gospel everywhere. Is not this generation of Christians as truly sent to preach the gospel as the apostles were, and do we not as greatly need an individual baptism of heavenly power if we would accomplish our mission? Those Spirit-filled speakers brought conviction upon the people by their fearless telling of the truth, their indifference to the attractions of the world and their wonderful, self-sacrificing love for one another. They put off their "gold and pearls and costly array" and divided their unnecessary possessions with the needy brethren. They did not take into the church those who spoke untruthfully. "And fear came upon every soul." Let us pray.

Pitifully Neglected

The duty of individual or personal appeals of Christians to individuals about their souls' eternal interests has become so fearfully neglected that there is really a need for a reformation within the church on this subject. Unfortunately many pastors also feel that their chief functions are institutional, ecclesiastical and social and that the matter of personal, mouth to mouth and heart to heart work with individuals, is entirely out of their sphere, and has been relegated to another class of ministers altogether known as evangelists. A writer in the *Congregationalist* says, with force, on this subject:

Members of such churches feel that this work belongs to the minister. To speak to a fellow-mortal on the subject of religion would, to many a church member in good standing, be an infraction of the conventionalities of polite society. Nobody wants, in these days, to be considered a fanatic. In many circles, men and women feel free to talk on every other subject than religion. To show zeal in increasing the number of those who bow the knee to God in Christ is put down as a manifestation of low breeding, a form of activity to be avoided by all who desire to tread the decorous way. In certain churches the minister himself feels that the work of converting men is hardly ap-

propriate for him, and that only a few uniquely gifted individuals known as evangelists can be safely entrusted with so technical a task.

Unconscious Evil

Sin is the subtlest thing in the universe. It insinuates itself so craftily. It distills its poison so deftly. Like the impalpable, invisible, intangible malaria, it is sometimes unconsciously absorbed. Or, like the deadly infinitesimal bacilli it unconsciously plants itself upon vital organs and does its deadly work unless by heroic and faithful medical intervention its ravages are prevented. Perhaps no phase of sin excels in its delicate guile and subtlety the sin of uncharity or, differently named, the habit of thoughtless criticism. The 13th chapter of 1st Corinthians, that masterful portrait of perfect love, stood alongside individual life and character. will bring out in bold and startling relief the prevalence of this habit in too many of us. Unfortunately, so much of it can exist in us, and yet we remain unconscious of it. The *Sunday School Times* suggests a method for its detection, which we recommend to the reader:

"Try to live one day without speaking a critical word, or thinking a critical thought, of any human being, and see if the habit of criticism has not been popular with you. Test it as you listen to the conversation of others—but do not criticize them if you find it is popular with them! * * * We need to be cleansed and purged of it wholly, completely and forever. It is so subtle, so inviting, so spontaneous, so attractive, so devilish and so deadly."

Individual Evangelism

We believe in the office and work of evangelists. There are doubtless many good men and women called, qualified and sent forth by the Lord, to give their entire time to this specific line of ministerial work. We maintain, however, that in a most important sense every child of God is to do evangelistic work—that is to say, is to bring to bear a personal, specific influence upon friends, companions and associates and strive to lead them to Christ, one by one in the ordinary social relations and business engagements of life. The individual Christian has no authority whatever to relegate the work of overt soul-saving to the regular pastors or to the evangelists. The attempt to do so, will be at their imminent peril. That church is strongest whose pastor recognizes this truth and indoctrinates his people in conformity therewith. Rev. Chas. E. Jefferson says with force in an article in an exchange:

This, then, is the first reason that many churches make no converts. It is because a few fundamental facts have not been apprehended. The minister does not see that the church exists not simply to nourish itself, but to increase the number of those who own allegiance to the Son of

God. The rank and file of the Christian army have never been taught by him that a part of the great warfare that they are expected to accomplish is the pulling down of strongholds of unbelief and disobedience in the hearts of men and women who are within their reach. The Christianity of the New Testament is intensely individualistic. It is the one man meeting the one man which lies at the basis of first century Christian progress. When Jesus talks to one woman at the well, to one invalid in the street, to one rich man in Jericho and to one member of the Sanhedrim in Jerusalem, he says to all of us: "Follow me. I have given you an example that ye also should do as I have done." It is not claimed that this work of personal evangelism is easy. It is hard. It is exacting. It is critical. It is glorious. Even Paul sometimes shrank from the work which was laid upon him, and felt the need of special help from heaven to sustain him in the arduous quest. "Pray on my behalf," he says, "that utterance may be given unto me in opening my mouth, to make known with boldness the mystery of the gospel: that in it I may speak boldly as I ought to speak." When this intrepid hero of the faith appeals for prayers that he may open his mouth with boldness, it is not to be wondered at that we of flimsier texture and less ardent love should sometimes quail and falter when we try to say to our friends and neighbors, "We beseech you on behalf of Christ, be ye reconciled to God."

The Price of the Pearl

Sacrifice is the law of achievement. Pearls have their price. The goal is never gained until the race is run. "Sure, I must fight if I would win." Jesus Himself said, "If any man would come after me, let him deny himself and take up his cross and follow me." Generally the cross bears some relation to the reward to be secured. We may be sure that to the idle, the indolent, the unwilling, the shiftless, no greatness of wealth or worth will ever come. It is to the spirit of self-denial, suffering and sacrifice, that life yields up its treasures and rewards. T. H. Nelson, in Herald of Light, illustrates this truth, strikingly, in the following:

Tradition tells us of some pearl fishers—two brothers in the days before they knew about the diving-bell. These two brothers were pearl-fishers and were very poor. One day they discovered a massive pearl-oyster far beyond the depth to which they had ever gone. They knew if they could secure that pearl they would be enriched for life and the family be forever delivered from the pinch of poverty. So, one day after several days of practicing deep sea work, the older brother determined to secure this pearl. He kissed the loved ones good-bye, adjusted his sinking weights and with the best of assistants in the boat he launched overboard and dropped speedily to the ocean's bed. After a mighty wrench he succeeded in rolling the massive pearl fish into his sack. With several tons' weight of water pressing upon him, he managed to loose his sinking-weights and reached the surface. He was hauled into the boat with his treasure as he expired. The great

pearl freed the poor family from poverty, but it was a *pearl of great price*.

Jesus, our Elder Brother, saw us in great spiritual poverty, and through the mightiest sacrifice gave us the pearl of great price. He dropped from the highest pinnacle of glory, down to the lowest bed of human poverty and suffering that He might enrich us with the life of God.

The Power of Kindliness

There is nothing like it. Nothing so wins, allures and draws as a kindly loving heart shining through eyes or speaking through the voice or breathing through hearts of genuine, tender, thoughtful kindness. An Exchange tells an interesting incident illustrative of this truth in the following:

Mr. Moody used to tell of a boy who passed twenty or thirty Sunday schools to attend a particular one, and, when asked why he went so far when there were so many much nearer, said: "Oh, they love a feller over there."

Faith Works by Love

It is a delicate matter to try to compare the gifts and graces, but we are ever safe if we follow the scripture statement of the relation subsisting between them. Love, of course, is as Mr. Drummond says, "the greatest thing in the world" but we are not to forget that there is an intimate essential co-relation between love and other gifts of graces. Faith is essential in Christian life and character, but faith "works by love." Peter T. Forsyth says:

Love is but faith in its supreme and perfect form. It is the impassioned expression on the face of faith. There is but one attitude of conformity to the will of God, and that is faith; a faith that, being itself an act of will and obedience, always works outward into love.

The Contagion Spreading

It seems that the virus of unbelief, and Higher Criticism and Scepticism pervades all churches and is spreading. The Presbyterian Church is having to deal with the problem as well as the Methodist and other churches. The Advance calls attention to the fact that three of the seven young men who recently presented themselves before the Presbytery of New York for license to preach, all of whom were students of Union Theological Seminary, expressed their doubts as to the virginal birth of Christ, the raising of Lazarus and the bodily resurrection of our Savior. Notwithstanding this fact the Presbytery gave them their papers, tamely expressing the hope that the young men would soon see things more clearly. The Christian Observer, commenting on this action, remarked that "a safer and saner method would have been to let them get out of their philosophical fog before they were licensed." The editor contends and properly, that the business of a Seminary is to lead candidates for the ministry

out of any fogs into which they stray, and further remarks that Union Seminary of New York so far from being fitted to lead young men out of this particular fog encourages such doubts.

The question is raised by some of the church papers as to whether New York Presbytery deserves the endorsment of the General Assmby. The Presbyterian takes equally as strong a position against this action as the other papers and refers to the fact that at the last meeting of the General Assembly the New York Presbytery raised the question of the relation of Union Seminary to the Assembly. The editor insists that in view of this recent action in licensing these three young men an antecedant question ought to be raised as to the relation of the New York Presbytery to the General Assembly and says that this question must first be settled and then the other will naturally follow. The Presbyterian declares that these recent licensures in the face of recent and emphatic declaration by the General Assembly practically makes the relation of the New York Presbytery to the General General Assembly look very much like that of rebellion if not nullification.

The Cheapest and the Dearest

The paradox implied in the above caption can be applied with great truth to the matter of love. Love may most correctly be denominated the cheapest thing in the world to those who are the recipients of it, but the most expensive thing to those who exercise and bestow it. The climacteric illustration of this truth, of course, is to be seen in the matchless love of Jesus for sinners. How absolutely free of all cost as to us is this wealth of love, poured upon us, and yet what infinite cost to the precious sufferer who laid down His life for us. This truth is strikingly presented by William Ellsworth Bryce in Herald and Presbyter:

See that little babe, cooing and crowing in its mother's arms! Was there ever such love as a mother's love! How much did that baby pay for that mother's love? Nothing; absolutely nothing. What did that love cost the mother? What will it cost her in the years to come? God alone knows. She went down to the very gates of death to get her baby. She paid the price of earth's most exquisite suffering for her child. But that was just the first installment of the cost of her love. Weary days, sleepless nights, anxious hours, years of toil, with perhaps, at the end, as in the life of Mary, a sword to pierce her soul, such is the cost of a mother's love.

All love is expensive. A mother's love is not the only love that costs. All love is expensive to the one that loves. Jacob's love for Rachel cost him fourteen long years of toil in the fields of Laban. Jonathan's love for David cost him his succession to the throne and would have cost him his life if he had not so skillfully dodged the javelin of Saul. David's love

for Absalom cost him a broken heart: "O Absalom! my son! my son! would God I had died for thee!" How many fathers, like David, have had to pay the same bitter price. Stephen's love for Christ cost him his life, and thousands of martyrs since his day have cheerfully laid down their lives for the love they bore the Master.

This is no less true of divine love than it is of human love, for love is love, whether it be in the heart of man or in the heart of God. God has to pay the price of loving, as well as man. God has paid the price. The cross is the measure of God's love. Calvary is the revelation of the divine love. Love made herself known at Golgotha. "Hereby know we love, because he laid down his life for us." "Greater love hath no man than this, that a man lay down his life for his friends." No one can ever question the love of God since the death of Christ "without the city wall."

That Matchless Rule

Of course we refer to the Golden Rule, which is matchless in its innate beauty, in the charm of its application and no less in the history of its beautiful achievements. The rich and poor, the learned and unlearned, the high and low of any and all stations and relations in life, can equally practice this beautiful rule. All can enjoy in personal character, the sweet consciousness within, and have their outward character and influence bedecked with the delicate aroma which comes of the practice of this matchless Golden Rule. It shines as lustrously, if found among the rags and poverty of the low, as in the palace of the prince. From an exchange we cull an instance of its practice by a specimen of humanity from whom men usually would least suspect its presence. Says the writer:

"One day an old umbrella mender brought his skeleton frames and tinkering tools into the alley at the back of my office. As he sat on a box in the sun mending the broken and torn umbrellas, I noticed that he seemed to take unusual pains testing the cloth, carefully measuring and strongly sewing the covers. Being always interested in any one who does a piece of work well, I went out to talk to him for a few minutes. 'You seem extra careful,' I remarked.

