

HERALD OF HOLINESS

ARISE, SHINE; THY LIGHT IS COME

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EDITORIAL

HEAVEN'S BEST

SANCTIFICATION is the glory of the church and of individual Christian experience. It is the power of the church and of the believer. It prepares us to endure testings and maintain our fidelity. It is the grace which alone enables us to serve God by ceaseless ministries of love, helpfulness and kindness to His children, saved and unsaved. Especially are we practically helpless as to personal work in soul saving without this precious grace of perfect love. It enables us to endure hardness as good soldiers, to restore an erring brother in a spirit of meekness considering ourselves lest we also be tempted, and ever to live as seeing Him who is invisible. It confers power to joy in tribulations also knowing that tribulation worketh patience and patience experience, and experience hope, and hope maketh not ashamed because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.

IT IS a potency the world cannot gainsay, a charm at which it cannot cavil, an evidence it cannot refute, a charm it cannot deny, and bears a fruit and fragrance for need of which this poor old world pines and dies daily. It is brighter than suns, vaster than systems, richer than mines, more beautiful than landscapes or flowers, softer than down, more rugged and enduring than cliffs and Alpine mountains, sweeter than honey and the honeycomb, its rhythm richer than the harpings of the harps and the music of the spheres, and its glory beyond burnished gold or blazing heavens. Truly, "eye hath not seen, nor ear heard, neither hath it entered into the heart of man, the things which the Father hath prepared for them that love Him."

Love divine, all love excellng,
Joy of heav'n to earth come down!
Fix in us Thy humble dwelling;
All Thy faithful mercies crown.
Jesus, Thou art all compassion
Pure unbounded love Thou art;
Visit us with Thy salvation;
Enter every trembling heart."

TO BE patient and persevering, happy and hopeful, fearless and faithful, but friendly and forbearing; to feel and enjoy within that charity which thinketh no evil, which beareth and believeth and hopeth and endureth all things—these it takes to enshrine all our works and sacrifices, for the uplift of individuals or society with a charm and a grace of spirit which will give effectiveness to our work and tranquility and restfulness to the laborer amid toils and sacrifices and trials which otherwise would be fretting and wearing and exhaustive to mind and body. "Let patience have her perfect work that ye may be perfect and entire, wanting nothing."

A DECAY of discipline comes of a surcease of spirituality.

A SAD CONDITION

DR. C. J. FOWLER, President of the National Holiness Association, in his recent annual report is quoted as saying: "While more holiness people, so-called, are in our midst than ever, and more activity in the name of holiness, and in many quarters, never a better ethical representation of it; still our peril is that it will become, and in a considerable degree has become already, professional and possessional holiness—doctrinally sound, and as to external methods sane, *but human and helpless.*"

THIS is a truly sad representation of the condition by one in a position to know the true state. It can bring only sincere regret to every lover of holiness everywhere. It is in agreement essentially with Rev. Bud Robinson's statement, quoted some weeks ago in these columns:

I know that we are getting a great many saved and sanctified. And we do praise the Lord for it. But the move, as such, has run its course and its day is about over. And now in order to keep the holiness move from dying just as dead as any other religious move we have organized it into a church, and put it into the hands of sanctified pastors and let them man the field, and keep fire on the altar, or it will go out and there will be nothing but a pile of cold ashes to warm by. Where the work has not been conserved in some way it is about gone out now. Wherever you find a good holiness church or a holiness school, you find spiritual life, but little anywhere else.

IT WAS just this state of things which helped to convince the writer of the wisdom and essential character of the organized form of holiness as represented by the Pentecostal Church of the Nazarene, and led to his alliance with it. We are convinced that no mere associational, fraternal form of agreement will suffice but that there is requisite a definite, specific, ecclesiastical vertebrated antonomy with pastoral responsibility and oversight over our members gathered into our church societies and by which all the lines and agencies for gospel propagandism are provided for under a church system in heartiest accord and sympathy with the doctrine and experience of holiness as a definite second work of grace.

OUR church is not perfect, as can be no human institution while fallible human nature is the material with which they have to deal. Nor would we be the least invidious in comparisons, but we refer to the cheering reports weekly in these columns of the marvelous progress of our great work—new churches formed almost weekly, new edifices being erected, and best of all, great and fruitful revivals being held with the old-time fire and power and results—as simple matter of current history and fact. Brother Robinson is right; wherever you find a good holiness church or a holiness college like the number belonging to the Pentecostal Church of the Nazarene, you find spiritual life and power, but we have found little anywhere else.

A NEEDLESS WARNING

THERE is another quotation we desire to make. It is from the pen of Rev. G. A. McLaughlin in the *Christian Witness*. He says, in cautioning the people about employing evangelists, under the caption "Be Careful Whom You Employ:"

Employ only those evangelists who stand uncompromisingly for straight, definite, clear-cut, second-blessing, interdenominational holiness.

As we understand it, Brother McLaughlin is high in the counsels of the National Holiness Association. The above words evidently include Nazarene evangelists, as they are not of the "interdenominational" class. It may be he was searching for the cause of the sad lot which the President confesses has befallen the undenominational holiness movement, and as a result of his cogitations decided it was due to the employment of our evangelists. It is a pretty severe indictment of the brethren involved. They are represented as compromising, crooked, indefinite, not clear-cut in their teaching. If he has found any of this way, he is wise and timely in his warning. They must have two ways of teaching the second blessing, for we know none of the evangelists who do not teach the uncompromising, straight, definite, clear-cut truth on this subject in our own churches, camp meetings and Assemblies. We are sure they present it only one way everywhere.

Our church is in the divine order of union of forces in God's work. It has been the divine method through the ages. It is rational. It is consistent. It is fair. It is wise. It succeeds.

SERMONETTE ON ORGANIZED HOLINESS

Text: "*The locusts have no king, yet go they forth all of them by bands.*"

A:—No king.

B:—In bands.

C:—Go forth.

D:—All of them.

THE above passage is given us by the author of Proverbs in illustration of the wisdom needed in the Lord's work. The margin instead of "by bands," has "are gathered together."

The Pentecostal Church of the Nazarene has fulfilled every part of the above illustration of wisdom save one, and they have met that one as far as in their power lies. (1) They have adopted no "king" or "bishop." (2) They are "in bands" or societies—are thus "gathered together," or organized; (3) They "go forth"—they move, bring things to pass, are progressive and aggressive; (4) They have thus gone forth with "all of them" who were willing to be of us. The undenominational brethren can alone complete the one element thus partially lacking for fulness of the picture.

MOST men are willing to be very liberal with what they do not possess. Two Irishmen were discussing the glories of Socialism. "Shure, 'tis the happy time coming," said Pat. "'Tis the brotherhood of man, and the good fellyship of all. If you had twenty thousand dollars you'd let me have tin of them, wouldn't you, Moike?"

"I would that," said Mike, heartily.

"And if ye had a hundred horses the half of them would be mine?"

"Faith, they would."

"And if you had two pigs, sure, ye'd give me one?"

"I would not. Ye know perfectly well I have two pigs."

OUR ORDERS UNLIMITED

THE divine commission to the church is universal—all-inclusive. There are absolutely no limitations whatever expressed or implied in its terms. The language seems framed to preclude the possibility of any kind of limitation being read into this commission. "Go ye." It is for all of us. "Into all the world," "all nations," "every creature"—these are terms of universality admitting of no modification or revision or curtailment. They are absolute, final, imperious.

There is no order of time expressed or implied. There is no preferred creditor or debtor business in this order from the Master. There is no precedence given any race or nation or people. All these distinctions and preferences are man-made and not in the commission or in harmony with its spirit or the nature of its Giver.

Paul rose to a just and scriptural conception of this subject when he exclaimed: "I am debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise." Consider what it meant for him to say this at that place and at that time. It was a bold defiance hurled at the feet of Grecian and pagan pride and bigotry and a manly, brave declaration of the universal right and need of mankind to gospel truth and of his duty and willingness to take it to them despite the sneers and scorns of the carnal pride and selfishness of whomsoever. The great Apostle also recognized the equality of his divine obligation to all classes. "Necessity is laid upon me; yea, woe is unto me, if I preach not the gospel." This woe was equally pending upon neglect to preach it to Jew or Gentile, Greek or Roman, Barbarian, Scythian, bond or free, wise or unwise.

Hear, O church! Let us have done with these man-made distinctions and put upon a common and equal plane our obligation to go or send the gospel to all people everywhere in all parts of the world. Be punctual and conscientious *and as liberal* in your contributions to the work in India, Japan, Africa, China, the Isles of the Sea, everywhere, as to our own home church and our own pastor.

If our recognition of obligation and our compliance with the same were as wide as Scripture and God and reason make it, several great things would occur. That thirteen hundred dollars deficit in the treasury of the General Missionary Board of the Pentecostal Church of the Nazarene would be immediately met and henceforth we would not let this cause lag. We were pained to learn from our authorities in Chicago that we were behind thirteen hundred dollars in the missionary apportionment.

Our contributions to missions would greatly increase until we reached the lofty plane of real scriptural obligation and privilege on this matter of such momentous importance.

God would smile upon us graciously throughout our borders. The reflex influence upon our home congregations would be most healthful. Contributions to home churches, pastoral support and all institutions would increase and there would be joy and gladness everywhere at duty done.

The Editor's Survey

The Twofold Operation of the Word

The Word of God is a marvelous Book. To the unchristian, the careless, the irreverent reader it may be a book of curiosity and interest and of more or less profit. But such readers never break fully even the outer crust to its divine and infinite possibilities. The reverent, believing student of the Word alone gets into the depths of its divine significance and holy blessings. The wonderful thing about it is that to such a reader the Bible is progressive or cumulative in its revelations, and this in two directions. More and more it opens its ever deepening meaning and along with this process it reveals to the reader himself the deeper needs and possibilities of his own nature which it meets and satisfies with its ever-deepening significance. This truth is strikingly brought forth by J. Y. Ewart in *Herald and Presbyterian*, in the following paragraph:

And the Word of God! It is the light of men, the manna of the hungry soul, the anchor of our hopes! More and more the believer will treasure it as such. Greater and greater spiritual values he will see in it. Richer and richer deposits of the precious ore of divine truth and grace he will discover in its silent depths. Since the opening of the Roosevelt deep-drainage tunnel which taps some of the mines of the Cripple Creek gold district, the miners have been able to sink their shafts deeper into the heart of the hills and extract large quantities of ore hitherto beyond their reach. So it will be when worldliness and sin are drained out of the believer's heart. He will find the Bible more and more precious. He will more than ever discover it to be indispensable to his very life. Climbing up the heights of consecration his vision of its eternal truths will clarify and broaden, and their mountain-like grandeur will awe and thrill his soul. He will discover richer possibilities in his own nature. As he thinks of the stupendous price paid by infinite love for his ransom from sin he will put a higher value upon his own ransomed powers of body and soul. Believing himself capable of great service to his Redeemer he will gird himself to render great service. Every ounce of his energy will henceforth, in his eyes, become a valuable asset. His efficiency will be multiplied. Like David Livingstone he will prize his possessions only as they can be used in the service of God.

Forbearance Rewarded

Great patience is required in Christian work. We have to enter it determined to be baffled by no difficulties, to be discouraged by no rebuffs and that our patience

shall know no end. No other spirit will win the best results in personal work. The trouble is we grow discouraged too quickly, and our interest relaxes and our ardor cools and failure is then inevitable. We shall never forget an incident Sam Hadley related to us, which occurred in his mission in New York. A very old and notorious woman, steeped in crime and debauchery, was one of the first to apply to him for help at his mission. He relieved her wants and she left after the mission service. She came again and again and received similar treatment at his hand. Other mission workers laughed at Hadley, saying that the old hag had worked all the other missions of the city until they had found her out and would have nothing to do with her, but that now she had found a soft snap. Hadley turned a deaf ear to the ridicule and persisted in his kindness and generosity until finally the heart of the old woman was broken and she was sweetly saved at the altar and became a veritable saint among his co-workers. An exchange furnishes another striking instance of the reward of such persistence:

A class of ragged children was gathered in a Sunday school in Scotland, to each of whom the superintendent gave a new suit of clothes. The worst one of them all came only twice. His teacher hunted him up and invited him back. He came, and as his new suit was disreputable the superintendent gave him another. Again he disappeared after a few weeks. The teacher thought his case hopeless. "No," said the superintendent, "find him again, and I will give him a third suit if he will promise to come regularly." Bob was found and promised. He kept his promise and became one of the most zealous scholars. He joined the church, studied for the ministry and became the great missionary to China, whom you all know about, Robert Morrison.

The Sabbath Made for Man

The scriptural declaration is that the Sabbath was made for man. From this declaration, however, man has no right to deduce a wild license to violate, debase and debase it as he pleases. It was made for man's use in glorifying God, and not for selfish or fleshly indulgence. It is a sacred trust for whose faithful treatment and conscientious and scriptural use man will be held to rigid account. This truth is pointed out with force by a writer in an exchange:

The Sabbath was made for man; but it does not follow that he may do with it just as may seem good to his wicked heart or his pervert-

ed judgment. The woman was made for man, not the man for the woman. But it does not follow that the man may abuse the woman, domineer over her, make her his slave, kill her, if it shall seem good to him. There is a law that takes knowledge of such relations. It is lawful for a man to love a woman, to identify her with himself, make her interests his interests, cherish her as his own body. She was made for him, but there is One who made them both and holds over them a higher authority. So He who made the Sabbath and its Lord has not relinquished His authority over it. He made it for man; but He is not indifferent as to how man uses the gift. A father gives a son a farm, a business, but he does not become indifferent as to how the farm or business is conducted. There is a day of reckoning. The "gift" is a stewardship, to be accounted for by and by. Some men may treat every day alike; but such a treatment may be a breach of trust. "The Son of man is Lord also of the Sabbath." He is Lord of His people. He takes cognizance of their conduct and holds every one responsible for his treatment of what has been committed to him. The Sabbath was made for man; but the Son of man is still its Lord. It is lawful to do well on the Sabbath day; but it is not lawful to do evil. Let the sinner beware.