'Yes,' he said, working without looking up; 'I try to do good work.'

'Your customers would not know the difference until you were gone,' I suggested.

'No; I suppose not.'

'Do you ever expect to come back?'

'No.'

'Then why are you so particular?'

'So that it will be easier for the next fellow who comes along,' he answered simply. 'If I put on shoddy cloth or do bad work, they will find it out in a few weeks, and the next mender that comes along will get the cold shoulder—see? I saw, and I wished that every worker in every trade and profession had as generous a conception of his duty to his calling as this itinerant umbrella mender.'

... THE ... Open Parliament

A New Text

REV. T. H. AGNEW

The writer was much blessed and refreshed in spirit recently while hearing a sermon by one of the best preachers in the holiness ministry. The sermon was not remarkable for its learning or for its eloquent delivery, though the preacher is an eloquent and learned speaker. It seemed to be the purpose of the preacher, to impress the message that God had given him on the people, and not to impress himself, and the effort was not in vain. The text of Scripture that he used, as I have said, was new. If I understood him he said we would find the text in the Psalms of David, the 22:2. The preacher said, we would not find the language of the text in the Revised Version, nor in the Authorized Version, but that the Greek, Latin, and Hebrew languages as indicated on the Margin of some Bibles, would fully justify the language of the text. "Unless thou increasest I will cease milking thee," was the strange language the preacher said was in the text. This new and strange text was handled by this great preacher in a way that greatly moved the audience. The outlines as given by the preacher was, 1st: Ingratitude. 2nd. Incongruous. 3rd. Inability. These words used as outlines, still further awakened the people that had gathered to hear the word of God. The first point in the outline: "Ingratitude," was used by the preacher to first bring out the great sacrifice that was made for the salvation of the people. He showed the sacrifice, or oblation was that complete atonement and satisfaction for the sins of the whole world, both original and actual. The deliverance from original sin was shown by this great holiness preacher, as something truly wonderful: "The profession of this grace," said the preacher, "by a people that seem to have so little appreciation of the great sacrifice as you people have, judged by your activity, or rather inactivity, must be a sad sight for angels, and the disembodied saints on the breast of Christ to behold. Gratitude for blessings received," shouted the preacher (while his face was bathed with tears and his heart was in every word that he spoke), "should fill your heart to the fullest extent, and your lives should be one constant stream of good works for the Master that has redeemed and saved you. The second point was then taken up. "Incongruous." Under this head the preacher was most searching in his message. He seemed given the power to burn the truth on the hearts of the people, like a ranchman would burn the brand on an ox. "Inconsistent," cried the preacher. "Here you are professing the highest state of grace known to men, and living low, so low in the valley of "do-nothing." The "Do-nothing Valley!" How the preacher painted this valley. I had heard of the "Mississippi Valley," and other valleys, but this "Do-nothing Valley" seemed all grown over with moss, and the moss was so dry that not an insect seemed to desire its habitation. The preacher seemed to hold us there, until we felt ourselves sick of that valley, and longed for an opportunity to get our coats off, and take up

active work for Him who had done so much for us. He made us see how little we were giving to save, or send the Gospel to every creature. How little time we were spending in intercessory prayer. How much time we spent thinking of our own interests, and how much we pitied ourselves, and how we tried to stretch out what we did do, until we stretched it to a string that was so long and thin, that we nor any one else could see it. O! we seem to cry, only give us another chance and we will show you that we will arise and in the name of the Lord we shall never be charged again with inconsistency. The third point, "Inability." At first we wondered how the preacher would apply that word to harmonize with what he had already said, but we were not left long in the dark, for the preacher soon showed, that not to do, when we were able to do, soon brought on a condition that we were not able to do. He illustrated his thought in securing an education. The age limit is six to twenty. Only a very few make any attainments in education after twenty unless they had a good start before that age. The same in making money, or in paying for a home. The age limit, twenty-one to sixty, were the years in which to acquire property and if these years were not improved the ability to do was lost. At this point my wife punched me in the ribs, for snoring, and I awoke and it was a dream.

The Nazarenes on Prohibition

HOWARD ECKELS.

I just read the utterances quoted from the Episcopal address on the liquor traffic as given in the Editor's Survey of June 26. To say that they were strong, stirring words is indeed to express it mildly. My soul was stirred when I read them, but the reading called to mind an incident which stirred my soul more profoundly. It was this. In the month of May of this year the State Prohibition Convention met in Louisville. The chairman of the meeting spoke briefly but eloquently on the victory that is to be won in 1920 by the enlistment of all the young people in the prohibition cause. Then National Chairman Jones was called to the stand and in course of his remarks he said:

If the denominations were true to the prohibition cause we would march to victory in the year 1912. I cheered him to the echo, and I concluded that at the close of the convention I would vouchsafe a little information to Chairman Jones that would perhaps give him a little light on at least one denomination regarding its position on the prohibition question. So at the close I introduced myself to Mr. Jones, stating that I was the pastor of the Nazarene Church, and that every man of my church voted the prohibition ticket, and he at once interjected the statement. "I know, my brother, that is the record of your denomination up and down the country." I just felt myself go up a little. Bless God, Holiness puts us on the right side of every question.

I am glad that as a denomination, we do more than come together and make stirring speeches and wax eloquent on the subject of prohibition and go no farther. We not only point out the deadly evils that inhere in the liquor traffic, and exhaust language in its denunciation, but, to a man, we march out on election day

and with the only power that can overcome the deadly foe (the ballot) seek to strike the monster down. Amen!

A Sinking Ship

S. M. DOEBLER.

Much has been said in and out of the press about the tragedy of the Titanic. To my mind the Titanic illustrates a modern well equipped church. She is sailing under flying colors and makes a grand appearance. To many minds on board she is unsinkable. But the ship is doomed. She has struck an iceberg; she has felt no danger and will run the risk of taking a track she has been forbidden to take (shunning to declare the Bible truths). Other smaller ones have gone down but she is too grand and better equipped. She plows the sea proudly, but she struck the god of gold and must go down. "The love of money is the root of all evil which some having coveted after have erred from the faith, etc."

Big salaries and oath bound fraternities and worldliness are her fatal iceberg. The life boats are a few (not enough), true, holiness preachers escaping with a few precious souls for safety picked up by the Carpathia, sent to their rescue. There are a few collapsible boats, too, but these cannot be depended upon. When the last boat is gone some of the remaining crew take a plunge into the icy waters and are lost. Some remain on the supposed unsinkable ship, loth to leave their friends and loved ones behind. Fellow Carpathians, beware, lest our ship strike some of these mighty floating monsters of the deep. Blessed Lord, give us grace and common sense to go through on the right track.

Preaching as a Study

REV. P. F. BRESEE, D. D.

Governments sometimes send officers of their armies to countries where wars are in progress to study military science where things are being wrought out. There is no place to study preaching equal to where it is being done. Unfortunately, preachers have very little opportunity for this kind of study. This is especially true of pastors. It is usually their duty to preach at the time when others preach, and they are necessarily so constantly at it, that they hear comparatively little preaching.

Having been a pastor most of my life I have been thus sadly shut out from the privilege of hearing much preaching.

During the last year, I have been permitted, at great gatherings and occasionally in the pew, at regular services in different places to be more favored in this respect. I am more than ever persuaded that it is not only a great means of grace warming the heart and intensifying the religious life; but an evident place for the study of homiletics and the improvement of one's own methods and ways by seeing objectionable things and learning to avoid them, and discerning the more excellent and profiting thereby. I have concluded that we as a people, are greatly favored by the large numbers of excellent preachers which fill our pulpits.

I have seen that good preaching is not an essay on a religious subject; not simply an eloquent address. But that it is a message from God to man and that the

preacher is a divinely called and empowered messenger. I have mingled with people where there has been perfect freedom to speak of the preacher and his message, and I am led to believe that there is little inclination to criticise the sermon, where there has been earnestness, and the preacher has had proper regard to the matter of time. I have been led to emphasize more than ever, that there are some things which should be avoided. We should avoid too much apparent approval of our own supposedly great or sharp utterances—smiling at ourselves and looking for the people to do likewise.

We should usually avoid reference to ourselves, our popularity, or what we have accomplished. We should leave out reference to the great meetings we have held. Ourselves and our families should be omitted from the sermon. Anything that will even seem to betray self-consciousness, or that might be regarded as self-conceit should be avoided. Careful discipline should be maintained over ourselves in this respect, as men regard lowliness and humility as paramount qualities in a preacher of righteousness.

If I was to say wherein as it seems to me, more of our preachers lack than in other things, it would be in imagination, the real poetic vision that sees truth in its entirety and relationship; which holds for the moment the truth less important for the occasion, in the background or shadows of the picture and the bringing out of the one great fact or truth which is to live in the hearts and thinking of men because they hear this sermon. More serious than any real literary or artistic deficiency, is the absence of genuine unction, that makes men feel "this is God's utterance to me," which we are glad to believe is not so often lacking.

He Is Coming Soon!

H. B. CIPRICO

"So likewise ye, when ye shall see all these things, know that it is near, even at the door." Matt. 24:33.

It does not take special spiritual vision or the mind of a prophet to sense the great fact that the church is facing some strong symptoms of the near approach of "the great God and our Savior," the glorified Jesus our Redeemer and King. It cannot be doubted by thinking people that a great crisis is at hand in the social, political, industrial and ecclesiastical affairs of not only our own country, but of of the world's nations generally. "The man of sin" is being "revealed," and "the mystery of iniquity" already working overtime down the centuries is now waxing exceeding strong, only He that hindered in the past, and now hindereth, will hinder awhile longer, until he be taken out of the way, and the son of perdition be fully revealed, sitting in the holy place showing himself that he is God.

His deadly wound received from Martin Luther 300 years ago having been healed through the efforts of Ignatius Loyola and his Jesuit followers, his unholiness, the pope, is about ready to quit Europe, which he has polluted for thirteen centuries, and set up his throne in free-loving America, the land of the brave, and the cradle of civil and religious liberty.

Assisted by Masonry (the strength of Islam) and oath-bound secretism general-

ly, by commercialism and the unrestricted ballot, by trades-unionism, by intrigue and deception, Rome has steadily attained to a place of such power that she is about ready to show her hand—which is none other than the regaining of her temporal power and dominion. She has gradually reached the controlling place in the political, social, industrial and ecclesiastical councils of this nation. Our public school standards, through the rejection of the Bible, have been weakened and lowered by her persistent and sleepless activity and baneful treachery, the newspapers subsidized, our politics polluted, society corrupted and paganized, our Sabbath desecrated, and Protestantism lulled to sleep in a false sense of security in the arms of this Mother of Harlots, this scarlet woman of the Tiber.

While the heathens are turning to God and wonderful changes are taking place in pagan lands, our country is fast being given over to idolatry, "being filled with all unrighteousness." China, for so many centuries a pagan nation, shows signs of becoming soon a nation "born in a day," while the United States, "a land that floweth with milk and honey," the peculiar inheritance of the oppressed of earth, the legacy of the Puritan fathers, is being rocked to and fro by social, political and industrial upheavals that portend dire and tragic consequences, and is spiritually lapsing into barbarism and Stygian darkness. Wars and rumors of wars abound. Earthquakes in divers places have been common occurrences the past ten years, and now the abomination of desolation, the Vatican antichrist, is about to defile this once foremost protestant land with his abominable presence.

Already the prophecy, "no one shall be able to buy or sell except he have the mark of the beast" is being fulfilled, for unless one is a member of some lodge, or an adherent of Rome, it is not easy to get a job or do business and almost impossible if their secret boycott be provoked. Rome has her billions of dollars invested in the money marts of the world, and through these agencies is controlling the destinies of nations.

Who knows but that the "great tribulations" are not so very far away?

May it not be that even now, the God of all the earth, is preparing to transfer to China and Japan the supremacy among the world's nations? Who shall deny that the Occidental rejectors of the Holy Ghost man yet be scourged by these young giants of the Orient, only just awakening to a sense of their great and powerful resources? May it not be within the realm of probabilities that in the not far distant future there shall be fought in the Pacific Ocean the Armageddon, the awful battle which will usher in the great tribulation, preceded by the appearance of Jesus in the air to catch up the sanctified church? "And every eye shall see Him!" What a meeting that will be! "Even so come Lord Jesus, come," "and so shall we ever be with the Lord." Hallelujah!

"He's coming, coming, coming soon I know
Coming back to earth to reign;
And the weary pilgrim will to glory go,
"When Jesus comes again."

"He that oppressteth the poor to increase his riches, and he that giveth to the rich, shall surely come to want."

Holiness—What Would It Do For the Church?

LUCY P. KNOTT.

If Holiness were given its place in the visible church, if its law and discipline were carefully observed, it would do for the church that which God demonstrated it could do in the beginning.

The cause of the worldliness and spiritual dearth in the great denominational churches today, the pitiful conditions which the spiritually minded in these denominations deplore, is the result of the barrier of Holiness being removed.

In a great institution where hundreds of human beings were sheltered, a malignant disease made its appearance. Before those who had been placed in authority could realize the helplessness of the entire institution before that death-sweep, the great majority were infected and many had succumbed.

The disease was not the result of sudden attack; for years the slow poison had been working in the hidden vitals of its victims. The cause of the great calamity was deplorable and inexcusable; unsanitary food; insufficient clothing; impure air; inadequate shelter; and the unfaithfulness in the officials in admitting many into the institution who were already far advanced in disease.

The institution became a reproach in the eyes of the outside world. Men of wisdom and skill, and women of self-denying devotion gave themselves to the work of rescue; their plan was not to save the building but the people in the building. The time came when the light in her windows went out. Her candlestick had been removed.

God has not left His true church without instruction for her sanitary necessities. The law and discipline of holiness is her only safety.

Through the neglect of Holiness, the present condition of the great visible church is appalling. A few centuries ago, she was weak and her light was dim. But her weakness was the result of starvation; her darkness was the result of light withheld from her—the darkness of ignorance.

Today her disease is the result of the adulterated and poisoned food; her darkness is that of light rejected—the darkness of apostasy.

Like the timbers of the African house, which suffers the hidden ravages of the white ant, until their honeycombed condition is unable to bear the weight of their own structure, so the great visible church is rapidly becoming so honeycombed with worldliness and cultured infidelity, that a crash is inevitable.

It is time for the true church to unite its forces, and to not only prove to three worlds what Holiness can do for the church, but by organized unity to prove what Holiness can do through the church.

As a denomination, if the Pentecostal Church of the Nazarene needed any excuse for its existence, the very fact that higher criticism can not draw a breath within her walls, would be excuse enough. The doctrine of Holiness effectually preserves the inspiration of God's holy Word.

The Gospel of Holiness, and nothing short of that is the only effective sword of the Spirit. It convicts the sinner, it locates the unsaved church member, it reveals the carnal mind, it feeds the sancti-

fied, it imparts the heart of Jesus for a lost world.

If our denomination accomplishes the work to which she is called, the *individual* churches must make it possible.

(1) If Holiness is experienced by a local church, it will impart a meek, humble, lowly, courageous and fearless spirit, which will enable it to look to God for His plan, and to carry out that plan, without any desire for reputation, save in the Eyes of Flame which shall try its works.

(2) It will impart a Christly science, which shall enable its members to analyze and label, and warn against, the seducing doctrines of devils which are flooding the earth, and trying to deceive the elect.

(3) It will give a divine nausea against worldliness along every line. It will keep the choir platform as clean as the platform where the preacher stands.

(4) It will keep the "Way" of the church as straight and narrow, as originally laid out by the blessed word. Oath-bound lodges, oath-bound labor unions, oath-bound politics, will be told to tarry at the portals until their chains are broken before they can find church fellowship with those who recognize no bondage but that imposed upon Love slaves.

(5) It will impart a keen scent for mischief-makers. One mischief-maker can do more harm than a dozen poor backsliders, and as many "weak brethren." Holiness will guard the spirit of unity.

(6) It will ensure an ever increasing vision of God's pleading, crying, bleeding plan for the evangelization of the whole world. It will empower her to obey the heavenly vision.

(7) Holiness will prepare the bride for the glorious appearing of her Lord and King.

"Christ so loved the church and gave Himself for it; that He might sanctify and cleanse it with the washing of the Word. That He might present it to Himself a glorious church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish." Such indeed is His true church, wherever its members are found.

A Question About the Veterans

WM. S. RICE

I want to endorse the wise and timely article of Rev. R. Pierce, on the work of young pastors, in the Herald of Holiness of May 15th. Every line of this article is pure gold and should be given more than a casual reading. There are vital truths in it that every pastor (especially the young pastors who are just starting out in their lifetime work) would do well to get well on their hearts and in their minds. Twenty-five years ago the writer entered the work of the ministry as a pastor and also an evangelist at times and we learned by experience the things so wisely and well spoken in Brother Pierce's article. We say sometimes we wouldn't go through what we have already gone through in the past twenty-five years again for the world, and yet we wouldn't take the world for what we have learned and received of the Lord in going through it. Then we were physically able to go into new and hard places and with a strong body and a faith that knew no denial become master of every circumstance. Amidst rain and snow, cold and heat and

all sorts of opposition from both the world and the professing church, we could pray the heavenly fire down and see the Lord save and sanctify souls; glory be to His name. But twenty-five years of such frontier work, of long and tedious journeys on horse back and often on foot when the thermometer registered zero and even below, and many other such hardships which of necessity accompany the life and work of a pioneer preacher of a full gospel, though glorious, have been wearing indeed on the physical man and at the age of fifty-eight years we find ourselves (we trust) much increased in heavenly wisdom and knowledge and spiritual ability to meet the heresies, fanaticisms and legions of other isms and schisms which are so common in these perilous times, but so weakened in body and physical strength that it is impossible for us to continue such burdens and privations. We find our desire and spiritual energies even stronger for that kind of work than ever, but the physical man is unequal to the task. We wonder if there is not a place in the holy ranks of the Pentecostal Church of the Nazarene for such old, physically worn warriors. There is not a word of murmur or complaint in my heart. I only wonder if there is not still some humble place in the army which we love so dearly and would gladly give our life for in the Pentecostal Church of the Nazarene where the experience of matured years of such ministers can be of service to the Master and to the people. Of course there will always be great demand for old veterans of the cross who are mentally and educationally able to stand at the head of the great institutions, but is there still need and a place for the lesser lights who have given their young manhood to and spent the strength of their young years in the Master's vinyard, though they may have had the advantage of but a common school education?

Medical Lake, Wash.

Repentance

Repentance is not conviction. You can not be converted without repentance. It is one thing to be called at 5 o'clock in the morning and another to get up. It is one thing to be awake and another to arise. It is one thing to see your duty and another to face it like a man. It is one thing to have light and another thing to have life. God took the trouble to awaken you, to convict you, and had you submitted, had you paid attention, you would have been a Christian. But you killed, you stifled, you resisted, you fought against it, and you said, "No"; you rolled over and went to sleep.

Listen! In Bible language repentance is turning from sin to God. That is repentance—"from," "to." It is putting your hand on your heart and getting hold of the sin that has been your curse, and dragging it out and saying, There, Lord Jesus, that it is, and I will die before I will commit it again. I will turn from it now and forever." That is repentance.—*Gipsy Smith, quoted by Tarbell.*

"If Satan can get you to leave God, he will not care how many good deeds you pile up between yourself and God. God will get the good deeds and Satan will get you."

The Hidden Life

Jacob Riis On Neighborliness

A beautiful story was told by Jacob A. Riis in his address at the commencement exercises at Ashley Hall, a school for young women in Charleston, whose principal, Miss Mary V. McBee, was once a director with him in his East Side Settlement work in New York. The world were poor indeed, he said, but for the noble enthusiasm of youth. As an illustration of what he meant he told them this touching and beautiful story of "Heartease," a woman who did her little part faithfully as she found it.

"I came upon her one night," he said, "in a mean street over on the West Side. A brass plate on the door arrested my attention as I passed. 'Heartease,' it said, and I went in. Where they are easing weary hearts there I want to be. The house was more of a box than a house. The elevated railroad ran in front, right under the windows. It was flanked on one side by a factory, on the other by a jail. In the rear a building was going up, plumb up against its wall, that would soon entirely close the back windows. Those in front you could not open for the dust and the noise of the trains. There I found my little woman. She was a school-teacher—taught by day in a public school over at Cypress Hills, L. I., and when her work was done there she came many miles and across the river to take this place, to be near the neighbor; for she had been brought up at Northfield under the inspiration of Mr. Moody's life, and she knew that for her task—to find the neighbor. Who were these neighbors? Drunken and dissolute women, vile dens and dives. It seemed the last place a woman of refinement and modesty would have chosen, but she did. At all hours of the night her bell rang, and they came, sometimes attended by policemen. One said: "We have this case. She is not wanted in this home or that institution. She doesn't come under the rules. I took her here in hope that you might stretch yours and take her in. Else we don't know what to do with her." 'Bless you, we have no rules. Let her come in.' And she takes her and puts her to bed. In the midnight hour she hears of a young woman, evidently a new-comer, whom the dive has in its clutch, and she gets out of bed, and, going there, demands her sister, and gets her from out the very jaws of hell. Again a drunken woman finds her way to her door, and she gets out of her warm bed again, takes her home, never leaving her until she is safe. I found her papering the walls and painting the floor of her house. I said to her that I did not think she could do much with those women; and neither can you if they are 'just women' to you. The Savior could. One came and sat at His feet and wept, and dried them with her hair. 'O,' she said, 'it isn't so! They come and they are glad to stay. I don't know that they are finally saved, that they never stumble again; but here, anyhow, we have given them a resting

spell and time to think, and plenty turn good.' And she told me of some of them. 'I don't consider,' she finished, 'that I am doing it right, but I will yet.' I looked at her, this frail young girl, and asked her how she managed it financially. She laughed. 'The rent is pledged by half a dozen friends. The rest, about one hundred and fifty dollars a month, comes.' But how? She pointed to a lot of circulars, painfully written out in night watches. 'I'm selling soap just now,' she said. 'But it isn't always soap. Here,' patting a chair, 'this is Larkin's Soap. That chafing dish is green stamps. This set of dishes is Mother's Oats. We could not get the O. You know you have to find the letters. But I wrote and told them, and we got the dishes. I write to people; they buy the things, and we get the prizes. We've furnished the house so. And some give us money. We have even got a building fund. We shall have to move some day.' The elevated train swept by the window with a rattle and a roar. You could have touched it, so close did it run. 'I won't let it worry me,' she said with her brave little smile. I listened to the crash of the vanishing train, looked at the mean surroundings and I thought of the great school in the Massachusetts hills, her school, lying there in the spring sunshine, which I had passed only the day before on the railroad. Something better even than the sunlight and the green hills had come down to bear witness to the faith which its founder preached all his days.

"I have told you the story of this little woman because she embodies to me in flesh and blood the neighborly ideal. 'Heartease' has moved. The walls rose and shut it in, and friends bought for her a house with a yard, and grass by the doorstep, over on the East Side, only a step from the river. Her faith has won out, as it ever will. It may not be your life work to follow in her steps. It is given to few. But neighbor you can always be, and you can be nothing better in this great wildsome world. It would be easy (let us say it with thanksgiving) to marshal a host of heroic women who have helped do the world's work, have helped shape its course toward that better, brighter day that beckons ever to the young. Think only of Florence Nightingale, or Dorothy Dix, of my own beloved friend on whose grave the grass is green today, Mrs. Josephine Shaw Lowell. You may not do any of the things they did, but you can always be a neighbor."—*Churchman*.