Great Faith

God's challenge is that we ask largely, that we open our mouth wide and He will fill it, and even goes to the reckless length of saying "according to your faith, be it unto you." Is not this a wonderful challenge? We do well to so regard it and to meet the challenge by coming boldly to the throne of grace and honoring Him by asking great things. This is beautifully illustrated by the following, related by C. H. Spurgeon:

The other evening I was riding home after a heavy day's work. I felt weary, and sore depressed, when swiftly, suddenly, as a lightning flash, came: "My grace is sufficient for thee." And I said: "I should think it is, Lord," and burst out laughing. I never fully understood what the laughter of Abraham was until then. It seemed to make unbelief absurd. It was as if some little fish, being very thirsty, was troubled about drinking the river dry; and Father Thames said: "Drink away, little fish, my stream is sufficient for thee." Or it seemed like a little mouse in the granaries of Egypt after seven years of plenty fearing it might die of famine, and Joseph might say, "Cheer up, little mouse, my granaries are sufficient for thee." Again, I imagined a man away up on yonder mountain saying to himself: "I fear I shall exhaust all the oxygen in the atmosphere." But the earth might say: "Breathe away, O man, and fill thy lungs ever; my atmosphere is sufficient for thee." O brethren, be great believers! Little faith will bring your souls to heaven, but great faith will bring heaven to you.

Passing of the Local Preacher

Those whose memories can compass a quarter of a century or more of the past, will remember the old time usefulness of the local preacher. In Methodism's earlier days he was a mighty factor in the phenomenal evangelistic work of this great church. A good deal has been said in the public print mostly of a deprecatory char-

acter of the passing of this originally useful arm of evangelism. Bro. L. D. Peavy, of Malden, Mass., writing on this subject, says:

Dr. Carradine recently bewailed the passing of the "local preacher." Thank God, he is not passing among us, but coming to his own! When the fires of Pentecost burn, and souls are all aglow for the evangelization of the world our churches will continue to send for the heralds of all descriptions and grades to proclaim the blessed gospel of the Son of God! Lord, increase their number!

The Spirit's Power Through a Ready Vessel

It is seldom we have opportunity of seeing full exhibitions of the real possibilities of the Holy Ghost through human agency because of the lack of emptied and ready vessels for His operations. Emptiness and readiness are the chief things on the human side. Intellectual gifts or attainments and social position and advantages count for little or nothing. A life absolutely surrendered, with a heart self-emptied and Spirit-filled is all the Spirit wants to show Himself mighty to the pulling down of strongholds and the working of wonders before the eyes of men. It is wonderful what God has wrought through seemingly trifling and the weakest of agencies. Seth C. Rees, in a sermon in *Full Gospel and Rescue Journal* gives the following incident strikingly illustrative of the marvellous power and accomplishments through the medium of a thoroughly ready and spirit-filled child:

While Mrs. Rees was preaching one time in Massachusetts, a little girl who was in attendance, received the Holy Ghost. She was heard to whisper: "Holy Ghost, Holy Ghost." She received Him; that was all. She did not have a chance to testify, and soon after she received a telegram from her infidel father with the news that her mother was dying. She took the first train, and went to that infidel home, and fell upon her knees by the bedside of her mother, and wept and prayed and pleaded with her to give her heart to God. The infidel father stood there spell-bound. The little girl with the Holy Ghost commanded the situation. She was the captain; she bossed the household; and her mother was saved. A few days later we received a telegram, saying a revival had broken out in that community, and people were turning to God. The mother went to heaven shouting, and over forty were saved. Among them was an old sea captain, who got gloriously saved. He was about to sail across the Atlantic. He called his crew together, and told them he was going to have family prayers and that godless crew fell upon their knees while the old captain prayed. Before they reached the end of the voyage, every one of them was saved. On arriving at Liverpool, the captain said, "I am going to preach the gospel;" so he stood upon the street corner and preached Jesus to the multitudes. So there went around the world a stream of salvation, all because a little girl received the Holy Ghost. Six weeks after she was sanctified, the Lord took her home to heaven. She was terrible to sin, terrible to infidelity, terrible to the devil. Through her influence a

household was saved; a shipload was saved; whole communities were saved; and the fire is going yet.

Education and Education

It may be very correctly said that there is education and education. It is perhaps correct to say that the exclusively book-taught man is educated. The man or woman who has the means and the patience and energy to go through a full preparatory, academic, collegiate and university course and carry off several well-earned diplomas is educated. Such a man can doubtless be called an educated man. We have great respect for all such accomplishments and we honor the young people who pay the price in brain and patient application and self-denial for such achievements. At the same time we have always contended that these were not our only educated people. There are many finely educated and highly useful people who never had such advantages. History and current life are replete with such instances of educated men and women without the help to a large extent of school facilities. Isaac Ogden Rankin in his definition of education in the *Congregationalist* well covers the point we make:

We must define the educated man in terms of life and not of mere scholastic experience. And we must define him in terms of the whole life. Washington and Lincoln were educated men, though they had little experience of the school. The educated man is a rounded character, well adjusted by nature and by training to the world in which he is called to live. He has learned self-mastery, consideration for the rights of others and the fine art that schools so often fail to teach, of knowing how to learn and keep on learning. Knowledge that is applied to life and is increased in using, sympathy that is ever awake and active as a motive power for action, humility and curiosity that deepen and broaden the soul in following out the thoughts of God—these are elements of the education we desire for all men upon earth.

Credit the True While You Condemn the Guilty

Human nature continues the same in allowing some way the fall of one to becloud the purity or innocence of the hundreds. Especially in church matters and especially in the matter of the clergy is this gross injustice still too largely practiced. One minister proves untrue to his vows and falls into sin and at once many seem in their thinking and talking to involve the entire class to which this fallen one belonged in moral delinquency and to discredit the whole class. Nothing could be more grossly unjust and absurd than such a course. Always and everywhere condemn the wrong-doer, but be as careful not to involve the innocent in wrongs with which they have nothing whatever to do but accord them due honor and credit. We find an illustration of the simple justice for which we here contend

in a place where too often the opposite is found. The secular papers are usually considered rather unfriendly critics of the clergy. This is by no means always the case. A conspicuous case of justice is that of the *Pittsburg Gazette-Times* in its treatment of the case of the murder of Avis Linnell by Clarence Richeson:

Clarence Richeson lived an infamous life, but finally the law caught up with him, and he has paid to the uttermost for his offending by dying an infamous death. The world may well forget him now and, turning from that midnight scene in the chamber of horrors at Charlestown prison, be thankful that there are so few of his kind working their evil. That monsters of this dragon's breed are comparatively scarce is evidenced by the extraordinary interest which attaches to the fate and personality of such a one when at last his sins find him out. Meantime the community has ground for gratitude in that, while Richeson brought discredit upon his high calling, there are thousands of other young Christian ministers who are going about their Master's business with single-hearted devotion to a solemn duty. There is sound basis for rejoicing at this fact, not with Pharisaical vainglory, but in the humility of the publican, and despite the elemental truth that all flesh is weak. When you stop to consider that among all the professions of men there is none whose members are subjected to so many temptations and such an infinitude of flattering influences which are at war with moral rectitude as that of the ministry, you must admit that, considered as a class, the clergy acquires itself admirably. Of course this is as it should be, else are faith, teaching and preaching but as sounding brass. Nevertheless it is not out of place to make acknowledgement of a debt which humanity owes these young men who, in a spirit of piety, self-sacrifice and religious zeal, not only lay aside ordinary worldly considerations and ambitions to serve their fellow-men, but who walk clean, unblamable and unafraid through lives of usefulness and unselfishness. We hear much of an occasional Richeson but the Joseph is not proclaimed. So, too, with the Avis Linnells. They are in the congregations by the tens of thousands and they are neither misled as she was nor swept away to her condign fate, but instead are the most efficient co-workers for the church today, whatever the denomination. Always there will be wolves in the fold, and now and then some ewe lamb will be slaughtered in the presence of a horrified multitude, but in the meanwhile, thanks to the inspired Word, countless young men and women, sheltered by the living church, are traveling the way of life in company without scandal or reproach, or any touch of evil communications.

"Shut the Door"

A man was standing in a telephone booth trying to talk, but he could not make out the message. He kept saying, "I can't hear, I can't hear." The other man, by-and-by, said, sharply, "If you'll shut the door you can hear." The door was shut, and he could hear, not only the man's voice, but the street and shop noises, too. A great many Christians are going lean and hungry on the way because they do not shut the door more frequently that shuts them up with God, and silences, for a while, the noise and din of worldliness. Jesus makes the shut door the condition of peculiar blessings from God.—*Selected.*

The Open Parliament

The Great Deliverer

There is no sickness but there is a balm;
There is no storm, but soon must come a calm;
There is no broken heart but can be healed;
No harsh earth-noise but can in peace be
stilled;

No deep bereavement but shall find relief—
Deeper and greater than e'er was the grief;
No bitter wail, but shall give way to song;
No way so dark, but light shall break ere long;
No sufferer whose sufferings may not cease,
No prisoner who may not find release;
No earthly sorrow but hath its reward—
If only we will wait and trust the Lord.

—William R. Newell.

What Holiness Would Do for the Church

E. M. ISAAC

It is difficult to state within the compass of one short article what might profitably be said on this important theme. It would not be hard to write a series of articles touching on various phases of this question, all of which would prove a blessing to the church. There is much to learn, but it requires Father Time and Mother Experience to teach us many lessons which will never be learned by any other teacher.

Few people have thus far realized what real holiness ought to be in the power and life of the church. We have been slow to learn. Strange as it may seem, terms have caused us to stumble, and in some instances have greatly retarded the onward progress of the church. Terms mean to us just what may come within the limitations we place about them. Each man has a self-created dictionary. We are great on definitions. We love to build walls of iron about our theories and say, "Thus far shalt thou go and no farther." This being true what *faith* may mean to one man is far from what it may mean to another. When we were children we thought the sky was no farther away than the tops of the great tall trees, but as we grew older our sky kept stretching farther and farther away until we never think any more of penetrating its outer rim. So terms in the theological world will mean to us what time and experience have taught us. What faith is to the poor sinner seeking pardon is far from what it is to the man who has pushed on through justification, entire sanctification, and then on through hard-fought battles of opposition, testings, temptations and demon power thronging the very atmosphere he breathes. There is of necessity a great expansion of vision and spiritual understanding as we advance in this life of faith.

Every child must be taught that the earth is round. It seems to be flat. The reason for this is not far away and may be found in the fact that we see so little of it at one time. If we could see the earth from the moon it would be difficult to convince us that it was flat. Our place of vision has everything to do with our conception of things. We must be slow to criticize our brother for having pro-

phetic visions of glorious possibilities within reach of our church for he may have reached a mount of vision unknown to us who live in the Valley of Limitation.

Most people still believe that the sun stands still in the distant heavens. We have thought of it as a great unmovable body around which revolve a number of large planets, but astronomers have discovered that it is speeding northward at a velocity of twelve miles per second, bearing in its mighty embrace these vast worlds which in turn dash through space at a startling rapidity, but always encircling this great ball of fire. This teaches us that in all probability we are now in a portion of space never before known to us, as God moves in infinite circles in all He does, and it requires more than ordinary vision for us to see that one more of His great days of a thousand years may bring such light and glory as to make all other days which have preceded, pass into oblivion as does the night when the sun has risen.

The very term *holiness* has been seriously dissipated by us. To many it is no more than a mere blessing. They go to the altar, consecrate to God, pray through to victory, and then in many instances become narrow bigots and dwindle away into littleness of vision of things which often pertains more to the outward form of things than to the great inward revelations which God has purposed for us before the foundation of the world. Every denomination in existence is a witness to the fact that men build these human limitations. When this country was first discovered it was not fenced and divided into little fields as it is today, but it was one grand whole as it came from the hands of the Creator. We have disfigured it by dividing it up into states, counties, and townships, and then even smaller, and men have their portions of land they call farms, and still the little town lot of but a few feet, until there is scarcely standing room for the common people. Theologians have been guilty of much fencing. Each has his little lot of a few feet square from which men must ascend to the skies or forever be lost. Holiness when properly understood, stands out against this limitation and dividing, and opens the great sky above us where we behold with undimmed vision the infinitude of God's love and care for His own.

Holiness is expansion. It is the coming of eternal day to the soul. It eliminates sin—root and branch, slays bigotry, drives out covetousness and makes the soul great because of the benevolence which at once enters its every chamber. Holiness sets men free. Sin imprisons us. Its dark walls cannot be torn down by any human hand, but One came that He might set the prisoners free.

It is time we were getting away from the mere letter of holiness, from the vast emptiness of negation, and getting into the spirit, life and power of positive holiness. If we would learn what holiness will do for the church we must first learn

what it is in its entirety as a working force in the individual. Here is where we have failed in a large measure. We are orthodox to the core. We know the doctrine as well as a surgeon understands anatomy. But what is more ghastly than a dry, glaring skeleton! It is a well known fact that when a man is much alive and in good health that the skeleton is very much out of sight, although as essential as ever. If there is to be activity and great achievement there must be flesh, muscle, nerves and a crimson stream flowing through the arteries and veins.