A Bad Habit

Nine-tenths of one's complaining is simply a matter of habit, as much a habit as coughing, or "sniffing," or the way of carrying oneself, or sitting or speaking. It grows as rapidly as these other habits. Unlike many of them, it has a moral side, however. It causes rapid deterioration of the spiritual powers, lessened activity, decreased influence, loss of inward peace and satisfaction, increased discontent and

gloom, growing unhappiness and murmuring, and alienation of friends. The best cure for it is to nip it in the bud and ask Christ to heal the spot where the vine bled and to keep it healed.

"Jesus Paid It All"

A faint image of the grace of Christ in forgiving our debts may be seen in an incident in the life of Henry Clay, related by The Presbyterian of the South. The great orator, at one time of his life, was burdened with a debt of \$10,000, due to a bank in Kentucky. Certain political friends of Mr. Clay raised a sufficient sum of money and quietly paid off the debt without saying anything to him about it. In utter ignorance of the fact, Mr. Clay went to the bank and said to the cashier: "I have called to see you in reference to that debt of mine to the bank." "You don't owe us anything," replied the cashier. "Why! How am I to understand you?" "Well, a number of your friends have contributed and paid off that debt—you do not owe this bank one dollar." Tears rushed into Mr. Clay's eyes, and being unable to speak, he walked away.

Mr. Clay felt the joy of a great deliverance—a deliverance from a galling debt. And deliverance is the keynote in the "new song" of all the blood-bought millions on earth and in heaven, "Jesus Paid It All." Let this beautiful hymn ring all over the land, from sea to sea:

Jesus paid it all—

All the debt I owe;

Sin had left a crimson stain,

He washed me white as snow.

—The Presbyterian.

The Depths of Our Happiness

God made us to be happy. This spirit runs through the life of many of us who would not range ourselves with the hermit or the Puritan. We are always afraid of good things. If God places a cup in our hand, brimming with happiness, we put it to our lips with a trembling grasp, and dread lest we may be having too much happiness. We never expect to have a day of perfect pleasure; we think it would be too good to hope for; there will always be some freckle in the lily, some thorn in the rose, some cloud in the sky. When we take our joys, it is with foreboding. We tread the happy path with fear. Or, if we let ourselves go, and have one long, blessed day; if we let ourselves go into a friendship, and drink and drink again; if we allow ourselves to delight in some avocation, accomplishment, or interest, we always fear that there will be a rebate; and that after some days or weeks have passed, God, who can not trust us with too much joy, will see to it that our life is plunged in gloom and sorrow to make an equivalent.

If there be a burst of sunshine, we go about the world, saying: "You may depend upon it, we shall have to pay for this." This spirit is perpetually casting a shadow over our happiest days. The mother takes the little child in a perfect ecstasy to her bosom, but as she looks upon its face, she says to herself: "I must not be too happy, for fear God will take him away." The young man who recognizes his twin soul says to himself: "I must not be too happy, for such happiness as this can not last." This is the way so many of us go through life—afraid to

drink the cups of joy which are ready in our hand.

There is another phase of this same experience—we shut ourselves up with our sorrow. And yet the darkest day that ever came had some alleviation; the saddest hour that ever struck had something in it to make life possible; but too often we wrap the mantle of grief around our person, and, although the child's hand reaches out its flowers, although the sky sends down a glint of smiling sunshine, although there are wafted to us some beautiful burst of music, which should lift us up on its wing, we shut ourselves up in our sorrow and say: "No, we are too down and dull today, to be able to entertain and accept joy." How often the good love of God, therefore, though all around our path, is sent away, abashed, disappointed and thwarted. Thus all our life is needlessly shadowed by constant prohibition.—*Rev. F. B. Meyer.*

The apostle prays that believers might be strengthened with might by the Spirit in the inner man. Here is where the Holy Spirit, our Divine Comforter, works. Not only, according to Job, does he garnish the heavens and make them beautiful, but he also renews and garnishes the soul and makes it a fit temple for the spotless Christ, the hope of glory. Here he himself dwells and sheds abroad the love of God. This, after all, is the main thing. As the sun builds and fills the rainbow, then billows away and away to illuminate other worlds, so the Holy Spirit, our Divine Comforter, builds and fills our hearts with love, then billows away and away in His divine life and comfort and love to regenerate other souls and save and beautify other lives. Such is our Divine Comforter. He is most kind, generous and gracious.—*Rev. I. U. Coutermine in Herald and Presbyter.*

Was it long ago, or was it but yesterday, that we prayed for strength to perform a certain duty, to bear a certain burden, to overcome a certain temptation, and received it? Do we dream that the divine force was exhausted in answering that one prayer? No more than the great river is exhausted by turning the wheels of one mill. Put it to the proof again with today's burden, today's temptation. Thrust yourself deeper and further into the stream of God's power, and feel it again as you have felt it before, able to do exceeding abundantly. Remember and trust.—*Henry van Dyke.*

It is easy to say: "Let God's grace into you life," but it is not easy to do. God's grace will not live in the same house with sloth or pride or selfishness or disobedience. It you really want to be a gracious worker, you must yield yourself in glad compliance to what you know to be God's will for you; that is all there is to it, but that is much. And then, how you will sing at your tasks! How faces will light up at the sight of you! And how your power will grow, and your joy will grow, "from grace to grace," even to the perfect day!—*Amos R. Wells.*

No one can ask honestly or hopefully to be delivered from temptation unless he has himself honestly and firmly determined to do the best he can to keep out of it.—*Ruskin.*

... Mother and Little Ones ...



The Great Animal Show

Nancy hugged the gray kitten tightly and looked reproachfully at the boys. "Cats are just as smart as dogs," she declared.

"They are not," said the boys briefly.

"Yes, they are, too," said Nancy, stamping her small foot angrily and showing the tip of a little red tongue, I regret to say.

"Why, Nancy," said William condescendingly "all cats can do is to catch mice, while dogs can hunt and guard the house and—er"—

"Bite," supplied Nancy sweetly. "The other day I saw your old Major chase a peddler out of the yard, and the man said he was going to"—

"Here come the twins," interrupted peace-loving Richard. And, sure enough two merry children, mounted on the shaggiest of Shetland ponies, came trotting across the lawn.

"We heard William and Nancy quarreling way down the street," they shouted.

"Janet," said Nancy quickly, "aren't cats as smart as dogs?"

"Of course, Peter, you agree with me," said William confidently.

Peter and Janet looked at each other, and then broke into peals of delighted laughter.

"Isn't that funny, Peter?" gasped Janet.

Peter nodded, for he was laughing so hard that he was red in the face.

"Now, Nancy," begged Janet, "do stop scowling and listen. You know last year we had a lawn party to help the Floating Hospital but this year we are"—

"Let me tell them," begged Peter. "We are going to have the biggest animal show on earth.

"Show them the bill," commanded Janet.

Peter unrolled a large sheet of paper, while William read aloud: "Big animal show to help the babies! Splendid parade! Trained animals! Refreshments for sale! Admittance with animal, 10 cents. Admittance without animal, 25 cents. Come one, come all! Twin Acres Farm, Saturday at two o'clock."

"And mother says," laughed Janet, "that all of you are to come over Saturday and spend the whole day. And the reason we laughed, Peggy, was because we want you to show your gray kitten, and of course old Major will have to do his tricks."

William and Richard and Nancy were all laughing hard enough to suit the happy-go-lucky twins.

"Mother said you three could invite any one you liked," concluded Peter, helping Janet politely on her shaggy pony again. "You know we want to make twenty-five dollars for the babies if we can."

William and Richard and Nancy waved a merry good-bye while the twins trotted away to tell more of their friends about the poor little babies who were cooped

up in the hot city all summer, and about the boat that would take them down the harbor.

All the children of Lancaster talked about the great animal show from morning to night; but Nancy's active little brain was busy on the problem as to how she could prove the gray kitten to be cleverer than wise old Major.

Everybody, even the great round sun, wanted to help on the great show, and the day was perfect. The parade began sharply at two p. m. Wise old Major submitted to be put on the back of Peter's gentle, shaggy Star and proudly led the procession.

The rest of the dogs followed. They were all on their best behavior, and each tried to walk like a four-footed gentleman. Nevertheless, they were all led by chains for the peace of mind of the cat section which came directly after. Some of the pussies were of a retiring disposition and jumped out of their owners' arms and ran home across lots. Nancy trundled her dolly's go-cart, in which the gray kitten comfortably sat. He had his best blue ribbon around his neck, and he knew that Nancy wanted him to stay still, so he lay on the cushions and purred and blinked his green eyes reflectively at the great yellow angora who trotted beside little Bella Dunn and never looked to the right or left.

In the middle of the parade walked Tony, the old hand organ man with his monkey Beppo. Tony played his best tunes, and Mr. Beppo frisked along as if he understood about the little white-faced babies. Behind Tony marched Roy Patterson with a wheel-barrow, in which was Polly Parrot's cage. Polly shrieked out a greeting to every one she saw, with a polite request for a cracker.

A very fat little boy dragged a wagon in which were a box of rabbits. His cart was adorned with the sign: "Buy a rabbit for fifty cents and help the babies." And after the show he proudly gave Janet three big half-dollars.

A red-haired, freckle-faced lad gravely displayed a small mud turtle, while a tiny negro boy felt very badly because the girls refused to march if he carried a green snake on his arm; so Janet let him ride her beloved Diamond, and she stood with the big people who reviewed the procession. She felt repaid when she saw the look of rapture on the little black face.

After the parade the girls all wanted to buy candy and lemonade; while the boys teased for rides on Star and Diamond, who ambled good-naturedly up and down the long avenue with their happy passengers.

The most exciting event of the day was the performance of the trained animals. Aunt Lucia Conant, who loved both little folks and animals dearly, announced that she would give a prize of five dollars to the cleverest performer.

Polly Morse was certainly wonderful

with her gray squirrel. She put a nut between her teeth, and the little fellow frisked fearlessly onto her shoulder, pulled it out, ran off and ate it, and came back for another.

Richard next appeared with two dainty white mice that were fully as tame as Polly's squirrel. They walked a tight rope stretched between two chairs, and then dived into their master's pocket for a lump of sugar.

Then old Major capered into the ring with a big rubber ball in his mouth. William threw the ball first high, then low, but it always landed in Major's mouth. Major liked to play ball as much as any wide-awake boy. After the ball game he played dead and refused to come to life until William whistled. Then he barked once for his flag, twice for the President, and three times for his country. He wagged his great tail when the children clapped, and jumped up and kissed William's face with his dripping pink tongue.

"Now waltz, old fellow," pleaded William. Major did not like this trick, and he looked steadily at the boy with his soft brown eyes. "Waltz for the babies," said his master crisply. And this time the big dog stood up on his hind legs and took a few steps, then ran barking off into the crowd.

Nancy and the gray kitten came last. First she dressed the gentle pussy in doll clothes. The little girls were amazed at the sight of a cat in a white cap with strings and a pink silk cape. The gray kitten could not play ball; but after Nancy had pulled off the baby clothes, he jumped through hoops and sprang for a piece of meat which Nancy held high up in the air. Then Nancy held out a bunch of envelopes to Janet. "Will you please write your names on these as Janet passes them around?"

Everybody looked surprised, but all wrote their names as they were asked. Only Janet wrote "Mr. Gray Kitten" on hers. Then all the envelopes were thrown down in a heap before the gray kitten, who promptly picked out the one addressed to him. Nancy took it away from him and held it up triumphantly.

William, will you please put them down again?" she asked sweetly.

William laid them down carefully and put the gray kitten's letter at the bottom of the pile. But pussy knew this. He pushed the others aside and seized his own letter again.

"Wonderful!" cried everybody. And Aunt Lucia smilingly held out a five-dollar bill to Nancy.