Holiness is the only cure for sin. It is not mere passive goodness. It is the incoming of holy fire that burns and glows forever on the altar of the soul. Doubts are slain, unbelief flees away, and the soul becomes unfaltering in its trust in God, and in its obedience in doing His will. Men and women who have the blessing do not need much attention from the pastor or any one else. It is all out of God's order for pastors to be forever visiting people who claim to have holiness. There is a great world unsaved about us that needs our attention, and when men and women demand the pastor's attention in visitation or get out of sorts, it is time they go to the altar and get the blessing, and very likely it will be the first and not the second. The business of the church is to save the world. Any one with a smaller vision than this ought not to profess holiness for a moment. Jesus said, "Go ye into all the world." That is the message He left to a church baptized with the Holy Ghost and fire. Many are satisfied with mere passive goodness; they have never been awakened to the need of the world for the gospel. Missions have no interest for them. To announce a missionary meeting is to invite them to remain at home. In fact the great cause of missions is out of harmony with their little theory of God's dispensations, and so they sit quietly at home enjoying the little ecstasy that may be theirs for the moment while the great world rolls on in sin and shame waiting the call of laborers long ago delinquent. If there is one sin of omission greater than another, it is the failure of the church to push the cause of missions to the uttermost parts of the earth. That holiness which does not set us on fire for the work in foreign lands is spurious. It is blasphemy to claim to have received the Holy Ghost in His fiery baptism and then live indifferent to missions.

Holiness is the greatest attraction any church can have. It does away with every scheme to entertain the people. When men and women receive the Holy Ghost they have no time for entertainment for they possess Him who abides forever. For any church professing holiness to step aside for some new scheme of entertainment is proof positive that the pulpit in that church has lost God. It is possible for men to lose Him and still go through the motions of things they are accustomed to for years, yet gradually drift from dependence on the supernatural to creating some human scheme by which the people may be entertained. Some persons are more anxious for crowds than they are for God. Verily, they have their reward. Our need however is the manifestation of the Son through the revelation of the Spirit. Other churches can outdo us in "days" many, days for the

young, days for the old, days for men and days for women, until there is little else but "days" from one year's end to the other. But how many of those same churches have great manifestations of divine power in the outpouring of the Spirit?

If holiness means anything for the church, it means that men and women will be baptized with fire. Fire that will burn its way through every difficulty, overcome every opposition, consume all unbelief, destroy every heresy, wipe out all error with its white flames until every false "ism" of the hour will wither away in its presence of stubble before a prairie fire on the plains. It we have not the fire there is no excuse for our existence. Others have culture, brains, fame, wealth, standing, position, influence and ecclesiastical power, but they have no fire. We ought to outshine all others in this one thing of holy fire until our men will be known far and near as balls of consuming fire wherever they go to preach. May the God of our fathers keep us from even looking toward any of the other churches for wisdom when He has promised to give abundantly and upbraid not. Fire from heaven is our need today and always! It is ours if we pay the price and walk obediently before Him.

The Poor Lord's Expenses

F. M. LEHMAN

The Lord was about to go bankrupt, it seems, so the people who loved Him concocted new schemes to aid Him in paying expenses. The high steepled church had a mortgage or two on which, rumor had it, the interest was due; some coal must be put in the long empty bin; repairs must be made e'er the winter begin on building and broken down fences.

The "Ladies' Aid" gathered some means to devise whereby they might hope the poor Lord to surprise in lifting the load from His shoulder. So each one brought in, with her needle and thread, some bright colored patches of cloth; and they said: "We'll sew them together—we're not a bit lazy—with bright colored floss, and call the quilt 'crazy'—this work is for us who are older.

So in came the ladies with thimbles and threads, with the wagging of tongues and nodding of heads—these ladies were not a bit lazy. They talked and they sewed and they sewed and they talked—what "Mrs. Brown said," and how "Mrs. Smith walked." "They say" were the words they all used as a handle with which to stir up some late neighborhood scandal, while working the quilt they called "crazy."

The talked-of production was finished at last and looks of approval were jealously cast upon this new promising feature. From preacher and pew to the *Pumpkinville Press* all voted the thing was a screaming success; by faith they could see that the tide was now turning: the smoke rise to Heaven from mortgages burning—from "Ladies' Aid" up to preacher.

The question arose how the quilt might be sold so that the poor Lord get full value in gold, and thus the church profits be double. The "Young Folks" suggested a rousing old time where sinners might purchase "a kiss for a dime!" Where corn should be popped on a piping

hot griddle and games should be played to the tune of a fiddle—to help the poor Lord out of trouble.

Some one who in such things was wondrously wise suggested they offer the quilt as a prize—and these were the easy conditions: "To help the poor Lord raise the much needed means they all were to march by a glass jar of beans; each one was to pay a good toll for his guessing, since lately the needs of the Lord were most pressing; to help Him—a worthy ambition."

They called in the world to help guess on the beans, and thus forced the devil to help raise the means to help pay the poor Lord's expenses. They loved Him so much that the devil seem foiled for plainly these tactics his kingdom had spoiled. The church had dragged up the old world to her level—where now should be found any work for the devil? It seems this would puzzle one's senses.

At last they had counted the beans in the jar, when, suddenly, rumor brought in from afar a slanderous whisper of treason. 'Twas said she who guessed the right number of beans and captured the "crazy quilt" prize by this means was the wife of the man who had wisely suggested; had "first counted the beans"—but this was contested—though, some said, without any reason.

Amazed that well nigh his smooth work had been spoiled; that, by a hair's breadth his great schemes had been foiled, the devil awoke from his dreaming. He saw, with a smile, the wide "rift in the lute," brought on by this sudden contagious dispute of whether a "tip" to the poor guessing lady suggested a semblance of anything shady—and chuckled in glee o'er the scheming.

* * * * *

Since then there's been nothing but fusses and frowns; it's divided the Smiths and the Joneses and Browns—the lawyers in luxury revel. The steeple smashed down through the roof to the floor; foreclosed is the mortgage and bolted the door; the building and fences have gone to decay, while factional hatred holds sceptre and sway, and—everything's gone to the devil!

Under the Stars

H. G. COWAN

This title has become familiar to all who have heard the story of the origin of the Nazarene church. And it finds an application yet where conditions are such that a holiness man or woman must go out alone as a witness of the grace of God in full salvation.

When one is out at night, with no light but that of the stars and no one to keep him company, the strongest sensation is that of loneliness. The world is asleep and gives no thought to the lone traveler; and if by chance a light shines from some window, it may not be that of home but only of some strange abode. And the lonely witness for holiness is often convinced that a stupor like that of sleep is on all the world, which cares not for him or his message; and that the lights shining from church windows do not reflect sympathy for the truth he loves and confesses.

There is some uncertainty to the lonely traveler at night, as the trail may not be familiar to him and the chances of going astray are more than in the daytime when

accompanied. The road may bend or fork, and instead of following the bend or the right fork the traveler may miss them in the darkness and go wrong. O, how many uncertainties there are for the lonely holiness pilgrim! If he only knew what was best. But there is one thing he can do: that is, trust God at all hazards, and obey Him whether he knows what the world and the worldly church would say or not. There is a feeling of firmness beneath one's feet when traveling a well-trodden path, which one misses as soon as he gets off of it, no matter how dark the night. He must then feel for that beaten path again, and how the uncertainty vanishes when he finds it!

There is a "way of holiness" well known to the feet of him who goes out under the stars, and though there may be perplexing questions about business and family cares may tend to the wrong fork, yet "the wayfaring man, though a fool [lacking the vision or the wisdom of the world] shall not err therein."

There are dangers under the stars. The unseen cut, bank or gully, the hidden snake in the grass, the vicious animal or the wild beast, the hold-up man invite the lone traveler to a perilous fall, an ugly wound or the loss of valuables. Or, at least, he may receive a bad scare. The apostle Paul was "in perils often," and so is the holiness man who walks out under the stars in the midst of an unsympathizing world and a hostile element misnamed a church. The howl of the coyote is startling but harmless, like the fierce denunciation of the holiness man by the world; but the smiles and soft speeches of "false brethren" are more to be feared.

And yet there are compensations for the lone traveler under the stars. I have found the stars themselves good company and have forgotten discomfort and danger in studying the constellations. The lone holiness man is not altogether alone, for he has the company of One who is "the bright and morning star," in whose presence there is fulness of joy, and at whose right hand there are pleasures for evermore. The loneliness, the uncertainties and the dangers are forgotten when the Lord is near.

"So I go on not knowing,
I would not if I might;
I'd rather walk in the dark with God
Than go alone in the light.
O, I'd rather walk by faith with Him,
Than go alone by sight."

Regions Beyond

P. F. BRESEE

Alberta, Canada

Towns and cities, great ranches and homes, are springing up as by magic in this great country of the Northwest. A great elevated plateau of fertile land, I know not how vast, is being transformed into an empire. It is not as much of a wheat country in these parts as I had been led to think, the seasons being too short. But oats, rye, barley and timothy seem to flourish with great possibilities for cattle and horses. Men coming to this country seem to have usually brought capital with them, and things are done on a large scale and advance in all departments is rapid.

There are many things which remind one that he is in a foreign land. Such words, on the business places, especially of the banks—of which there seems an

unusually large number—as “Imperial,” “Dominion,” “Parliament,” “Provincial,” etc., oft repeated, seem strange to the newcomer from the States. But the large number of people from across the border, make one feel that he is not so far away; and the zest of a really new country social life, so full of real, generous, open-heartedness, can but be relished and enjoyed. The people seem disappointed in the failure of reciprocity with the United States and unwilling to give up thus finding a more ready and profitable market across the line.

Didsbury

The “Big Tent” meeting at Calgary having closed and the District Assembly being over, on Monday we took the train for the farther Northwest. A run of fifty miles brought us to Didsbury, a town of several hundred people, in the midst of a beautiful and quite largely improved country, where we met with a hearty welcome. We came under an arrangement made by Bro. Williams and at the invitation of the Mennonite friends, with whom we had three services. Bro. Williams preached once. We had good audiences, and the last night the altar filled with seekers and great blessing. We were most hospitably entertained in the fine home of Bro. David Schwarty, and met a committee from the Conference of that church (one of whom was the Presiding Elder), appointed to acquaint themselves more fully with the Pentecostal Church of the Nazarene. The Evangelical Church is the largest in the place, whose pastor entered heartily into the meetings, and, with his good wife, showed us many courtesies.

Edmonton

Wednesday morning found us again on the train, bound for this city, a hundred and fifty miles still further north, through this seemingly endless prairie, already dotted with homes, villages and budding cities. This is the capitol of the Province, a city of about 5,000 people. It was formerly two cities, one on either side of the Saskatchewan River, but which have now been united. It seems to be finely located, already something of a railroad center, with a new Parliament Building and State University being erected, and extensive building and improvements of almost every kind in progress. In this city, like most which we have visited, the public utilities, such as electric lights, street railways, water-works and telephones are owned by the city, and are sources of considerable income.

We came here for a few days of meetings. Rev. H. D. Brown, who came to this country a year and a half ago as Missionary District Superintendent, to plant our work here, has for some months made this his headquarters, and that he might have opportunity to preach and have meetings held, secured a hall, which has given him room for services, and it was in this hall that the meetings were held. We began on Wednesday night, and continued over the Sabbath. Bro. Williams, who is to hold a meeting at Beulah Mission in this city, came on Friday and was with us, preaching Saturday night and Sunday afternoon; the closing service being held Sunday night. The meetings were well attended and greatly blessed of the Lord. There were a goodly number at the altar and some

cases of pardon and sanctification and the meeting closed with great victory. A number of persons attended from considerable distance. Brother Williams has arranged to spend the summer here next year in great tent meetings in various cities, looking to the thorough establishing of the work in this Province. He is greatly in love with this country, has the hearts of the people, and can do a great work here. The seed has already been widely sown, and is corn in the tops of the mountains. There seems to be a feeling among the people that the Pentecostal Church of the Nazarene is a thing of destiny, which will take and occupy the country.

Wetaskiwin

Brother and Sister Morris from this place were in attendance at the meetings at Edmonton. At their special invitation, Brother Brown had arranged that we spend a night there. Monday afternoon we took the train accompanied by Bro. and Sister Brown, for Wetaskiwin (the place of peace), forty miles on our way. We were met by Brother Morris, taken to their hospitable home and then to the Barracks of the Salvation Army, where in spite of darkness, rain and mud, we found a crowd awaiting the message; to whom we preached with great delight, and a goodly number sought the fullness of the blessing, and some the pardoning grace of God. We shall not soon forget this precious service, and the place of our entertainment, a home so redolent of sanctity and heaven. Prayer trembles in our hearts for all these dear ones.

Fostering Our Institutions

Among the other things which Brother and Sister Brown have accomplished in this country, has been to look faithfully after the two institutions which are so necessary to our church work, viz., our great church paper and the Nazarene University. They have secured probably three times as many subscribers to the HERALD OF HOLINESS as there are families connected with our church, even since the recent organization at Victoria. They have also created such an interest among the young people in regard to the best possible preparation for the Lord's work, that there are a number of young people coming to the University at Pasadena this fall, one of whom came a hundred miles to consult about the coming of his son. This means work broader and deeper and more far-reaching, than many of our pastors and evangelists have eyes to see or wisdom to do.