Nancy shook her head and stood on tiptoe to whisper a secret. Aunt Lucia laughed until Janet's mother passed over a bottle of smelling salts. Then she sat up and feebly offered the money to William, who was trying to smile over Nancy's victory.

"It ought to go to Nancy," he protested.

Then Nancy whispered in his ear, and he suddenly became very merry.

Janet's mother seized laughing Nancy by the shoulders.

"Nancy Prescott," she said severely, "explain yourself this instant!"

William held up the gray kitten's letter, tore it open, and handed it to her.

"Catnip," she sniffed. "O you naughty Nancy, to fool us so.

William walked over to Janet when everybody was busy laughing and slipped the money into her hand.

"Major says: 'Give this to the Floating Hospital.'"

"Just like Major," said Janet contentedly. "And this just makes our twenty-five dollars for those darling babies.—*Mary Davis, in Congregationalist.*

True Victory

ANNA L. LINDBERG

A girl of twelve years once attended a holiness camp meeting in the company of the lady evangelist. In one of the testimony meetings this lady spoke of the victorious life the Lord had given her, saying among other things that "now for eleven years there has been an unbroken walk with God." This made a deep impression on the mind of the young girl. Victory! Such victory as that!

An ideal of victory was set up in time, and an intense longing for just such an experience. It stretched away before her, a smooth and lofty road. Smooth as glass, soft as velvet, straight as the flight of an arrow, radiantly fair, solid and secure, always in bright sunshine.

During the years that followed, its glorious light led her on. But somehow the path she trod was rough. Her bruised feet were often weary. Her heart would often ache. Disappointments were often met. Sorrow walked by her side for many a long mile. Thick fogs would sometimes shut out any lovely view. Black clouds lowered and many times the storms raged around her—but always there was beyond it, a stretch of clear shining. She knew the voice of her Master and loved it. Her heart despaired when sometimes He did not answer. He held her hand so closely in the dark places and when thus conscious of His presence, she cared not for the darkness.

Later, it was as if she was left alone. No conscious presence cheered her. She was perplexed, but little by little learned to guide her steps by those footprints that bore the print of Calvary. Grief and pain were her frequent companions, and while they walked by her side she learned to stay her heart on the bosom of the Man of Sorrows. He knew and understood. Grief became so sweet and pain such a pleasure that when one day she turned her trembling frame to embrace them—lo! she looked into the face of Him, whose visage was marred more than any man's, and in His gaze of infinite tenderness found healing for her broken spirit. Barriers of disappointment flung across her way, against her puny strength would not move, so she learned to say "My times are in Thy hands," and 'twas but a "small moment" until behold! He had led her into "a large place."

Submitting to each condition as unto Him. Going under the rod instead of trying to evade it. Steadily pressing on. Learning not to question. Learning to praise Him always. Letting floods rage, fires burn, thorns prick, with a new sweet song of gratitude upspringing, but always a regret in her heart that her life was so different to that other way high in her ideals.

One afternoon when she was a woman of mature years, a sweet whisper came from the Voice loved above all others—"This is victory! This is an unbroken

walk with God." O the joy! The surprise! The gratitude! The satisfaction of knowing that it was a broken contrite spirit, a subdued heart. This pleased the Master. Ideals were met in realization.

Victory is not flying banners, with never a foe in sight, but torn, battle-stained banners with a vanquished foe fleeing. Victory is not a spotless uniform on dress parade, but garments frayed in the conflict while the foe is put beneath the feet.

Victory is sometimes fighting with an empty sleeve or deep scars left where a very part of the warrior's life has been sacrificed that he might conquer his assailant.

It is not parading in view while crowds applaud and martial music plays, but oftener wrestling alone in the darkness with many a foe unknown to the world, yet coming up at day dawn with strength of purpose and force of character wrung from the contest.

"To him that overcometh will I grant to sit with me on my throne, even as I also overcame and am set down with my Father on His throne."

One Cigar a Day

"How can you afford all these books?" asked a young man calling on a friend, "I can't seem to spare change for even the leading magazines."

"Oh, that library is only my one cigar a day," was the reply.

"What do you mean?" inquired the visitor.

"Mean? Just this: When you advised me to indulge in an occasional cigar several years ago, I had been reading about a young fellow who had bought with the money that others would have burned in cigars, and I thought I would try and do the same. You may remember that I said I should allow myself one cigar a day?"

"Yes, I recall the conversation, but don't quite see the connection."

"Well, I never smoked, but I put by the price of a five cent cigar every day and as the money accumulated, I bought books—the very books you see."

"You don't mean to say that your books cost no more than that! Why, there are dollars' worth of them!"

"Yes, I know there are. I had six years more of my apprenticeship to serve when you advised me 'to be a man.' I put by the money, which, at five cents a day, amounted to \$18.25 a year, or \$109.50 in six years. I keep these books by themselves as the result of my apprenticeship cigar money: and if you had done as I did, you would by this time, have saved many, many more dollars than I have, and would have been better off in health and self-respect besides."—*Commonwealth.*

Never, never wait for post-mortem praise. Speak the kind words which love prompts, and remember that words of loving kindness are the best possible tonic which can be given, even to the happiest of the mortals.—*Kate Tannatt Woods.*

Beware how you regard as trifling faults which appear of little consequence. You weigh them, and think them nothing; but count them and you would be frightened at their number.—*St. Augustine.*

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Notes and Personals

Rev. H. G. Trumbauer, of Bloomsburg, Pa., has accepted a call to the pastorate of Grace Pentecostal Church of the Nazarene, of Washington, D. C. Bro. Trumbauer assumed charge July 1st, and expects to remove his family to Washington in the near future.

Bro. Thos. Talbot, formerly of the Pentecostal Herald, now with the Berachah work at Arlington, Tex., was a most welcome visitor at the Publishing House last week. "Tom," as he is lovingly known all over the country was on his way south from the Red Rock campmeeting.

Rev. L. N. Fogg writes from the Beulah camp ground that he is in much better health since his rest. The camp meeting was good; seekers at every service. Bro. Fogg's address has been changed from Haverhill, Mass., to Sanbornville, N. H.

Pastor W. D. Moore and other workers will hold a campmeeting north end of French Ave., Denison, Texas, beginning August 3rd.

From Our Colleges

Oklahoma Holiness College

Notwithstanding the reports that have been circulating that Oklahoma Holiness College has been suspended, we are still in the business of training young men and women for the duties of life under Christian influences and will open our doors September 10th, 1912, the beginning of our fourth year.

We have had a hard fight for existence, against opposition of some, three years drouth, and many derogatory reports, but we believe this institution is of God and have faith in Him who can bring things to pass against all opposition.

Our President, Fred Mesch, Jr., has resigned, and Dr. A. M. Hills will be acting President for the coming year, or until we can secure another. The rest of the faculty will be as already arranged.

We are very fortunate in securing Miss Lena McCoppin as the head of our Conservatory of Music. She was at the head of the Conservatory of Music at Ruskin Cave College for seven years, and comes to us highly recommended as a musical director and a woman of deep spirituality.

Prospects for a good school this year are good, and we are having many inquiries from

prospective students and families wanting to come to Bethany. If you are thinking of going to a holiness college this year, write us for our catalogue or any information you desire.

Address Dr. A. M. Hills, President, Bethany Station, Oklahoma City, Okla.

J. W. VAWTER,
H. L. SHORT,
O. P. FREESE, Ex. Com.

ILLINOIS HOLINESS UNIVERSITY

It is with pleasure that I contribute this record of a visit to the village of Olivet, Illinois, the seat of this institution of promise. I was surprised to find about forty neat, modern dwelling houses, occupied by the Lord's folks, who had located here to take advantage of this center of holy fire and learning.

Two magnificent brick buildings have been erected. The Girls Dormitory, all complete, and capable of comfortably caring for from 100 to 150 girls, in rooms neatly furnished and pleasantly arranged, with steam heat and electric lights. In the basement is a steam heating plant with steam engine and electric dynamo. Also a steam laundry with first-class machinery and drying-rooms complete. On the first floor is a spacious dining room and a second and third floor contain the living rooms and reception parlors. For the present the young men are roomed in the nearby dwelling houses.

The Administration Building, but partially finished inside, provides numerous class rooms, library, laboratories, separate gymnasiums for young men and women, and a well-lighted chapel, capable of seating 800 persons. Other buildings will be built on the large campus as necessity demands and opportunity affords.

A careful perusal of the catalog just issued reveals a strong faculty of good men and women, headed by our beloved General Superintendent, Edward F. Walker, D. D., as President. The Courses of Study cover every need from a Primary Department and Grammar School, through Academy, College of Liberal Arts, Theology, Music and Oratory.

We note, however, that the most commendable feature of this school is the steadfast determination of both faculty and board of trustees to make spirituality the primal consideration in every department of the work, to preserve an uncompromising, red-hot revival atmosphere at all seasons of the year; and to maintain and promote a positive, aggressive type of theology that will sound the death-knell to so-called higher criticism, dead ecclesiasticism, and a worldly, time-serving, mammon-serving, mammon-loving ministry, and at the same time augment that mighty current of holiness evangelism to which God has called the Pentecostal Church of the Nazarene.

Let me not fail to mention that company of consecrated men who constitute the Board of Trustees. These men are all Nazarenes, whose hearts, and time, and means, are devoted to this work without stint. God bless them. At one of their business meetings which I was privileged to attend, God marvelous poured out His Spirit, as we prayed and praised, laughed and wept, sang and shouted, till none could question that the approval of all heaven was upon this educational project.

My brethren of the ministry and laity, especially of the surrounding States, will not rally to the aid of this school and never cease till we have placed it in the front rank of educational institutions?

For catalog and other information address Illinois Holiness University, Olivet, Georgetown, Illinois.

E. J. FLEMING,

Announcements

Sunset Camp.

The North Texas Annual Holiness Camp Meeting will be held at the camp-ground near Sunset, Texas, August 2 to 12, 1912. Evangelist T. J. Adams, of Ozark, Ark., will be the preacher in charge, assisted by several local ministers and helpers. Edgar Burkart of Sunset will be the leader in song. Plenty of wood and water for all purposes free. A restaurant near the grounds where supplies and short orders can be had at reasonable prices. For further information call upon or address A. W. Hurd, Pres, Montague, Texas or E. Burkart, Secy., Sunset, Texas.

The Peniel Camp.

The Peniel (Greenville) Holiness Campmeeting will have its annual meeting Aug. 8-18. Rev. Fred St. Clair of California, and President R. T. Williams, of the Peniel (T. H. U.) University, will be the evangelists in charge, with Bro. London of Vilonia, Ark., as song leader. One service each during the meeting will be devoted to the causes of missions, orphan work, rescue missions, Christian education and divine healing. For further information write,

E. C. JERNETT, Peniel, Tex.

Cally Springs, Ark. Camp.

The Fifth Annual Campmeeting will be held Aug. 17-27. Rev. J. B. McBride, of Peniel, Texas, will be the preacher in charge, assisted by others.

Rev. J. E. Linza, of Jonesboro, Ark., will be the leader in song. Special invitations to all. Come and camp with us. It will do you good. Pray much for this meeting. For further particulars write D. W. Breckenridge, Beech Grove, Ark.

Topeka Meeting.

The Pentecostal Church of the Nazarene will hold a campmeeting in Topeka, Kansas, at 910 Clay Street, beginning on evening of July 23. Meeting will be in charge of District Superintendent A. S. Cochran and General Superintendent H. F. Reynolds. Singing will be in charge of Rev. C. F. Cannon. Good accommodations for room and board at moderate terms can be had.

Evangelistic.

Announce that I am open for calls to assist or hold revival meetings for the summer, or would accept the pastorate of some church or churches which have no pastor to serve until the district assembly meets in November.

J. H. ESTES.

Athens, Texas.

A Correction.

The article appearing in our issue of July 3 entitled "The Holiness Ministry of Today" was credited to L. D. Peavey. This should have been C. P. Lanpher, one of our ablest pastors on the New England District. Excuse this mistake.

At Lone Star, Tex.

Rev. C. C. Cluck will hold a meeting, at the above named place, eight miles from Clarksville, commencing August 1.

C. M. LEWIS,
M. J. LEWIS, Com.

Open Date

I have just had a meeting canceled that gives me an open date in August, 2nd and 3rd Sundays.

P. L. PIERCE, Evangelist.
Peniel, Texas.

THE WORK AND THE WORKERS

Dallas District Doings.

Since reporting from this district I have visited Denison, one of Bro. W. D. Moore's appointments; the crowd was small but we had a good service and as the pastor is spending much time on this work am expecting to hear a good report from them.

Have visited Ashgrove and Valdasta on Bro. Coughran's work; splendid time at Ashgrove; all services well attended; the pastor and people are working harmoniously here. We were rained out at Valdasta but God has some true soldiers at this place.

I stopped at Whitesboro one night and had an enjoyable time with the church at that place. Glad of the presence of Bro. Card, of Dallas, in the service.

From Whitesboro we drove fifteen miles north to Burrows Chapel, another of Sister Ina Lee Hughes' appointments, spent the Sabbath there and God gave us a very interesting time.

Coming back to Whitesboro, I gave them another service Monday night at which time the Lord was present to bless and all were refreshed. This church has sailed a rather stormy sea since its organization (most of the trouble coming from the outside) and I would suggest that all would-be unifiers would do well to let the pastor and the church solve their own problems. I am sure they are able. Let us pray, and not try to do the impossible.

From Whitesboro I crossed to the Oklahoma side and held a few services at Colbert (my mother's home), however, didn't find anybody very hungry for salvation.

On May 28 Sister Nelson and I spent the day in Sherman and the 29th and 30th we spent in Dallas; preached once at the Nazarene church. Had a very good time. Please join me in prayer that God may locate the Dallas church where it can do some good. The crowd who live around the church at the present location wouldn't have holiness at half the sacrifice it really requires to get it.

From May 31 to June 16 we were in the battle with the saints at Lufkin. The battle was hard; not many willing to pay the full price and line up with the standard. But God blessed all who would let Him bless them; a few found Him. We closed out and on June 17 came to Jacksonville, and out into the country six miles to Rev. S. W. Gregory's home and held two services and organized a little church. They have built a nice little tabernacle, and are going in to win.

On June 21 we opened up at Copeville church two miles from town. The general interest was good from the first and a goodly number found God in saving or sanctifying power in the meeting. But God saw fit to send rain on all three Sundays of the meeting, which, while fine for the crops, was hard on the meeting. We closed out July 7, and are now getting a day's rest before opening the battle at Parker, Texas.

The general interest in the work is good on the district and many are having revivals, so let us thank God and take courage.

Yours to serve,

W. M. NELSON, Dist. Supt.

Garfield, Wash.

By mistake only 30 names were reported for this church at the Northwest District Assembly at North Yakima, when it should be 37.

D. STANFORD.

Pasadena, Calif.

Now that I am writing will tell you about the services the first Sunday with our new pastor, Seth C. Rees. The Sunday services at the University opened at 9:45 by the Sabbath school, with 123 present, which was a surprise to many, as we are in the middle of the summer, and very few students here, but the people around the college are attending.

At the close of the Sunday school Bro. Rees took charge of the services and asked Bro. Goodwin to offer prayer. After prayer we all joined in song, and following this song one of the members had an announcement to make, which Bro. Rees gladly permitted, the audience being invited to come forward and give our dear pastor and wife a hearty welcome, which we all did. Amidst waving of handkerchiefs and shouts of praise we gave them a welcome which we believe they felt we meant.

Bro. Bud. Robinson and his family, with five others were received into church membership.

Bro. Rees then brought the message with unction and power, as he usually does, and God blessed the word, as the truth was presented from the text, "If God be for us, who can be against us?" He showed how God was for His people, and changed the text from "If" to "Since," making it "Since God is for us, who can be against us?" The services closed with several at the altar for healing of the body.

The climax was reached in the evening services, after a short testimony meeting conducted by our dear Bro. Wiley, we all joined in singing that soul-stirring song "'Tis a Kingdom of Peace," and as we sang it over and over again the fire fell, and such shouts and waves of glory as came over the audience, and lasted for about five minutes, before Bro. Reese could go on with the service.

It being our missionary night, Bro. Bud Robinson preached one of his stirring missionary sermons, the offering for missions was about \$42.00. The services closed with one dear man at the altar. Thus closed the first Sunday of the Assembly year.

Mrs. E. G. Eaton will leave Friday for Portland camp meeting, and will go from there to Spokane, Washington, where Bro. Henricks will be in meetings.

Our worthy President and his wife will soon leave for the Northwest District where they will help in meetings.

Well, we are going on to possess the "more ahead to be possessed," and shout the victory in Jesus' name till others are brought into the fold.

E. G. EATON.

The Red Rock Camp

Red Rock is just seven miles from St. Paul, Minn., and is the most beautiful spot for a holiness camp meeting I have ever seen. The camp was held this year June 27-July 8. Rev. C. W. Rutz, Rev. W. H. Huff and Prof. H. C. Maitland were in charge. There were at least 250 who professed either conversion or sanctification, and it was regarded as about the best ever held here. More than \$600 in cash was raised for foreign missions, and \$1500 for other purposes. God was present to bless in every service. Sister Talbot had charge of the young people's services. Bishop Oldham preached two great sermons on holiness. They were clear and strong. The same workers will return next year.

THOS. B. TALBOT.

First Church, Los Angeles

Sabbath, July 7, was ideal for weather. While many were sweltering throughout the east, we were enjoying a climate at about 72 most of the day. The special occasion was "Old Folks Day." Automobiles and carriages brought the old people from every section of the city. An audience of nearly 1000 gathered. Sixteen were present past 80 years of age and one man, well kept, at 92. Nearly a hundred were present past 60 years. Thirty-one were present who went out under the trees when Dr. Bresee founded the Church of the Nazarene. A bright red carnation was pinned on the breast of each old person, and they were given the best seats in the church. The pastor, Brother Cornell, had prepared a special program of old hymns with special selections. A. L. Miller, harpist, and Miss Sands, a delightful soloist, sang until heaven seemed not far away. A chorus of fifty voices led the congregational singing. The decorations were palms and great banks of flowers, the finest ever seen in the church. Brother Cornell preached on "Heaven." During the delivery of the sermon some wonderful scenes took place; the glory of God filled the sanctuary the people laughed, shouted, cried and marched. At the conclusion, about thirty held their hands for prayer, and while Brother Miller sang in a marvelous manner, "Hear the Silver Bells of Heaven," wave after wave of heavenly glory swept over the place. Persons began coming to the altar before the invitation had been given. Old and young made their way to the place of prayer, until fifteen or more were weeping their way to Calvary's cross. It was like heaven to be there. No pen can describe the scene.

In the afternoon Rev. R. Pierce led an inspiring testimony meeting. At night Brother Cornell preached the second of a series of sermons to young men. Subject, "Young Men and their relation to the Opposite Sex." The audience was large and there was marked attention. One young man was converted and one sanctified wholly. It was an epochal day. To God be all the glory.

Spokane, Wash.

The work over the Northwest District is thriving since the impetus given at the Assembly at North Yakima. From almost every church come the "Glad Tidings of Great Joy," that revivals are on, and the song is "And the end is not yet, praise the Lord." The District Superintendent has had the pleasure of spending two whole months with the Walla Walla church (his first and only pastorate) and his family. This is one of the few earthly joys which are "too good to last," and we are now after the 100 fold blessing of brethren and sisters, for those left behind.

Good time at Spokane during the week and over Sunday. Brother Henricks and a host of the local helpers are in tent meetings at Hill-yard, where there were many seekers at the altar each of yesterday's services. We formally organized the Lincoln Heights Church, a new addition to the city, and made some arrangements for the "Scandinavian-American" Nazarine Mission at 210 Bernard St., where we have four meetings each per week of the Scandinavian and English speaking people.

Despite the rain, and all the other places of special meetings the First Church is carrying on, there was good congregations at First Church, and the blessing of the Lord upon them.

We are expecting a great camp meeting here Aug. 8-18, when we will have Dr. Bresee with us, as also several of our own District workers.

DeLANCE WALLACE, Dist Supt.

Japanese Mission, Upland, Calif.

As we have just taken a backward glance over the work of the past year we have said within ourselves, "What hath God wrought." Before leaving for the Assembly at San Diego, God marvelously poured out His Spirit upon us as He has all the year. The fires of perfect love are burning brightly on the altars of our hearts and we daily look for victory from the all-conquering One. Since our last writing to the Herald we have had gracious victory at the Mission. Souls have sought God for pardon and purity in real Nazarene style. One dear boy went off to the mountains for two nights and a day to have final settlement with God. Of course he was victorious through Jesus. Another Christian Japanese has lately cast his lot among us; enjoying a place that is hot. The Japanese like our style and realize that we have something that is fresh from heaven. God help us to always be true. The work at Oakland is being pushed by our Brother Kitagawa and dear Sister Wilson of Oakland. Pray for them as they follow in His steps. "God hath done great things for us, whereof we are glad," but we propose to have even greater the coming year. We are looking forward to being a self-supporting church. With the fire of God on our souls and inspired by all God's promises, we can not know defeat. Amen.

It was our great privilege to have our dear General Superintendent and Gen. Missionary Secy., Rev. H. F. Reynolds, with us in a service while in California. God greatly blessed us by the presence of this godly man and we are quite sure by the looks of Bro. Reynolds' face that he was not being slighted in the blessing. Amen. We love to have the saints visit us and see what God is doing for our Japanese brothers.

ETHEL McPHERSON.

Oklahoma City and Bethany

The work of God is moving on nicely. Although the school is closed for the summer in Bethany, yet we are having good congregations and sixty or more at prayer meeting, and we are expecting a blessed time of victory at the camp meeting under Bro. Reynolds and the opening of the school in September. God is graciously blessing the work in Oklahoma City; since the first of the year the Sunday school has grown from about 12 to 60, and at the preaching service where a few months ago we had from 20 to 25, now we have 40 to 60. We believe God has a good future for the work in Oklahoma City. Let us pray that God will give us a flood tide of salvation all over the District. We find many precious saints in both Oklahoma City and Bethany who are extremely kind to us in every way. May God bless them abundantly, and mightily pour out His Spirit on the entire church of the Nazarene.

E. J. LORD, Pastor.

Gardner, Mass.

June 2, 1912 was our first Sabbath with this church in Gardener. God has blessed us since we came. Last Sabbath evening there was one seeker for full salvation. We have started some weekly cottage prayer-meetings since we came, and they are proving to be a great blessing to the saints. We hold open-air meetings every Sunday evening and have good crowds. The holy brethren and sisters stand by us royally. Praise God! We also have an anti-holliness element in the church, which, to no small extent, hinders the work in this town, but we are believing and expecting victory, because God is on the side of holiness. Hallelujah! We are praying and believing that God will give us a Nazarene Church in the not distant future. I believe God.

EPHRAIM WORDSWORTH.

Chicago Notes

Still the revival sweeps on.

The big tent does not begin to hold our Sunday night crowds.

Our Sunday school is pushing on towards the 400 mark.

The Gospel Wagon is proving quite a success. Class No. 4 are in charge. One Sunday afternoon they had eighteen requests for prayer.

The work on the new church is moving steadily forward. Corner-stone laying Sunday afternoon, Aug. 4th. At that time we will make an offering for the house of the Lord. If you would like to have a part in this work, you can send on whatever you wish to give and we will place it in the offering on that day. We are asking for fifty persons who will invest in the new building to the amount of one thousand bricks. Thirty-seven have responded so far. Who will be the next?

We are making the building of the new church a secondary matter. Our main business is salvation. The tide of revival is running high. Meetings almost every night.