We leave this country with great expectations for its future.

Bible Lessons for Every-Day Living

L. B. TROWBRIDGE

God is Able

Our God is a wonder-working God. Nothing is too hard for Him. Below are some of the great and practical things He is able to do for those who believe:

1. He is able to save to the uttermost, Heb. 7:25, with Matt. 1:21.
2. He is able to succor the tempted, Heb. 2:18, 4:15, 16.
3. He is able to keep from falling, Jude 24, 2 Tim. 1:12.
4. He is able to stablish, Rom. 16:25, 1 Thess. 3:13, Ps. 40:1-3.

5. He is able to perform all He promises, Rom. 4:21, Luke 1:45.

6. He is able to supply temporal needs, Phil. 4:19, Matt. 6:33.

7. He is able to heal the body, Matt. 9:28, 29, Jas. 5:15.

8. He is able to give wisdom, Jas. 1:5, Ps. 32:8.

8. He is able to make all grace abound, 2 Cor. 9:8, Jas. 4:6.

10. He is able to sanctify wholly, 1 Thess. 5:23, 24.

11. He is able to do more than we ask or think, Eph. 3:20.

This last promise comprehends all the others and transcends them all. These eleven things that God is able and willing to do put at our disposal an inexhaustible bank account. With these promises to draw upon why need any one fear to enter upon the Christian life; why need he hesitate about seeking to be sanctified, why need he hold back from undertaking any task which his heavenly Father assigns him?

II. The Test of Discipleship

It is no light thing to be a disciple of Jesus Christ. The tests of discipleship, as laid down by Jesus Himself, are severe and exacting. The words of Jesus on this subject read like the words of a general calling for recruits to enlist in a great war. It is a call that appeals only to those who have heroism in their blood. It is an appeal to the best, the sternest, the noblest there is in man.

1. One who would become a disciple must, like a soldier, enlist for the war. The first condition is absolute, complete, eternal consecration. Luke 14:26, 27, 33.

2. The disciple, like a soldier, must implicitly, immediately and constantly obey orders. The second condition is perfect, continual, willing obedience. Jno. 8:31, 15:14, Matt. 12:49-50.

3. The disciple, like a soldier, must wear a distinguishing uniform. This uniform, on the disciple of Christ, is whole-hearted love to God and unselfish love to man. The third condition is perfect love to God and man. John 13:15, 1 John 4:7-8, 3:10.

4. The disciple of Christ, like a soldier, must be a fighter and must win victories. He must not only be good, but must be *good for something*. The fourth condition of discipleship is first *some*, then *more*, then much fruit-bearing. John 15:2, 8, Luke 13:6-7.

The following rewards are offered to all those who will enlist as disciples on the above terms.

1. An hundredfold for all that is given up. Matt. 9:29.

2. A satisfying, enduring joy. John 15:11, 13:17.

3. Friendship with Jesus. John 15:14-15.

4. Life with Him forever. John 12:26, 17:24.

When God takes away what we have, it is to give us something better.

The only recorded thing those disciples did for the Lord was to bear witness to His resurrection.

Nothing can take the weariness out of life like knowing we have been walking with our risen Lord.

Some of the sweetest songs the heart sings were learned in the dark.

The Hidden Life



A Name in the Sand

Alone I walked the ocean strand,
A pearly shell was in my hand;
I stooped and wrote upon the sand
My name, the year, the day.
As onward from the spot I passed,
One lingering look behind I cast—
A wave came rolling high and fast
And washed my lines away.

And so, methought, 'twill shortly be
With every mark on earth from me;
A wave of dark oblivion's sea
Will sweep across the place
Where I have trod the sandy shore
Of time, and been, and be no more;
Of me, my frame, the name I bore,
To leave no track nor trace.

And yet, with Him who counts the sands,
And holds the waters in His hands,
I know a lasting record stands
Inscribed against my name,
Of all this mortal part has wrought;
Of all this thinking soul has thought,
And from these fleeting moments caught
For glory or for shame!

—Hanna Flagg Gould.

Waiting for God

In one of David's most spiritual moods, when faith battled with despondency, and hope struggled like a sunbeam through the clouds of doubt, he declared: "Mine eyes fail while I wait for my God" David was weary with his crying, and, like a wanderer in the desert, his throat was parched. He seemed to sink in deep mire; he found "no standing" for his optimism; the billows of untoward circumstances swept piteously over him. But then—he remembered God, he looked in the right direction for light, he recollected that the Almighty still lives and reigns, and he summed up his religious experience in the determination that he would wait upon God.

Waiting upon God—that is the true attitude for every penitent to assume, and for every redeemed man to persistently maintain. Our help comes from God, as our creation did in the first place, and if He does not aid us, who can? All human life hangs dependent from chains that proceed from the great throne on high, and the life of a believing man is most intimately related to the vast Mind and Heart above him, to a Lord who is both transcendent and immanent. To wait upon a higher Power is the primal instinct of human nature, as it is the most permanently satisfying attitude of the mature man who reflects properly upon the origin and end of all existence. My soul, wait thou only upon God!—what wiser wisdom, what more necessary advice, what more fruitful counsel than that could possibly be given, at any time, to any soul?

But it is not always easy for a man to

maintain this expectant, suppliant attitude before his Maker, for human pride is constantly interposing its offerings of self-help, and making the most of its pretensions to be all-sufficient unto itself. Then, too, it is easy for some, perhaps for many, to lose faith in any providence, general or special—and we can hardly have the first without also having the latter—and to take up with the crude and coarse view that if there is a God He has banished Himself from the universe, and dwells remote and unconcerned as to human triumphs or failures—which was the error of Deism. It is to be feared that the Deistic virus still poisons a good deal of the unintelligent thought of the day. What is needed is the full, rich teaching of Theism, unfolding a personal God in close relations with His creatures, and ever ready to attend to the voice of their supplication, when that is uttered without wavering, and in the name of His Son, Jesus Christ. God is not afar off, but near to all who call upon Him in faith, and no modern David need wait upon Him in vain.—*New York Observer.*

The Why

F. G. WALTER

Honest, humble inquiry is the gateway to knowledge, and should not be despised. But like all other good things it is liable to abuse. Since "why" is said to be the most difficult question that can be asked, it may be but the sharp dart of a tormentor. While candor seems to be the basis of our interrogation we are commanded to be "ready to give a reason." But yesterday we were asked, why God sent the bears to destroy the children who mocked Elisha?

Being children, they probably did not comprehend the magnitude of the offense they were committing. It might seem that the parents or teachers from whom the unbelief and scoffing were imbibed were the ones on whom the punishment ought to fall.

In attempting any reply let it be well understood that God needs no apology for any of His acts. "He hath done all things well." And it is often stated, "He is too wise to err and too good to be unkind."

Then if in harmony with His truth you seek for a reason, you are very likely to find it.

1. He has said, "A little child shall lead them." It is easy, at least for parents, to understand that parents may be reached more readily by laying hands on the children.

2. This would answer for many cases of sickness and death among innocent little children. Many a minister has gained his first claim to a patient hearing of his message in a strange place by comforting the heart-broken parents with the consolation of the gospel in conducting the funeral of a little one.

3. By the time things had quieted down over the loss of forty-two children other acts of Elisha had been narrated. "The healing of the waters," "The increase of the widow's oil," and "The healing of Naaman." The chastened parents may have been ready, yea, anxious to confess their sins and receive the prophet as a man of God.

4. Being children it is likely they are now in heaven. Had the blow been inflicted upon the parents they likely would have been lost eternally and the hearts of the children hardened against God.

When the mists have risen above us, as our
Father knows His own,
Face to face with those that love us, we shall
know as we are known;
Love, beyond the orient meadows floats the
golden fringe of day,
Heart to heart we bide the shadows, till the
mists have cleared away.

—Wesleyan Methodist.

Heliotropism

The word, heliotropism, may seem a little clumsy but it is expressive. We all know how the little flower—the heliotrope—gets its name. In its effort to get as much of the sunlight as possible, it will almost twist its stem off, if you place it in a window, and continue turning it so that the blossoms face the room. And so the name that means "turning toward the sun" was given it. It is a sun-turning plant—the plant that almost seems to have an instinct that directs its movements. And while this one plant is given the significant name, other plants share with it this characteristic. Almost unavoidably, the spiritual lesson of all this comes home to us at first glance. The secret of all genuine progress in the religious life lies in imitating this trait of the plant world. Christ is our sun. We can yield the beauty and the fragrance of the higher life only as we derive them from fellowship with him. And heliotropism for us means this instinctive and constant turning of the soul toward our Sun in trust. When this once becomes the actual loving companionship and ever-renewed habit of the life a solution for all earth's problems has been found, and a solace for all its heartaches. After all, the essence of religion lies in this personal relation between Christ and the soul ever growing closer and more real—*Christian World.*

A Windfall Message

A leaf of an Australian newspaper, left to the chance of the winds, was tossed about the plains of Victoria, and finally blown to the foot-hills beyond Ballarat, where a lonely shepherd lived with his sheep in "the bush."

One day he saw and picked up the soiled paper, delighted to find something he could read. To his disappointment, nearly a whole of one page was covered by a printed sermon; but its opening sentences caught his attention and held him till he began to be interested. He devoured every word, to the end of the last column.

It was a sermon by Mr. Spurgeon. The solitary, a man past middle life, had been so long a stranger to everything its theme and language expressed, and so far away from the sacred scenes and privileges it suggested that the human soul within him had starved and withered, and he had

grown almost as numb and neutral in moral feelings as the four-footed creatures he tended. The reading of that discourse shook him from the slumber of years. He read it again and again; and the Gospel that was in it taught him and lifted him and made him rejoice.

Five years later a minister in Geelong, conversing with some of his hearers after an evening service, was introduced to a gray-haired man who had a story to tell. He was the old shepherd of the wilderness. "I am a poor man," he said, when he had related how and where he breathed his first Christian breath, "but God thought I was worth saving or He never would have blown that leaf to me in the bush."—*Selected.*

Light from Above

REV. E. M. NOYES

Not long ago I visited a beautiful building. There was one strange thing about it; some of the rooms had no windows. Perhaps you have already guessed what building it is—an Art Museum. Why are there no windows in these fine rooms? One reason is that the wall space is all wanted for pictures. But the chief reason is that paintings must be lighted from above to bring out their beauty. The windows are, therefore, in the roof, and the light comes through the ceiling. Sometimes the paintings are lighted by electricity. The lights are then put at the top of the frame, never at the side. You see this world of ours is lighted from above, and artists try to show things as they are. If we will see their work truly, we must light it from above.

Your life is like a painting. If you will see it truly, it must be lighted from above. Perhaps it seems to you just the same old round of study and play, work and sleep, with nothing grand or beautiful in it. In some of the greatest paintings, the artists have shown us the beauty hidden in just such everyday scenes. Splendor and beauty are all about us, if we can only see them. We shall not find them, if we have only earthly side lights.

That is why it is so important to begin each day with prayer, and to open the Book of God and let the light from Jesus shine on our path. Then shall we see truth, honor, kindness and love in every common day. Nothing can be more beautiful than these. They make the beauty of heaven. Open the windows of your soul to heaven and let the light from above fall upon your life.—*Congregationalist.*

Good manners and bad morals, which often go together, have wrought great harm in this world; and bad manners and good morals have done damage almost equally disastrous. The inconsiderateness of blunt, outspoken, honest persons, who pride themselves on "speaking their mind," has sullied the fair name of goodness. Of course truth ought to be spoken, but it ought always be spoken as the Bible commands, "in love." Human hearts are delicately sensitive plants.—*W. E. ELLIS in Continent.*

The trouble God sends is not trouble very long.

Our Lord comes closer to us in time of trouble than any other time.

Things can never be hopelessly wrong while God is on the throne.

Mother and Little Ones

'Tain't Nothin'

S'posin' you do stub yo' toe, Emmie Lou,
'Tain't no use to yell like you
Thought 'at it would come in two!
Goodness me! if I wuz you,
I'd laugh, an' 'es say, "Pooh!
'Tain't nothin'!"

S'posin' you do see a cow what hollers "Moo!"
'Tain't nothin' if she do!
'Tain't no use to run like you
Wuz sumin' scared to death. Say, "Shoo!"
Tha's the way I allus do—
Stand right still and holler, "Shoo!"
'Tain't nothin'!

S'posin' you do hear a hon, Emmie Lou.
'Tain't nothin' real, for true!
It's a shadder!—My! I shu'
Heard sumin' then, Emmie Lou, d-didn't you?
L-l-let's t-try an' see which one
C-can beat! Come on, l-let's run!
'Tain't nothin'!

—Lippincott's Magazine.

Esther's Ironing Day

"Always late to breakfast," said Esther, the maid, as she began to gather up the dishes from the breakfast table and found Katherine's plate still untouched. It was ironing day, and Esther had a great deal to do; but she must keep the little girl's breakfast warm and stop her work afterwards to clear up the table.

That is the way it had been almost every morning since Katherine had come to stay with her Aunt Pauline, while her father and mother were away on a journey. Esther liked children and was very kind and patient with the extra work, but she often wished the little girl would eat her breakfast with the others, especially on days like this when there was so much to do that she hardly knew where to turn.

This particular morning, however, things were different. Katherine had come sleepily into the dining room, and was slowly eating her oatmeal when Mattie Harris, the little girl next door, came running in.

"Why-ee!" cried Mattie. "Haven't you had your breakfast yet?"

"Just eating," laughed Katherine, pushing a plate of cookies toward Mattie. "Won't you have one?" she asked.

"No, thanks. But what does Esther say when you keep the table standing like this?" Mattie rattled on. "Our Mary wouldn't like it a bit. It would put back her work dreadfully."

Katherine stopped with a spoonful halfway to her rosy mouth and looked wonderingly at Mattie. "Why, I never thought of that," she said. "I don't think Esther minds."

"Maybe she doesn't say anything. But I just know she does," Mattie declared. "Why, it's ironing day, and that's the day Mary always wants the breakfast out of the way as quick as she can have it."

Katherine looked up at the kitchen clock swiftly ticking away the minutes. "We've always boarded," she said slowly.

"I never thought it mattered if I was late. But I've got time to wash up these things myself," she added briskly, slipping from her chair.

"And I'll help," Mattie chimed in.

When Esther came downstairs a little later the kitchen was all cleared up and the girlies had run off to school. Esther's face brightened. "The lassie means all right," she said as she wiped off the irons and put them over to heat. "She didn't think, that's all."

The next morning found Katherine in her place with the others. She looked bright and wide-awake. There was plenty of time for play before school, and lessons seemed to go better.

"I like getting up early," she told Mattie at recess. "I feel lots better, and I'm just sure Esther was pleased from the way she smiled when she said 'Good morning.' I never thought, you see, that it made any difference to her."

"Mamma says it is just not thinking that makes most of the trouble, anyhow," Mattie said, giving Katherine's hand a little squeeze. "But I think it's perfectly dear of you to try so hard, now that you know."—*Weekly Welcome.*

He Dared to Tell the Truth

A boy once went to live with a man who was accounted a hard master. He never kept his boys—they ran away or gave notice they meant to quit; so he was half the time without or in search of a boy. The work was not hard, opening and sweeping out the shop, chopping wood, going errands, and helping round. At last, Sam Fisher went to live with him.

"Sam's a good boy," said his mother.

"I should like to see a boy nowadays that had a spark of goodness in him," growled the new master.

It is always bad to begin with a man that has no confidence in you, because, do your best, you are likely to have little credit for it. However, Sam thought he would try. The wages were good, and his mother wanted him to go. Sam had been there but three days when, in sawing a cross-grained stick of wood, he broke the saw. He knew he was careful, and he knew he was a good sawyer, too, for a boy of his age; nevertheless, the saw broke in his hands.

"Mr. Jones never makes allowances," said another boy who was in the wood-house with him.

"Why, of course I didn't mean it, and accidents will happen to the best of folks," said Sam, looking with a very sorrowful air on the broken saw.

"Mr. Jones never makes allowances," said the other boy. "I never saw anything like him. That Bill might have stayed, only he jumped into a hen's nest and broke her eggs. He daren't tell of it; but Mr. Jones kept suspecting and suspecting, and laid everything out of the way to Bill, whether Bill was to blame or not, till Bill couldn't stand it and wouldn't."

"Did he tell Mr. Jones about the eggs?" asked Sam.

"No," said the boy, "he was afraid, Mr. Jones has got such a bad temper."

"I think he'd better have owned up at once," said Sam.

"I suspect you'll find it better to preach than to practice," said the boy. "I'd run away before I'd tell him." And he soon turned on his heel and left poor Sam alone with his broken saw.

The boy did not feel very comfortable or happy. He shut up the woodhouse, walked out in the garden, and went up to his little chamber under the eaves. He wished he could tell Mrs. Jones, but she wasn't sociable.

When Mr. Jones came into the house the boy heard him. He got up, crept down stairs, and met Mr. Jones in the kitchen.

"Sir," said Sam, "I broke your saw, and I thought I'd come and tell you before you saw it in the morning."

"What did you get up to tell me for?" asked Mr. Jones. "I should think morning would be time enough to tell of your carelessness."

"Because," said Sam, "I was afraid if I put it off I might be tempted to lie about it. I am sorry I broke it, but I tried to be careful."

Mr. Jones looked at the boy from head to foot, then, stretching out his hand, he said heartily:

"Sam, give me your hand; shake hands. I'll trust you, Sam. That's right, that's right. Go to bed, boy. Never fear. I'm glad the saw broke; it shows the mettle in you. Go to bed."

Mr. Jones was fairly won. Never were better friends after that than Sam and he. Sam thinks justice had not been done Mr. Jones. If the boys had treated him honestly and "above board," he would have been a good man to deal with. It was their conduct which soured him and made him suspicious. I do not know how that is. I only know that Sam Fisher finds in Mr. Jones a kind master and a faithful friend.—Scotch Tract.

How Robert Fooled Himself

MAUD MORRISON HUEY

Robert walked up the path to where Ruth was waiting. He had been to the lower end of the field and there was a shrewd look on his freckled face. "I'll tell you what. You take the first three rows, Ruth, and I'll take the next three. There aren't nearly as many weeds in the first three rows," he added magnanimously. "See, my rows are just full of that horrid parsley. I'd rather pull anything in the world than parsley, wouldn't you?"

Ruth admitted that she hated parsley. "We'll pull by threes all the way through the field. Huh, it's just as easy! I can pull three at once," Robert boasted.

The children had undertaken to weed out the onion bed, and they were to get ten cents a row.

"Oh, I can beat you all to pieces! Just watch the way I do it! Why don't you do the way I do?"

"Because it doesn't get the roots out clean," replied Ruth conscientiously. "It doesn't do any good if you don't get out the roots—they'll sprout right up again; besides, it doesn't loosen the ground so the little onions can grow. You only break off the tops that way."

"Yes, but what's the difference?" Rob-

ert questioned. "It looks all the same. My rows look as well as yours, and it doesn't take me half as long to do them."

"It may look just as well, but it isn't," Ruth persisted firmly. "I'd be ashamed to cheat father."

"But it isn't cheating. He never said we were to get out every last one of the roots, and anyhow, I'm not to blame if they break off. You won't get done today at that rate."

"It's cheating when you make things look better than they really are, and I don't care if I don't ever get done, I'll do them well as far as I go."

"Oh, well! I'll get ten cents apiece for my rows just the same as you do," taunted Robert.

Anxious to prove his dexterity he soon passed his sister and was working at the other end of the field when Ruth had progressed sufficiently to see why Robert had been so anxious for her to take the first three rows. They were considerably longer than any others in the field, and as Robert had passed through on his way from the pasture, of course he knew about it and had taken an unfair advantage.

But there was one thing he had not seen—he had not gone over the entire field and did not know that the last three rows, which, counting by threes, would naturally fall to him, had not been worked with the rest of the field, and being nearest the fence row, were unusually full of grass and weeds, and that the ground was hard and full of roots, against which even so dexterous a weeder as Robert could hake small headway.

He was of a sociable nature and soon tired of working ahead of Ruth, and fell behind so they could talk.

"You see how easy it would be to beat you if I wanted to," he boasted grandly. "It would make my arms ache to work as slowly as you do."

"Well, they don't need to ache on my account," Ruth retorted hotly. She did not accuse him of cheating in regard to the long rows, but she could not help showing her indignation. She met all his friendly advances with cool contempt.

"What's the matter, sis?" he questioned boldly, flicking her hand with a thorny weed. "Mad?"

"No, I'm not mad, Robert Reynolds! I'm disgusted," she said with dignity, not lifting her head. "Before I'd stoop to anything so small—"

"Small? How'd you suppose I knew those three rows were longer than the rest?" Robert tried to defend himself.

"Why, you saw them, of course," Ruth remarked dryly; then she refused to talk more.

"Fore I'd be mad about a little thing like three rows of onions," Robert taunted when the silence became unbearable. "See here I'll bet you haven't got an onion in your row as big as that."

"Maybe not," Ruth retorted, "but I soon will have if you don't do a better job of weeding." When they neared the end of the field Robert stood up and looked beaten. He took off his hat and began to mop his heated forehead. "Whew! Who knew this was here!" he said as he viewed the weedy rows.

"That's what a fellow always gets when he tries to cheat somebody else," remarked Ruth with the superior air of one who has been justified in rightdoing. "If you'd been willing to share the long

row at the other end I might have shared the hard ones at this end with you, but as it is I guess I'll just go in and see if the ice cream isn't through freezing."

"Oh, don't go and leave me, sis," he begged. "Anyhow, stay and keep me company. I say, I'll give you half on each of these rows if you'll help me out."

But Ruth shook her head grandly. "No, I've worked enough for one day; besides, I'd hate to get more than my share of the money. You'd be sorry when it came payday."

"No, I wouldn't. Honest Injun!" Robert protested. "I was just fooling at the other end, Ruth."

"But I'm not fooling at this end," Ruth declared firmly. Just then the children's father came through the field sizing up the rows with an experienced eye.

"Who did the three long rows at the other end?" he asked quizzically. "Uh huh! I see! Working by threes, are you? Drew a lemon at this end, didn't you, son?" Robert looked ashamed. "See here! I have an idea." Father Reynolds put his hands in his pockets thoughtfully. "This onion patch will have to be gone over at least twice more. Now I suggest that you each keep on as you have begun. Ruth take the first three rows, and so on, through the field. At the end of the season, when the onions are pulled, I'll give a prize of \$5 to the one of you who can get the most onions out of any single row you have weeded."

"But how about those extra long rows, father? That wouldn't be exactly fair, would it?"

"Well, if Ruth did the extra work it seems as if she ought to have the advantage of it." He looked at the children shrewdly.

"No, it wouldn't be exactly fair," decided Ruth liberally. "Of course the long rows would be bound to yield the most. I'd want Robert to have an equal chance. We'll just cut off the ends of the long rows when it comes to harvesting the crop."

"All right," father agreed, proud that his little daughter saw things so justly.

When it came to the second weeding, Robert saw where Ruth's thorough work had given her the advantage of him. The weeds that had not been thoroughly pulled, but only broken off at the surface, lost no time in springing up again, and in a few days were almost as riotous as ever. Their strong roots doubled themselves in vigor, and when it came to a second pulling Robert found it almost impossible to get them out of the ground; besides, they had starved and crowded the onions till he saw with alarm that they were only half the size of those in Ruth's rows. In trying to get out the weeds he loosened many of the small onions, too, and was obliged to set them back, though he felt sure they would only wither and die.

He worked diligently to retrieve his mistake, but in spite of the fact that the grateful onions did their best to show that they appreciated his efforts, those in the well-weeded rows had so much the start of them that they could not catch up, though they swelled their silver skins to the very umost.

"It isn't the way things look on the top so much as the way they feel down under, that counts," Father Reynolds explained as he gave Ruth her merited \$5.

(Concluded on page 15)

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

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Publisher's Notes

Old Folks Number

Our editor is preparing for a special Old Folks' Number of the Herald of Holiness. We feel sure that it will be interesting and profitable. As one of the features of that paper we want the testimony of every member of the Pentecostal Church of the Nazarene who is 80 years of age or over. Pastors, please help us in getting these. Let it be known in your congregation that we want them. A postal card will hold as much as we will have room for. Let all the old people over eighty years of age send in a postal card giving their testimony as to what the Lord has done for them. We can make this a real old fashioned class meeting affair if all will join in getting the material.

Publishing House Number

In a few weeks we will issue a Publishing House Number, telling all about our church publishing house. We want to furnish every church with enough sample copies to supply every family or member who is not a subscriber with a copy.

The church authorized the Board of Publication to establish the publishing house, and this is being done in the name of the church. It is especially desirable that every member be fully informed concerning this great enterprise which is of such importance to the church.

It would be a great help if every pastor would drop us a postal card telling how many copies will be needed to supply their people. We can not afford to sow them broadcast nor can we afford to miss any of our people. Brethren, please make it a point to give us a careful estimate of the number of papers needed for your congregation. C. J. KINNE.

Notes and Personals

Rev. Andrew Johnson is expected in New England during the latter part of September and the month of October. Any one desiring his services in an early fall meeting should write him at once. Address him at Ozark, Ark.

Lew, only son of Mr. and Mrs. DeLance Wallace, was married July 13th in Tacoma, Wash., to Miss Lois Johnston. They will make their home in Seattle, where Lew is employed by the Cholpeck Fish Co.

Alfred J. Gilliam and Miss Mayme Merryman, of the Walla Walla Church, were married by the District Superintendent, July 16. They will live in Walla Walla, Wash.

Rev. C. P. Lanpher of Fitchburg, Mass., reports souls seeking and continued victory. Bro. and Sister Kenyon of their church have just presented them with a communion set.

Sister Julia R. Gibson has just held a meeting for our church at Danbury, Conn. Great persecution, and a good number seeking Jesus.

Rev. T. E. Beebe has been holding a tent meeting for our church at 174 Vernon, N. Y. Mrs. Beebe assisted, and also lectured on the "White Slave Traffic."

Silver Heights Camp had a successful meeting this year. Twelve thousand people were on the grounds the last Sunday. The evangelists were Dr. S. A. Danford, H. W. Bromley and Guy L. Wilson.

Guy L. Wilson will hold a one week meeting with the First Church, Chicago, beginning August 27th.

Evangelist J. S. Martin of Chicago is to be on the Pacific Coast with Guy L. Wilson this fall.

Announcements

A Great Opportunity

My publishing business which has been constantly growing for about nine years, has grown to such proportions that I am unable to handle it longer alone. As I have moved it to Olivet, the beautiful site of Illinois Holiness University, and must have a partner to take care of the office and the printing plant while I am in the evangelistic field, I will sell half interest very reasonable. It is paying good interest on the investment. Some capital is necessary, but former experience is not essential. Address me at Olivet, Georgetown, Ills.

EVANGELIST S. L. FLOWERS.