Our young men conducted the meetings for one week recently with marked success. The meeting last Tuesday night in charge of our young men was one of the best in the tent so far.

Pray for a great sweep of revival during the summer months.

Don't forget about that thousand of brick. They cost only \$18.00.

Remember Aug. 4th is the time for the corner-stone laying and of the big offering.

"Let us rise and build." "So built we the walls . . . for the people had a mind to work."

I. G. MARTIN.

Japanese Paper

The need of a holiness paper which proclaims the straight truth of full salvation is as great among Japanese as among Americans. Our Nazarene Japanese church in Upland publishes a holiness paper which is called "the power of the blood," in their own language, to meet this great need. This is the best Japanese Christian paper in America. It will reach to many Japanese people and lead them to Christ to feed their starving souls or straighten their crooked mind. Dr. Bressee's address in the last General Assembly and Dr. Walker's lecture on holiness were translated on this paper. Important and good pieces will be translated every time on this paper. It has editorial, songs, translations, Bible study, testimony of the saved boys and other things with some English writings, eight pages in all. I wish our Nazarene folks who live in the district where some Japanese are found would do some missionary work in distributing this paper among them. The subscription for a year is only 50 cents. This is published monthly now but we hope to make it weekly paper if the finance permits us. We give out this paper freely to Japanese in different places, even in our own native country. It costs us no small money. Mr. Toyoda, the editor, is putting all his money and time, sacrificing everything for this paper. If God lay some burden on your hearts to help this paper, your free-will offering will be gladly accepted by our secretary, Miss Ethel McFerson, Upland, Cal. God is with us; He will bless this paper and use it as a great instrument of His work.

HIROSHI KITAGAWA.

Olivet (Ill.) Camp

Rev. Lyman Brough, Dist. Supt. of Dakota, and Rev. Jos. N. Speakes, Dist. Supt. of Missouri Dist., will be with us in our camp meeting at Olivet, July 19-28.

N. B. HERRELL.

Pelham, Tenn.

Rev. C. P. Roberts and myself have just closed a good meeting with the Nazarenes at Monterey. We opened here last night with a good crowd present. We are having an unusual season of rain here, and the progress of the meeting today was greatly hindered. This is the sixth time that I have been here for meetings within the last nine years. We are expecting great victory over the Sabbath. After July 14th we will both return to Texas. My dates for the next three meetings are Pecan Pap (Shiloh Camp), Texas, July 19-28; Pearl, Texas, Aug. 2-11, and Bertram, Texas, Aug. 15-25.

I have found Bro. C. P. Roberts a very pleasant yoke-fellow, a tireless worker and a strong preacher. I heard him preach his second sermon nine years ago, and then took him with me as song-leader for nearly two years. Since then he has had considerable experience in evangelistic work and has served three years as pastor at Donaldsonville, Ga. He has grown wonderfully in these years and is fast taking rank as a leading preacher in our church and movement. He is now located at Pilot Point, Texas, and expects to give his entire time to evangelistic work.

It is commonly reported wherever we have been that the Herald of Holiness is the best paper in the field. We are helping to spread this report.

JAS. B. CHAPMAN.

Home address, Peniel, Texas.

Grace Church, Washington, D. C.

After some battles and some corresponding victories we have at last organized a Pentecostal Church of the Nazarene at this place, with the name as above. On the 29th day of May, 1912, after being earnestly petitioned. Rev. E. F. Walker, one of our General Superintendents, came to Washington, D. C., and organized us into the above named body. God's blessings resting upon us from the beginning and great grace was upon our Superintendent, and his words were like dew upon the parched ground. We have secured a fine church property, one that will seat six hundred people. This is located on M Street, S. W., between 4½ and 6th Sts. We started with thirty charter members, and now have 45; this is a healthy growth. We feel that the day of great things has truly come to those laboring in this particular vicinity. We held an all day meeting on July 7th and under the leadership of our new pastor, Rev. Horace G. Trumbauer, the Lord's blessing rested upon the people. We are looking for the Lord to give us a great revival, and add to us such as are being saved.

Yours in the holy war,

Rev. C. J. Penn.

Milton, Calif.

The fourth annual camp meeting of this place has just closed and the Spirit of the Lord was graciously manifested at each service. Rev. E. M. Isaac, our beloved District Superintendent and Evangelist, preached with great liberty and unction. The attendance was quite large and attention good. The camp is growing each year and we expect, in the name of Jesus, to see it become one of the largest in this District. Conviction was very deep and great seriousness was upon all. There were but few who were willing to pay the price and go through with Jesus, but thank God for the few, for we read that "strait is the gate, and narrow is the way, which leadeth unto life; and few there be that find it." We are marching on with a conquering tread and have great faith in the Captain of our salvation.

C. O. BANCROFT, Pastor.

Prescott, Ariz.

Yesterday on the branch railroad enroute to Jerome, Ariz., in a mining camp, in the mountains adjacent to Prescott, Ariz., I noticed a young man reading a Bible, and supposing him to be a minister, introduced myself as a Gideon and a Nazarene. I was delighted to find him a real Nazarene, in all but his church fellowship, which happens to be in the M. E. Church, of which he is the pastor in Jerome. He knew many of our people, including Bros. Cornell, Rees, Martin, and others, and was in sympathy with us, and takes the Herald of Holiness. He insisted on my preaching Sunday morning in his church, and the Lord helped me to keep a full church interested for over an hour. Bro. Donevan, the Congregational minister, has the blessing, and invited his people to attend the service at the M. E. Church. Both are in entire accord with our work and as there seemed to be some inclination in our direction, I told them our latch-string was always on the outside for such as they, and I hope our Supt., Bro. Wilson, will get in touch with them when he holds the tent meeting in October in Phoenix. Bro. Ross is a full salvation preacher. He feels the pressure of lodgedom and officialdom, and longs for more enlarged opportunities for usefulness. Pray for them and Bro. Donevan.

H. P. B. CIPRICO.

Spokane, Wash.

We are in a battle at Hillyard, a suburb of Spokane, and souls are seeking and finding the Lord. Sabbath there were about a dozen at the altar, some for pardon, others for purity. Many have held up their hands for prayer. We are expecting great things from above. Bro. Wallace was with us over the Sabbath and fully organized the Lincoln Heights Pentecostal Church of the Nazarene. He also arranged for the work at Hillyard to be organized into a regular separate church, with their own pastor, which will give us three churches in this city. Praise the Lord. Besides that, Bro. Wallace arranged for the Scandinavian Union Gospel Mission down in the heart of the city, to be carried on in connection with or under the direction of our people, which gives us a live mission down town as a feeder to our churches. There will be a couple of nights in the week with Scandinavian meetings and the rest in English; praise the Lord.

Remember our coming camp meeting, Aug. 8-18, with Drs. Bresee and Ellyson as special workers. Be sure to attend if you can. Pray much for us.

A. O. HENRICKS, Pastor.

Mexican Mission, El Paso, Tex.

Another day of triumph last Sabbath. Bro. H. F. Reynolds, our Gen. Supt., was with us. He spoke to us in the morning of the rise and progress of our church, the great fields before us, and our duty to be on our job. He preached for us in the evening, through your servant as interpreter, and the Spirit of the Lord used the message to the conviction and salvation of precious souls. Some men came through and gave glorious testimonies to the saving power of the blood. Large and attentive congregations in our open air service, and a great shout in the camp. Many new faces at the mission. How we rejoice to see the Lord work miracles before our eyes, in spite of war, bloodshed and pillaging on the other side. Orozco, the rebel chief, is retreating to Jaurez, the city across the river. The victorious federal army pursuing him, and we fear there will be another bloody battle right at our very door. Pray much for us that the protecting arms of Jehovah may be around us and our faithful people.

S. D. ATHANS.

Vilonia, Ark.

Our meeting at Alix, Ark., was a grand victory. Scores of souls bowed at the old-time mourner's-bench and found their hearts' desire. Some were really baptized with the Holy Ghost. The meeting was a great uplift to the Nazarene Church, and quite a number joined. Bro. John D. Edgin, Bro. T. J. Adams, Sister Moore, Sister Florence Nichols, all from Ozark, rendered efficient service in the meeting. Bro. G. E. Waddle, our Dist. Supt., was with us some and preached, to the delight of all. When the time came that the writer had to leave, the interest was so great, Bro. Waddle took the meeting and carried it on. Alix has some of the salt of the earth in it. Bro. and Sister Baker, Bro. and Sister Hopkins, and a number of others.

I am at this writing in a fine meeting near Prescott, Ark. God is giving victory. I go from here to the Black Fork Camp, Greenbrier, Ark. We are delighted with the Herald of Holiness. It is strong and full of soul food.

LEE L. HAMRIC.

Elysian Heights, Los Angeles

We enter upon our fifth years as pastor of this church, with more determination than we ever had before, to do our best for God. We received new vision and enthusiasm at the District Assembly at San Diego. Our church has felt some of the influence of the Spirit which rested upon the Assembly. We are more than ever convinced of the mightiness of love.

On Sunday (the 7th) God helped while we spoke both morning and evening, to good sized audiences. On Wednesday evening, a goodly number of members and friends gave the pastor and family a reception and presented them with a nice sum of money in gold. We have accepted the "Challenge to pastors" in a recent number of the Herald of Holiness and will soon have a good-sized list of subscribers. We are going to attempt everything that God shows us to be possible.

A. E. REINSCHMIDT.

Grand View Park Camp, Haverhill, Mass.

This meeting has come and gone, and another glorious meeting added to the long list of victories. This camp is generally regarded as one of the most spiritual and blessed of any in New England, and this year was no exception, although we all felt that if President M. E. Borders had been present, a great deal more could have been accomplished for God.

Revs. John Gould, E. E. Martin, John Norberry and W. G. Schurman all had a hand in directing its affairs. Many of the New England brethren and sisters were present to assist. Finances came easily, and much progress was made. The indebtedness is being cut down, and we aim to liquidate every dollar of it eventually. Brother Higgins gave in about \$100 worth toward improvements, and Bro. D. G. Ryan has promised other substantial aid. The fall meeting over Sunday and Labor Day under President Borders' direction will surely be a glorious time.

Beniel, Texas

We have just closed a holiness tent meeting at Grand Prairie, Texas, the first one of the kind ever held at this place. At first only one person stood with us. She was a lady who had the blessing, and had opened the way for us. Seven were sanctified, and nine were converted, and I believe the way was opened for a good holiness meeting every year, and a Nazarene Church in the near future.

W. A. FULBRIGHT,
L. F. MAEDGEN.

Kansas City, Kans.

We spent two weeks at Newkirk, with the Free Methodists. God blessed in the sanctifying of three souls and His blessing was upon every service. The colored brethren came and invited us to their church. We held three services, our white brethren reinforcing us. God has not called me to Africa, but I may have to preach to Africa at home. They are more susceptible to the truth and are easier to reach than the white folks. My next was at the Rescue Home, Wichita, Kans. The Sunday service was a season of refreshing; three at the altar.

CLARA R. PENCE.

622 Franklin Ave.

Peniel, Texas

As we have been silent so long I feel it my duty to let our friends know the reason. My wife has been bedfast since the last of January, and it has necessitated my staying at home. So for six months of afflictions and testings we have had the privilege of practicing what we preach. Our expense has been very heavy. We had to sell our gospel and private tents to help us along this far. But the end is not yet. We covet the prayers of all who feel an interest in us. Through all the Lord has been so mindful of us.

FRANK DANIEL.

Leicester, Vt.

Sabbath was a good day to the work here. July 7 we received two adults into the church who got through. God sanctified them before they were received into the church. Four children belonging to three Spirit-filled parents belonging to this work, were baptized. Pray for us, beloved, that God's word may have free course and be glorified. We are still believing for a real heaven-sent revival in the old brick church, Leicester, Vt. Shouting victory.

PASTOR ARTHUR J. MYERS.