Request for Prayer

S. M. Nichols requests prayer for the healing of the body and the salvation of family.

Missouri Assembly Date Changed

On account of Dr. Walker having to attend the General Missionary Board Meeting, the date of the Missouri Assembly has been changed to Oct. 8-13. All interested will please note the change. The place remains the same, St. Louis. JOS. N. SPEAKES, Dist. Supt.

Ablene District Assembly

Our District Assembly meets at Snyder, Tex., Nov. 13-17. Please take notice, and begin now to get ready for the assembly. Let us come with our apportionment for missions and raise our General Superintendents' salaries. Please attend to these matters now.

I. M. ELLIS, Dist. Supt.

Holiness Meeting

There will be a holiness meeting five miles west and one and one-half miles north of Brinkman, Okla., at Mekisic Schoolhouse, commencing the first Sunday in September, led by J. Walter Hall. For information address W. L. Hall, Willow, Okla., Rt. 2.

Notice

I have some open dates from Sept. 5th on through the fall and winter that I would like very much to fill soon. I have lately joined the Pentecostal Church of the Nazarene and will do most of my evangelistic work for this church from now on. Address me at Olivet, Georgetown, Ill.

S. L. FLOWERS, Evangelist.

TRIAL SUBSCRIPTIONS!

DURING the month of September we want all of our friends to make a special campaign for trial subscribers to the HERALD OF HOLINESS. We would like to have at least ten thousand three months subscriptions at 25c. each to run from Oct. 1 to Jan. 1. This period will include the Publishing House, Old Folks, Thanksgiving and Christmas numbers. These features alone will be worth the price of the three months subscription.

Everyone! Everywhere!

LET US be up and doing. Surely there are a thousand persons among our number who believe that the work of the Pentecostal Church of the Nazarene should be advertised and pushed. If each one of these thousand persons will send a trial subscription to 5 or 10 friends whom they desire to interest in the church, it will surely result in a great advance in our church work.

A Good Thing!

THE Pentecostal Church of the Nazarene proves a blessing to every community where it is planted. It has been a blessing to you and you owe it to others to tell them of its blessings and benefits. We plan to fully represent every department of the church during the last three months of the year, and no cheaper or more effectual method could be found to spread the knowledge of the church than to send the HERALD OF HOLINESS to the thousands who are looking for liberty and help in church fellowship.

Be a Missionary!

THIS is real missionary work and should enlist the zeal of all our people.

Oh spread the tidings round, wherever man is found,
Wherever human hearts and human woes abound;
Let every Christian tongue proclaim the joyful sound;

THE COMFORTER HAS COME

Publishing House of the Pentecostal Church of the Nazarene
2109 Troost Avenue C. J. Kinne, Agent Kansas City, Missouri

The Work and the Workers

Itinerating for Jesus

"And as ye go, preach."

"Go into all the world, and preach the gospel to every creature."

"And they went forth, and preached everywhere, the Lord working with them, and confirming the word with signs following. Amen."

In these days are these Scriptures finding special fulfillment. Many evangelists of the cross are running to and fro, and knowledge of the great salvation is being increased.

It falls to this man to have a humble place and part in this holy evangelism. He whose I am, and whom I serve, and to whom I have committed my way, keeps me ever going, and is ever going with me and confirming the Word with signs following.

The season has been a very busy one. My itineracy for Jesus has had many movements and long stretches and diverse engagements.

From my home (Glendora, Cal.) to Lehigh-ton (Pa.), where for the first time I presided over a District Assembly in the exercise of my office of General Superintendent of the dear church with which it is my privilege and honor to be connected. The Washington-Philadelphia Assembly met there, and although there were some difficult questions to handle, and some things hard to understand, the Lord stood by and directed and blessed; and He and His people gave encouraging approval of my ministry.

Then to Brooklyn (N. Y.), where I was permitted to preach several days and nights in the Utica Avenue Pentecostal Church of the Nazarene, and preside over the annual meeting of the New York Assembly. There the fellowship of the sacred ministry and love divine was very refreshing to my spirit.

Thence to Lowell (Mass.), and the New England District Assembly, where I had sweet communion in the gospel and Spirit of God with as fine and considerate and affectionate a body of ministers and helpers as I ever met. My brief stay there was of deep delight, and my departure therefrom with inward pain.

But we shall still be joined in heart,
And hope to meet again.

Thence to West Newton (Mass.), where it was my delight to spend a day and night in the home of my old friend and dear brother, Dr. C. J. Fowler, President of the National Holiness Association for the Promotion of Holiness. What an interesting time we had together during those hours of converse concerning the great work and the workers so dear to us.

Next to Philadelphia (Pa.), for a two-days' ministry with our church there, of which Rev. J. T. Maybury is the faithful pastor.

And then to Washington (D. C.), for a four-days meeting with the Wesleyan Pentecostal Church. The attendance was good, and some precious fruit was manifest.

On to East Liverpool (O.), to meet with the Pittsburg District Assembly, which gives signs of steady growth. I had been engaged to follow this assembly meeting with a camp meeting at the same place; but the camp meeting plan had been dropped without my knowledge until I arrived there.

Back to Washington (D. C.), I was called by an earnest, importunate petition of some earnest souls, praying for the organization of a church in that city. After careful inquiry concerning the need and providential call, and

due consideration and earnest prayer, Grace Pentecostal Church of the Nazarene was duly organized, with fond hopes of a prosperous and blessed future to the glory of God and the good of souls.

Next to Olivet (Georgetown, Ill.), where is located the Illinois Holiness University, which was established by the self-denial and zeal of a few earnest laymen, was at first under no church oversight, but which has recently been turned over to the care of our denomination. Here for the first time I met with the Board of Trustees, whose unanimous call to the presidency of the University I had just accepted. It was my privilege also to preach once to a large congregation in the school buildings, and the Lord's smile beamed upon us.

Then I was permitted to visit our Publishing House in Kansas City and preach several days to our people there, when I was by telegram hurried home to Glendora, Cal., to save my business credit and my good name, which Solomon says is "rather to be chosen than great riches."

Business at home having been temporarily straightened out, I hurried on to Seattle (Wash.) I had been engaged for a camp meeting there; but when I arrived I learned to my disappointment that the camp idea had been dropped, and that the meeting would be held (under the auspices of the King Co. Holiness Association) in the Fremont M. E. church. I had been in this church before, and was welcomed again by the pastor and his people, as well as by the county association. But there were difficulties in the way, not the least being the fact that the last "holiness evangelist" in that church had "the doors closed" against him ere his time was up. Still the Lord gave us a good meeting and some fruit. Was delighted while there to have Dr. Bresee, who was on his way to Canada, to "drop in" on us and preach the Word.

From Seattle I went for a service to Mukilton (Wash.), where is an independent church that is "looking this way," having one of our preachers for a pastor.

Thence to Everett (Wash.), for an "all-day meeting" in our church. It was a blessed day, and the Lord gave some fruit to our labors.

From there back to our church in Seattle for a night's service, at which I spoke to a large congregation, of the meaning and mission of the Pentecostal Church of the Nazarene.

And then came the annual meeting of the Oregon State Holiness Association, at Portland (Ore.). This association is undenominational, and it was a delight to me to be associated in evangelistic labors there with Rev. O. B. Ong, an old friend of mine and now a very earnest and efficient evangelist among the Quakers. We had a most blessed and fruitful meeting in Portland, and with many beloved friends.

Then across the continent to Eaton Rapids (Mich.), my sixth successive year at the annual camp meeting of the Michigan State Holiness Association. This association is denominational. It is in connection with the M. E. Church. But the people generally are friendly to other denominations, and have made this man to feel at home among them. They have been very kind to me. This year was the greatest in attendance, and probably in interest and fruitfulness, of any in the history of the camp. Associated with me here in

the ministerial work was Mrs. Ida Vennard, of the Evangelistic Institute of Chicago, Rev. J. L. Brasher, of Boas, Alabama; and the well-known evangelists, Joseph H. Smith and Beverly Carradine. What a happy time we had laboring together with God.

Next came the camp meeting at Romeo (Mich.). This also is a Methodist camp. Several full salvation, thoroughbred, Methodist pastors have charge, and hold the meeting true to holiness. I was here last year, and with gladness accepted the call to return this year. It rained nearly every day during the week I was present and besides I was not well; but was able to preach twice daily, and the meetings were well attended, deeply spiritual, and fruitful of salvation to a number, both in conversions and sanctifications.

And now I am on my way home (Glendora, Cal.), where I shall be for a few days ere beginning work at our great camp meeting at Pasadena, Cal.

"Best of all, God is with us."

EDWARD F. WALKER.

Bellingham, Mass.

My circuit is No. Attleboro, and Unionville. Reached home from an evangelistic trip last week. Many of our people are away on vacations, but by Sept. 1 we hope to get a hold and push things. My supplies have done well during my absence. Our meeting place at No. Attleboro, Guild Hall, was damaged by fire, but will be ready for use again August 11. Pray for us.

ARTHUR F. INGLER.

Peniel, Texas

Our meeting in Topeka resulted in quite a number finding God. Two Methodist preachers received sanctification, definitely and clearly. The meeting was held with Rev. A. S. Clark in the Seward Ave. Methodist Church. Crowds were good. Bro. Clark is one of God's true-blue holiness men. He used to labor with me in the gospel. Bro. Croser, pastor of the Oakland Methodist Church, rendered good service in the meeting. We made many friends, and have a welcome back to finish the begun work. We are closing a very good meeting in Ellington, Mo. Our daughter has been sick twenty days, but is better now. We are open for calls anywhere in the field. Our paper is most excellent.

J. B. McBRIDE.

Pasadena, Calif.

Sunday, Aug. 11, was the closing day of a three weeks revival in Pasadena. The Evangelist, Rev. Will O. Jones, proved himself an untiring worker, and good congregations greeted him the last Sunday, morning, afternoon and night. Several seekers during the day. No general break at any time, but some visible results at almost every service. In all forty or more seekers at the altar, who testified to either being converted, reclaimed or sanctified. During the day many church members testified to being greatly helped and blessed by the meetings. We give God the glory and take courage.

W. W. DANNER, Pastor.

First Church, Los Angeles

We are somewhat handicapped because of an epidemic of infantile paralysis. All children under fifteen are forbidden to come to the Sabbath school. The congregations are largely made up of adults, and there are very few young people. In spite of this, our congregations are quite large, and there is a good degree of salvation. Yesterday, (Aug. 11) Brother Cornell preached in the morning on

"A perfect heart and a willing mind." Eight responded to the altar call and there were some excellent cases of salvation. Sister Smoot led a blessed praise and testimony meeting in the afternoon and at night the crowd was good and one young man seeking the Lord.

The prayer meeting and the Friday night young people's meeting are well attended. Our finances are in fine shape, and nearly \$10,000 in sight on the church debt.

The great camp meeting at University Park, Pasadena, Calif., opens August 22. It is anticipated that we will have a remarkable meeting.

From the General Statistical Secretary

Just prior to the District Assemblies of this year each District Superintendent was supplied with statistical blanks one of which was to be sent by the District Statistical Secretary immediately after the close of the Assembly session to the General Statistical Secretary in order that a correct report might be had each year. Thus far I have received but four of these sheets filled out.

None of these have the name of the District Superintendent on, and some do not have date nor place of meeting. To make out a comparative sheet to 1911, the name of the District Superintendent should be given. Send it on, please.

"And that, knowing the time, that it is high time to awake out of sleep." The day is far spent, the night is at hand: let us therefore cast off the works of neglect, and let us get onto our job.

J. W. GILLIES, Gen. Statist. Secy.

Uhrichsville, Ohio

God is blessing the work here. He is giving us souls and a large crowd to preach to. There is a good prospect here for a strong center of holiness. WILL H. HAFER.

Grand Rapids, Mich.

I spent an evening recently with our church at this thriving Michigan city. Rev. C. L. Bradley is the faithful and efficient pastor, and he has a loyal and zealous people. The church house in a beautiful little structure, well situated on what is known as "Piety Hill." A good congregation turned out to hear this itinerant, and I had a good time preaching and a profitable altar service. I predict a good healthy growth for our church at Grand Rapids. E. F. WALKER.

Buldana, Berar, India

We praise the dear Lord for the good rains He has been sending us. They have been sufficient for the crops and for the grass, so far. But as yet the tank which supplies water to our town has filled but little. We are expecting Miss Daisy Skinner to arrive in Bombay today. Miss Nelson has gone to meet her. We are glad to welcome another missionary. We are praying for more laborers. We need more men. L. A. CAMPBELL.

Alberta Mission District

This new district has had a name and place for eighteen months. Dr. Breese has now made his official visit among us, holding the District Assembly at Calgary in connection with the Nazarene camp meeting.

After this meeting, Dr. Breese spent two days at Didsbury, five days at Edmonton and one day at Wetaskiwin. At each place services were held with great profit. At each of these meetings the preaching of Dr. Breese was with great unction and power from heaven. All of

his ministrations were a great blessing to the people. He is greatly impressed with the possibilities of this country and hopeful of our work in the future. His visit was a great inspiration.

It has been our lot to superintend this work from the first of its undertaking. The health of Mrs. Brown has not been good in Canada. For some time it has been manifest that, because of her condition, we would be obliged to seek a milder climate. She suffers much from bronchitis and rheumatism. We gave notice of this plan to the District Assembly and we are now closing up our work in this country. We expect soon to go back to the States and find a home at some point on the Western coast.

While in Canada we have sought to do such work as would abide. We have urged the importance of Christian education. By this we mean a training in a holiness school. A number of our young people have been interested and about five or six of them expect to go to Pasadena and commence the year at our Nazarene University.

We also strongly recommend the Herald of Holiness. In this district we now have thirty-seven subscribers to that excellent paper. We do not have that number of families, but the paper will be constantly making more holiness people and bringing them in touch with the Nazarene church.

We are now ready for a Nazarene school in Alberta, but that will come in the future, we trust, and the work that is now being done will, no doubt, hasten on that important work.

As we retire from the work in Alberta, Rev. W. B. Tait was elected District Superintendent. We trust the blessing of God will rest upon this work.

Rev. L. Milton Williams has been for a few weeks at work in Alberta and has done some good work at our Nazarene meetings. He is now holding a meeting in Edmonton with his usual ability and success. While going to a different clime for a time, we do not lose our interest in Alberta. This is a great and growing country. Its possibilities are very great and we think its future is assured.

There is a great work to be done here by the Pentecostal Church of the Nazarene. More and more the doors are opening to us. More and more the need is apparent. We pray God to inspire us with faith and lead us on to certain victory.

Coffey, Mo.

Closed meeting last night here with some visible results. Will organize a church tonight. A nice church building has been purchased and the work, though small, is growing and good promise for the future.

JOS. N. SPEAKES, Dist. Supt.

Notes from Abilene District

We have witnessed some mighty outpourings of the Holy Spirit of late. Since our last report we have visited the churches at Roby, Cisco, Compers, Hackberry, Buffalo Gap, and Bitter Creek. At Roby we spent several days with Rev. J. E. L. Moore and pastor, Rev. J. W. Bost, in a revival. God gave blessed victory with souls in the fountain. At Cisco, we found our much-beloved pastor, Rev. T. E. Eason, and Bro. Peach in a good revival, with Bro. and Sister Bowman as leaders of song. We preached three times for them. The altar was filled with seekers. Several prayed through. At Compre Rev. J. Walter Hall was engaged in a battle. Again we witnessed a salvation time.

At Hackberry we assisted the pastor, Rev. J. W. Bost, four days in a revival. Quite a

goodly number found the Lord. At Buffalo Gap we met with our beloved General Superintendent, Rev. H. F. Reynolds, engaged with the pastor, Bro. and Sister Cagle, in the annual camp at that place. Bro. Reynolds was doing great preaching and the revival was on.

We next spent several days with the Bitter Creek Church, a newly organized church, and witnessed thirty-four bright professions, taking fifteen into the church. Rev. C. R. Blevins is pastor there. We drove into Hamlin Sunday evening for the closing service of the Home Camp, conducted by Rev. A. G. Jeffries. He captured the people with his mighty and forceful presentations of the gospel. Closed out in a blaze of glory. We are near Dublin, at Union Grove, for a few days battle. Seven in the altar last night, three prayed through.

The fire is falling in many places on the Abilene District, and we are expecting a great harvest of souls on the District this season. A card from Rev. J. W. Bost at Ara, states that twenty-four had prayed through. Brother and Sister West are in a good revival at Nazarene Chapel with Bro. Henson, the pastor.

My experience was never better. I am happy in the performance of the duties that rest upon me. I crave an interest in the prayers of the saints everywhere.

I. M. ELLIS, Dist Supt.

Pasadena, Cal.

The Lord is blessing in this part of His vineyard. We closed a three weeks mid-summer campaign last night with Bro. Danner at First Church. It was indeed remarkable how God worked. The meeting opened with several at the altar, and souls were seeking at each night service afterward. The afternoon meetings were blessed of God, and the three services each Sunday were seasons of much rejoicing. What a host of preachers are resident here. Their presence and prayers were helpful. There were Bros. W. C. Wilson, Chas. LaFontaine, J. W. Goodwin, McKnight, Sagg, Collins, Kennedy, Ballentine, Raymond, Hodgson and wife, Sisters Seth C. Rees, Tillman, Hobson and a host of others. Glad to meet these old friends. It was blessed to labor with Bro. Danner. The Peniel Mission meeting was good, too. WILL O. JONES.

Iowa District

Glad to report to all the church the blessed and victorious camp meeting that has just closed at this place (Charlton, Ia.). It was not a District camp meeting, for there were only three charges represented by their pastors, but the meeting was in charge of the District Superintendent of the district. One hundred and thirty people were at the altar during the meeting, and were all happy finders of what they sought, and a number of people blessed that were not at the altar. Evangelist St. Clair was with us over the first Sabbath, and Sister Edna Wells and her helper came on Tuesday, and proved the providence of God was in the arrangement of the meeting from the first to the end. St. Clair is a mighty preacher of this all-powerful gospel of holiness. His success among us for the five days was so great—fifty seekers—that it was feared the interest of the meeting would go down when he left, but not so, for Sister Wells entered fully into the open door, and preached every night to increasing congregations, and kept the interest up to high point to the end of the meeting. These evangelists are anointed of the Holy Ghost, and are capable of filling any camp meeting pulpit. Bro. Mosley, our pastor at Kewanee, preached with great liberty and was a great blessing to the meeting. Bro. Overholser, our pastor at Bloomfield, was in

charge of the singing, and it was well done. Bro. Overholser preached once, to the delight of the people. The pastor on this charge, Bro. Henderson, preached once and his effort was highly appreciated. Evangelists Merryman and McFarland also preached, and they were a blessing to the meeting. The unity of the Spirit was a marked feature of the meeting. No discord in any service, and another blessed fact was seekers at every altar call. The large tabernacle (seating seven hundred) was filled every night and many standing for three hours to hear this gospel of holiness. Every service was blessed with victory, but some meetings were occasions of power equal to any that I have ever attended, and I have been in some of the greatest camp meetings in the holiness movement. The finances were easily met. A good impression was made on this city. Many of the best church people attended the meeting, and many of the older people, especially the people from the Methodist Church, said it was the old-time religion. It was a great blessing to have Father Crosson, of Oskaloosa, Ia., in the meeting. The meeting closed on Sabbath night at midnight and on Monday night a Pentecostal Church of the Nazarene was organized with twenty-seven members, and more than a dozen others who have expressed themselves as desiring to unite with the church. The outlook for our work is opening in many places in this state. My health continues about the same, but some conditions prevail that makes it necessary for me to visit the churches.

T. H. AGNEW.

Mena, Ark.

The meeting closed at Cherry Hill without much visible results. We have the erection of our church on foot, which will be finished in a few days. We are going on and looking up. There will be a tent meeting begin at Mena, Ark., Sept. 12th, will continue, D. V., until victory comes. The Jay Band and writer will be leaders.

E. A. SNELL, Pastor.

Palmer, Texas

The Lord has wonderfully blessed our labors this summer. We held a good meeting at Denton, a town where holiness had been preached for years and then died down. That is, some of the holiness people had moved away and they had sold the old shed, and it was prophesied the meeting would be a failure. But the Lord gave us twenty-three souls either saved or sanctified.

Next we went to Waxahachie in response to a call from S. J. Bond. He is a local preacher in the M. E. Church, South. He is a fine man and preaches holiness. We had a good meeting there; a score or more souls prayed through to victory. We are at the above place now; conviction is settling down on the people and they are yielding. Bro. D. M. Spell and I are working together. We have a tent and are open for calls anywhere.

Pilot Point, Tex.

W. F. GILMORE.

Indian Springs, Ga.

The Lord is giving us a very great camp meeting here at Indian Springs, Ga. At least two hundred have already plunged into the fountain for pardon and cleansing, with four more days before us. God is in the midst. I go next to Old Orchard, Me., Aug. 20-25. All for Jesus.

C. W. RUTH.

Yamacraw, Ky.

God is certainly with us in the mining camps in the mountains of Tennessee and Kentucky. We have our tent stretched at this place and

we are having great crowds and good interest. Nine at the altar last night; seven prayed through to victory. We have just closed a wonderful series of meetings at Helenwood, Tenn. We are going on to still greater victory. We belong to the First Church in Chicago, Ill.

JESSE A. MACE and WIFE.

Brentwood, Oregon

We feel the especial blessing of the Lord is on us. A revival spirit prevails. Souls are being saved and sanctified, and coming into the church. Many of the children have sought full salvation. Our Sunday school has outgrown our church. We have to enlarge. Expect to start a tent meeting soon. As a church we feel full of faith, and feel sure of victory and precious souls. We expect to push the battle harder than ever till Jesus comes. Our hearts go up in gratitude to the Lord for His many blessings, and for a people who so nobly stand by and push in this battle.

CLARA HILLIS, Deaconess.

Buckeye, Okla.

I want to report victory. The meeting at Buckeye conducted by Rev. J. W. Manney has been a great uplift to our people and country. A great many were saved and sanctified and hundreds of people heard the doctrine of holiness preached during this meeting, for which we praise God.

Our free school with its sanctified board and teachers behind it is doing fine work. We begin a meeting at Pawpaw, Okla., the 15th with the Nazarene Church at that place.

W. H. LOGAN.

Hartford, Ark.

Since my last writing I have held a meeting at Hackett, Ark., where seven souls received pardon or purity. Then we went to a mining camp near Midland, Ark. We assisted Bro. Wright there. Thirteen received pardon or purity. We went from there to Pine Grove Schoolhouse, near Mansfield; stayed ten days and had to return home on account of sickness.

H. H. SHERRILL.

Grinnell, Ia.

We closed our county camp Sunday night, Aug. the 4th. Had a good meeting. Some twenty were at the altar either for pardon or reclamation or entire sanctification. One an old man over seventy years of age. We had the best meeting, I think, we have had for years. We are praising God for a salvation that saves from all sin.

B. F. SHELINE.

Medical Lake, Wash.

The Lord sent me from Los Angeles here to open the doors for a Nazarene Mission. Waves of glory are sweeping over our mission. Four at the altar one Sunday and two the next. God is present here with the few. It just suits me. God has a work for all. I am glad I am in the old way.

MRS. CARRIE LAWRENCE.

McKinney, Tex.

The meetings in two of my churches for the summer have come and gone. The first was at Mt. Pisgah Tabernacle near Copeville, Tex. Here our District Superintendent Bro. Nelson, did faithful work. Twelve souls were saved or sanctified. The next meeting was at Culleoka. Here Bro. J. E. Gaar was with us. The battle was difficult from the first. The meeting continued for two weeks, increasing in interest with each service. Bro. Gaar is a faithful and earnest minister, in the ministry of intercession as well as the Word. His

Bible readings each day were a great blessing and strength to the church. About twenty were saved or sanctified. The closing service was a time of great victory. Five united with the church. About twenty were saved or sanctified. The closing service was a time of great victory. Five united with the church. I am now assisting the pastor, Bro. Coughran, at the Ash Grove church.

INA LEE HUGHES.

Davenport, Fla.

We have our new church building ready for occupancy and are now holding regular services. The Lord is blessing us and we are greatly encouraged. We should be glad to have some real Nazarene preachers and evangelists stop off and see. Florida is a ripe harvest field for us.

C. C. BEATTY, Pastor.

Kansas City, Mo.

Yesterday (Aug. 18) was a record day here. It had been announced that an effort would be made in the afternoon to raise money for the erection of a new church building. Brother Kinne introduced the subject and led off by a good subscription which was immediately duplicated by a number of others. Then fifties and twenty-fives came in quick succession, followed by tens, fives, and back to twenty-fives, twenties, and a sprinkling of twos, threes, fives, closing with a ten which made a total of \$1001.03. The church will be built. We expect to have it completed by Nov. 1st. Then we expect to have a month's revival campaign with Evangelist U. E. Harding. Our ear caught the tumbling of great sections of wall as the people moved out of their seats to shake hands with each other. Tears flowed freely over joy-lit faces in the general holy hilarity of giving. It was delightful to see folks get a real taste of liberty. We had no programme, hence the devil was kept guessing. This preacher-scribe is proud of his class.

F. M. LEHMAN.

La Plata, Md.

The ninth annual camp meeting of the Southern Maryland Holiness Association was held at La Plata, Md., Aug. 2-11, and was a season of victory from the beginning to the end. Rev. J. T. Mayberry of Philadelphia, Pa., was in charge of the spiritual part of the meeting, and was at his best. His strong and earnest preaching was a blessing to many. Bro. J. M. Newkirk of Camden, N. J., led the singing and rendered good service. A good spiritual atmosphere pervaded the camp. Souls were reclaimed, converted and sanctified. Our camp this year was a splendid success.

J. H. PENN.

Clark, Ohio

Just closed a good meeting in Blissfield, O., with two of my preacher boys, Rev. C. H. Kern and Rev. H. E. Williamson. Bro. Kern, the pastor, had the tent pitched and things in readiness for the meeting. We had good crowds; the Holy Spirit put conviction on the people; some yielded, and prayed through, and the Lord gave victory.

We begin a meeting tonight in the M. E. church in this place, and trust the Lord to give the victory.

H. C. BAKER.

The fifth annual camp meeting of the Douglas Co. Holiness Association closed Aug. 12. In many respects this has been a grand meeting. Rev. Glen Lewis from Orleans Seminary was in charge; the writer led the singing and did some preaching. God blessed with conviction. No account was kept, but a goodly number was converted, reclaimed or sanctified.

fied. The writer has started a camp meeting twelve miles northeast of Lawrence, near the Knowledge Hill Church. This is only the second day.
 IRA STEVENS, Pastor.

Seattle, Wash.