A New Church

Have just closed a two weeks' tent meeting at Glenville, Ga., and organized a church with eighteen members. An ordained minister in the M. E. Church came in with us and has been appointed pastor of this new work. The devil fought us hard but our God who never knows defeat made us "more than conquerors" and many souls out of the 85 seekers at the altar prayed gloriously through to victory.

Yours on the victory side,

J. GUY PRINTER, Dist. Supt.

Didsbury, Alberta, Canada

Am up here in the midst of a fine camp meeting. Three services a day. God is blessing us. Twelve at the altar last night. The attendance has been good in spite of the fact that we have not seen the sun since we started last Friday until this afternoon. This country is ripe for the spreading of Bible holiness and for the Nazarene Church. The one thing needful is men who are true blue with good judgment, and a mighty work can be accomplished.

L. MILTON WILLIAMS.

Pasadena, Calif.

Splendid service with 2nd Church, Pasadena and Japanese Church, Upland, and a victorious time at El Paso yesterday. Preached last night, Bro. Athans interpreting. Eight seekers.

H. F. REYNOLDS.

Batesville, Ark.

I am in the midst of a glorious meeting here. Rev. Kenton H. Bird from Wilmore, Ky., is leading the singing. Yours in perfect love,

GUY L. WILSON.

Quadrate, La.

My last report was from Pietreville. Since then I preached a few times to the church at Oak Grove. God blessed in each service. I closed a gracious revival last night. Thirty-four stood up the last night of the meeting saying God had either saved, reclaimed or sanctified them during the meeting. Many friends were made to the Nazarene Church. My home address is Girard, La.

S. D. SLOCUM.

Dale, Texas.

We are glad to report victory this morning through our blessed Lord and Savior Jesus Christ. We held two meetings on our work last month. They were not all we had hoped to see, yet there were a few bright professions. We are in a meeting with our church at Lytten Springs, with Bro. Bert Freeland as leader; the Lord is blessing; seekers and finders in most every service. Yours and His, L. LEE GAINES and WIFE.

Cauthron, Ark.

We went from Francis, Okla., to Weeks-Bates, Ark. Some got to Jesus the old-time way, and the last night was a great service. Backsliders reclaimed, and old-time shouts of victory.

We will begin a battle at Cauthron, Ark., Thursday the 11th, to run over three Sundays. Let all the Herald family pray for us.

W. P. JAY and WIFE and L. A. DODSON and WIFE.

New England District

The minutes for the Lowell Assembly are now all distributed. Send in the money at once to L. D. Peavy, 146 Walnut St., Malden, Mass.

The envelopes for Superintendents' support are now distributed. There are twelve for each month. Let all pastors see that an average of 10c per member is sent each month to L. D. Peavey, Malden, Mass.

Malden, Mass.

The Lord has been with us while our pastor has been on his vacation, preaching down in Maine. Last Sunday morning the writer preached for our church, and Rev. L. E. Darling, of Nova Scotia in the evening. Bro. Borders found the church in good condition on his return. Souls have been seeking. Now for a red-hot campaign! L. D. PEAVEY.

Adelphi, Ohio

Second Sunday in the meeting at this place. We are having good crowds and much interest. We are looking ahead for victory. We are being assisted by Rev. B. F. Miller of Columbus, O., our former co-worker. We will close this meeting next Sunday night. July 19 we will open a meeting at Rock House which will continue until August 4. A. R. WELCH.

Gideon, Mo.

We have just closed a great meeting here at Gideon, Mo., about 100 professions, and 25 gloriously sanctified, for which we give God the glory. The McCormic sisters and Bro. G. T. Taylor were with us in the meeting and Mr. Lynn, a sanctified Methodist pastor; thank the Lord for such preachers.

J. L. COX.

TUSHKA, OKLA.

We are holding a revival at Tushka, Okla., and God is blessing and saving souls. We will close Sunday if God is willing.

L. M. JONES,
A. L. MEEKS and
CLARENCE BOUNDS.

Rumley, Ark.

I am getting started in a meeting here. The altar was about full last night with three bright cases of salvation. One man had left his wife and baby, but when he came through he said, "I had to promise God I would go and take them back and then preach the gospel." God is surely working. Almost every unsaved person in the house raised their hands for prayer at the close of the service last night.

I will move my family to Olivet, Ill., by the opening of school to put our children in I. H. U., our Nazarene College.

B. T. FLANNERY.

Fairview Heights, Santa Monica, Cal.

Sabbath, July 12, 1912, our new pastor preached in the morning and the fire fell from the upper world. At night it was kindled to a flame and the power of the Lord fell on all. Bro. Green is full of the Holy Ghost.

I love the Herald of Holiness. May God speed it on its mission. W. P. SANDERS.

PRICE LIST

Table listing various books and their prices, including titles like 'A Better Country', 'All About the Bible', 'An Artisan Missionary', etc.

Grinnell, Ia.

Sunday, July 7th, we took our first missionary collection, which amounted to \$16.15. We only have a small crowd but a clean one, and one that gives. We begin our camp meeting Friday night in the church yard, with Bro. Mallery in charge. B. F. SHELLINE, Pastor.

Gen. Supt. P. F. Bresee

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

Calgary, Alberta, July 23rd, 9 a. m., Alberta District.

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

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

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

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

Gen. Supt. H. F. Reynolds

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

Buffalo Gap, Texas, July 14-28, Camp meeting.

Topeka, Kans., Aug. 1-7.

Hastings, Neb., Aug. 9-18.

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

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

Chicago, Ill., Oct. 3-6, Genl. Miss. Board Meeting.

East Tennessee District Assembly, Oct. 10-13.

Southeast District Assembly, Oct. 23-27.

Dallas District Assembly, Nov. 6-10.

Dallas District Assembly, Nov. 6-10.

Louisiana District Assembly, Dec. 4-8.

Gen. Supt. E. F. Walker

July 11-21—Portland, Ore.; Campmeeting.

July 25-Aug 4—Eaton Rapids, Mich.; Campmeeting.

Aug. 5-11—Romeo, Mich.; Campmeeting.

Aug. 22-Sept. 2—Pasadena, Calif.; Campmeeting.

Mansfield, Ark., Oct. 31ts, 9 a. m., Arkansas District.

Irin, Tenn, Oct. 17th, 9 a. m., Clarksville District.

Jasper, Ala., Oct. 24th, 9 a. m., Alabama District.

PRICE LIST

Course of Study

FOR PREACHERS AND DEACONESSES

Table listing books for preachers and deaconesses, categorized by 'First Year', 'Second Year', 'Third Year', and 'Fourth Year'. Includes titles like 'Bible History, Blaikie', 'Manual of Prayer, Bounds', etc.

PUBLISHING HOUSE of the PENTECOSTAL CHURCH of the NAZARENE, 2100 Troost Ave., Kansas City, Mo.

OUR SUNDAY SCHOOL LESSON

The Wheat and the Tares

JULY 28

Notes—Queries—Quotes

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

In seeking to understand the kingdom of God we should ever be careful of preconceived notions and of traditional interpretations and of arbitrary conclusions, and recognize the many-sidedness and multiform likenesses of this great Bible truth.

God can never be the author of evil. All the evil in the world has come from some other source, as all the good that is in the world has come from Him. Every good gift and every perfect gift is from above.

The enemies of God are generally sneaking and do their work in the dark, and "Never let on" that they are the ones who have done it.

Good and evil are oftentimes so intermixed in this world that only the expert in spiritual things can distinguish. Wheat and cheat may look like each other.

Faithful servants of God report to their Lord the evil they discover in His world, and are ready to do what they can to sever the evil from the good.

Wickedness is sown only by God's enemies. By their fruits you may know them.

Oftentimes we are compelled to tolerate bad folks lest we do injury to good but weak folks near to the bad. We must support the weak, and not harm them by our zeal for the uprooting and outcasting of the evil.

We must expect that in this world good people and bad people shall stand and grow together, until the world's harvest time which is sure to come.

The Lord Himself will see to the uprooting and outcasting of wickedness and the wicked from the earth.

Evil men are to be gathered together for the great burning, and the righteous shall be gathered together for the Lord.

There are ministries of truth divine from which the multitudes are to be dismissed.

The Lord always has some further word of truth for His own. Let us get the habit of coming to Jesus with our questions.

The tares must not be interpreted as meaning sin that dwelleth in the soul, nor even sinners in the church. For the former there should be no tolerance whatever, and for the latter there should be admonition and even expulsion, when the case is clear. But sinners are to be let remain in the

world till Jesus comes with His angels to divide and cast them out. His work will be correct and thorough.

This earth is yet to be utterly free from the presence of sin and sinners as is heaven. With faith and hope we pray, "Thy kingdom come; Thy will be done in earth as it is in heaven."

As when Jesus comes into the soul and casts out all evil the kingdom is fully set up there; so when the King comes back to earth to cast out all unrighteousness His kingdom will be fully established here.

Wicked men are not simply cast out from earth; they are to be cast into hell, the dominions of their prince, where they belong. They are all to get to their own place.

So fearful is the state of the outcast from earth that it is likened unto fire and its heritage is the direst woe.

When earth shall be purified from sin the righteousness of the children of the kingdom shall be undiminished and as lustrous as the shining sun.

Let us not despair for the conversion of sinners, nor presume upon the perseverance of the saints. It is possible that tares may be regenerated into wheat and wheat may be degenerated into tares. So a child of the devil may become converted into a child of God; and it is not so that Adam, called the Son of God, fell?

By the miraculous grace and power of Him who is able even of stones to raise up children unto Abraham, so men who are as tares sown by the devil may become as wheat sown by God.

Spiritual Lights

Rev. J. N. Short

In studying this lesson I think there is danger of taking a somewhat liberalistic view. Then it would seem like obtaining salvation by character instead of thro' faith in Christ as a Lamb slain from the foundation of the world. In looking over some studies, supposed to be orthodox, it would be difficult for the uninstructed to discover the true gospel idea of salvation by faith, and that on the basis of the atonement of Christ.

The lesson may be studied from two different points of view, that is, relating to the salvation of the individual and the development of the spiritual life in holy character; then that which relates to the ren-

ovation of society and the uplifting of its moral tone. But taking this latter view, if tried by the gospel idea of salvation from sin, it is a very indefinite process. It fits liberalistic theology, but not so true to the gospel plan, which deals directly with the individual man.

The gospel idea is to make the tree good, that its fruit may be good. This simply means to purify the heart of the individual, that his life may be good. That is, a pure heart will reproduce itself in the life. If the heart is pure the life will be pure; the heart cannot remain pure and the life be stagnant. We must understand that a believer in the gospel sense must be a live, thinking man, always growing in grace and in the knowledge of the Lord and Saviour Jesus Christ.

Thro' Christ only comes salvation to the individual, and to men generally in the enlightening and uplifting power of the Gospel. All the blessings of the Gospel, the gift of the word of God to us, as good seed will be sown in the heart to take the place of our own corrupt thought, will and understanding, and grow in us to be a tree of life bearing all manner of precious fruits, all this is purchased in the atonement made by the Son of God.

But when we come to study the lives of believers in the Church because of the false teaching and general sentiment that exists, the making of the tree good that its fruit may be good, the reaching of the point where the heart is purified, and out of which issue streams of living water to refresh and bless the world, it is all regarded a very gradual process. We hear it often quoted:

"There is so much good in the worst of us,

And so much bad in the best of us,
That it hardly behooves any of us
To talk about the rest of us."

This to my mind describes a condition of moral hash that ought not to be true. It is not according to the Gospel idea. If it is true, then it marks no clear distinction between the righteous and the wicked; between him that serveth God, and him that serveth Him not.

And yet, I regret to say, that this is too generally the accepted theology. It is for this reason that living, burning testimony of the truth of the Gospel in the heart is dying out in the general Church. So much bad in the best takes away the power or zeal to say anything to the rest. It is all regarded a very gradual process; never definitely getting anywhere.

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