The First Church of the Nazarene at Seattle is still pushing ahead. During the last month we have been exceptionally favored with visits from our three General Superintendents, Drs. Bresee, Walker and Reynolds. The messages brought to us by these able and devoted representatives of our church, have been of untold blessing and benefit to our people and community and have undoubtedly cleared away much misunderstanding as to the aims and purposes of the church. I shall not at this date attempt to give an account of the splendid meetings conducted by these men of God. Last Sunday Dr. Ellyson of the Nazarene University of Pasadena preached to us both morning and evening, and in the afternoon delivered his instructive lecture on "Do Science and the Bible agree?" to a large and intensely interested audience. The need of Christian education was dealt with, and realized by our people as never before, and one result of Dr. Ellyson's visit to us will doubtless be several additions to the University family at Pasadena, in the near future.

Our new pastor, Rev. Lewis I. Hadley, who is supplying for the summer, has already endeared himself to the people, and the interest in our regular services is on the increase. Seekers have been at the altar at the various meetings, and several additions to the church are recorded.

The writer takes this opportunity to express his personal appreciations of our new church paper and believes it will "fill a long felt want."
 C. O. BANGS.

Alameda, Calif.

Our people have organized a new center of fire at Stockton as a result of the camp meeting held in Oak Park by Rev. Dauel, the writer and others the first of July. Undoubtedly you have had a report of this already. Our Dist. Supt. calls on me to supply the same until a pastor can be provided for.

S. B. RHOADS.

Southern California District

Southern California District is making history that will tell in the years to come. Our splendid District Assembly, so ably presided over by our dear brother, H. F. Reynolds, was rich in blessing, with a good swing of victory all the way through.

Our pastors have taken up their work with great expectancy for this year, and already many have found the Lord at our altars. The Lord has favored this district with a lot of able pastors who give themselves untiringly to their work. This field is one of great possibilities. Faithful, diligent, constant pastors is the need of our work everywhere.

We have a number of evangelists in this District who give themselves to the work to which they have been called. Bros. Arnold Hodgins, Bud Robinson, Will Shepard, Neufeld, Guy Wilson, with a number of others more local in their work, are doing much to adorn the doctrine of God our Savior, and leading many to the hallowed blood. We have a number of preachers and workers who labor with their hands for a support, but are ever ready to preach or testify to this gospel of full salvation on street corners, in homes, or wherever opportunity affords. To this class I always feel like taking off my hat.
 Our missionary interest goes apace with the

other phases of our work. A live church means a missionary church. If we are to maintain fervor and fire, we must continue to stretch forth our hands to the regions beyond.

Our coming camp, Aug. 22-Sept. 2, led by Dr. E. F. Walker and Bro. A. S. Cochran, bids fair to be largely attended.

In Him, W. C. WILSON, Dist. Supt.

Obituaries

Wood

J. Weldon Wood, entered into the life beyond at the home of Dr. King, Hampton, N. B., in his seventieth year. He had stood for all that was highest and noblest, in his home, at Oxford, N. S., for over forty years. Funeral service was held in the Pentecostal Church at Oxford, Rev. L. E. Darling in charge.

Forrester

J. B. Forrester passed to his reward, May 18, 1912, at the age of 50 years. He was converted in 1904 and was licensed as exhorter in the M. E. Church. He was faithful to his calling until God called him home.

Knight

Mrs. Robert Knight, born in Missouri, January 28, 1846, died July 4, 1912, at Milton, Oregon, after a very short illness. She was married to Robert Knight in Des Moines, Ia., May 16, 1907, removing to this vicinity shortly afterward. Brother and Sister Knight united with the Pentecostal Church of the Nazarene in Walla Walla in February, 1911, and have continued faithful since. She lived a devoted Christian life until called to her reward. M. L. Baltzore conducted the funeral service at the M. E. Church in Milton.

Mrs. DeLANCE WALLACE, Pastor.

Clark

Mary Wendell Clark was born at Moquoketa, Ia., March 23, 1850. She was converted in 1878 and united with the M. E. Church in 1879; was sanctified soon after. She lived a consistent Christian life and died Aug. 1, 1912. She leaves a husband and many friends to mourn. The writer preached from the text found in 2 Tim. 4:7, 8.

EDWIN E. HATFIELD.

Lyons

Mrs. Elizabeth Lyons departed to be for ever with the Lord, July 12, 1912. About two hours before she suffered the paralytic stroke that caused her death she gave a very definite testimony to preparation for death. Her home going was very triumphant. When she was nearly over we sang the sweet songs of Zion to her, and she sweetly fell asleep in Jesus. The funeral was conducted by the pastor in the church house in the presence of a large concourse of people, the text being Heb. 6:19.
 E. E. WOOD.

Lawrence

Dr. William Joseph Lawrence died in Christain triumph, Saturday, July 6, 1912, at 9:30 a. m. He was born August 23, 1876, at Pough-

keepsie, N. Y. He was converted at the age of thirteen, and as far as I know maintained his Christian integrity throughout the years of his life. Several years ago he was led into the blessing of holiness and united with the First Pentecostal Church of the Nazarene, Los Angeles, of which he was a faithful member when he died. The pastor, C. E. Cornell, preached a brief sermon from a text fittingly applicable to the life of Dr. Lawrence: "The law of truth was in his mouth, and iniquity was not found in his lips; he walked with me in peace and equity." The Rev. Charles V. LaFontaine also spoke words of appreciation and comfort. He will be waiting at the eastern gate for the loved ones of his home circle, and for us all.
 C. E. CORNELL.

Anderson

Our dear sister, Bertha Anderson, was born in Norway on the 10th day of May, 1835. She came to this country about forty-two years ago and located in Chicago. She was converted soon after her arrival, in the Norwegian Methodist church. She was later sanctified in her own home, and enjoyed a blessed, victorious experience for years. She joined the Pentecostal Church of the Nazarene under the ministry of the Rev. I. G. Martin, and until the day of her death lived a earnest, consistent Christian life. A beautiful service was conducted by I. G. Martin on Sunday afternoon, June 23. She did not forget the Lord's work, but willed \$300 to her church, and while building our new church edifice we expect to furnish one of the class rooms to her memory. Thus while dead she yet speaketh.
 EMMA A. JOHNSON.

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From Pulpit to Torment05
The Abiding Place in Jesus05
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F. M. LEHMAN.

2423 Tracy Ave., Kansas City, Mo.

(Continued from page 10)

"Good, conscientious work will always tell even if it doesn't show from the surface. It isn't the fact of things looking right, but of their being right, that gives us an easy conscience and makes us know that things are going to work out right in the end. No matter how much we think we've fooled folks, it always turns out that we've fooled ourselves the worst."

And Robert hung his head, for he couldn't help admitting that at least it had worked out that way in his case.—
The Continent.

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THE SUNDAY SCHOOL LESSON

The Death of John the Baptist—Mark 6:14-29

SEPTEMBER 1

Notes—Queries—Quotes

E. F. WALKER, D. D.

Why did Herod think of John the Baptist when he heard of Jesus? (v. 14.)

Upon Jesus men entertain different opinions; but all recognize and acknowledge that He, as no being that has ever lived in this world, is unique and wonderful, and must be accounted for. (v. 15.)

Even a Sadducee, whose infidel creed (?) denies the resurrection of the body, when he comes across Jesus is forced to believe in the resurrection. (v. 16.)

The unlawful marriage leads direct to other sin. (v. 17.)

A true preacher of righteousness will courageously rebuke wickedness among the "higher classes" of earth, regardless of consequences to himself. (v. 18.)

Rebuked sinners would if they could destroy righteous rebukers. (v. 19.)

A just and holy man will inspire fear and a sort of respect and admiration in those to whom his word and life are a reproof to sin. (v. 20.)

To some comes the "convenient day" for worldly pleasure, and even for unrighteous conspiracy; but never the convenient day for repentance and salvation. (v. 21.)

Things which shock modesty and horrify piety afford pleasure to the earthly and sensual. (v. 22.)

The wicked pay a great price for the indulgence of sin. (v. 23.)

Sad for the young and foolish to have to resort to the worldly and wicked and wanton for advice. (v. 24.)

Considerateness and mercy are unknown to the wicked when they exact a pledge. Settlement must be made to the uttermost, with no day of grace. (v. 25.)

The wicked are prone to consider self and pride rather than what is right when they are entrapped by their light and foolish pledge. (v. 26.)

The king sent an executioner to do the murder (v. 27); yet is the crime charged to himself (Matt. 14:10), and by himself (Lk. 9:9). Thus the account of sin is strictly kept in God's book and even in the sinner's mind and conscience.

Some of the wages of sin even those who receive do not want to keep. (v. 28.)

To those who believe that the body is the temple of the Holy Ghost, and who have the blessed hope of the resurrection, even the remains of the dead are sacred and precious. (v. 29.)

"Physical beauty is as much God's gift as wealth, or position, or mental talent. Too often it has been used for the sake of display, for the gratification of vanity, or for the excitement of evil passions. Many have hereby been led into moral ruin. Salome degraded herself unspeakably by coming forward in this shameless dance. Forgetting all decency and decorum, she danced 'in the midst;' that is, in the circle of half-intoxicated admirers."

Here is an outline of morals taught by this sad tragedy:

"I. The haughtiest despot is himself ruled by the meanest things.

"II. The diversions of the world are common occasions of sin.

"III. A partial surrender to truth is no security against corruption.

"IV. The wicked have to dread retributive resurrections."

The following is an analysis of the lesson:

"I. The apprehensions of a guilty conscience.

"II. The resentment of the vicious under rebuke.

"III. The conflict between conscience and passion.

"IV. Youth and beauty the instrument of vindictiveness.

"V. False honor and wicked pride preferred to justice.

"VI. Malice triumphant.

"VII. The good mourn whom the bad destroy."

"When the evil deed was done Herod scarce felt that he did it. There was his plighted troth, there was Herodias' pressure, there was the excitement of the movement. He seemed forced to do it, and scarcely responsible for doing it. And no doubt, if he ever thought of it afterwards, he shuffled off a large percentage of the responsibility of the guilt upon the shoulders of others. But when,

'In the silent sessions of things past,' the image and remembrance of the deed came up to him, all the helpers and tempters have disappeared, and 'It is John, whom I beheaded!' (There is emphasis in the Greek upon the 'I.') 'Yes, it was I. Herodias tempted me; Herodias' daughter titillated my lust; I fancied that my oath bound me; I could not help doing what would please those who sat at the table. I said all that before I did it. But now, when it is done, they have all disappeared, every one of them to his quarter; and I and the ugly things are left together alone. 'It was I that did it, and nobody besides' (Mac-laren).

Spiritual Lights

Rev. J. N. Short

This lesson is luminous with burning truth from the days of John the Baptist until now. And yet the question comes, What can be done to get men, our young men, to think, think soberly, wisely, shall I say, in the light of the word of God? Is there any doubt about the word of God? Does it stand alone for the truth with no corroborating evidence? Does not the voice of the ages, the burning experience of the marching millions thro the centuries confirm the word of God in the truth it teaches respecting sin and holiness?

Why is there any question about what men should do, and the way they should go? Why not do as you please? Go where you will, and act your own pleasure? Why not all do as Herod did, if that is their inclination? Of course a million voices would respond, "Because it is not right."

But why talk about "Right?" What answer will studying this lesson give? It would be interesting to know when it was written out. At first it would seem easy to answer; for some could say, "because." But that is not an answer. And if we are not true and transparent before God it might not be so easy to formulate an intelligent answer.

Where is the difference between right and wrong, truth and error? If there is a difference, is there any middle ground between the two? If a thing is right it is not wrong. Then it is never to be forgotten, it is not right and wrong; it is one thing and not another.

Was there not a time when Herod might have asked himself, "Is this right?" Was there not a time when he was free, simple hearted and lovable as any boy of his or any time? What Herod became was not the work of a day or month. It was the result

of the choices he made, and the way he decided to walk when the particular opportunity and temptation came.

In several particulars Herod became one of the vilest of men. But nothing is more evident than that once it was not so with him. A multitude of men today, if they would carefully study Herod's history, as to his moral responsibility, could find an illustration of their own experience.

If man was simply an animal, not a moral being, why should he know anything about law, right or wrong? Why should he not do his own pleasure? But because man is a moral being, he cannot act like a beast without outraging and doing violence to all that makes him a man, and not an animal.

Why so? Because every man has to do with right and wrong; because he has to do with God, there is no right or wrong, there is no law if there is no Law-Giver. But the first thing we meet in the path of life is law, a sense of moral obligation. And we feel, "I ought to do this, and I ought not to do that." God once said to His people, "Thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left."

Every man has heard that voice, and he has had to struggle with it; that voice which we call "Conscience." Most literally it means **know together**. It is the voice of God in man. God and we know together. But it does not give us any revelation of truth; it simply approves or disapproves the choices we make in the face of the light at our disposal. Happy then, ten thousand times happy the man who can speak the truth and say, "I have never violated my conscience, I always did that which my conscience approved."

If a young man does not do that of which his conscience approves, does he not meet the question as surely as ever Herod met it? Taking the course which his conscience condemns, does he not do exactly what Herod did at the start?

If so, it is not how bad a man can become, how vile he may be when he reaches the end of the way, but he is in the way of evil, and on the down grade occupying a position and doing that, in all the light at his disposal, which his conscience does not approve.

Should that be our case, we are now wrong by choice, we have chosen to go the wrong road. We are then on the down grade. We are departing from God; every step carrying us farther and farther away, though the point of departure may be very slight at first. What we will be when we reach the end, as we will if we do not repent, turn about face, God only knows. In that case, it is sad that few ever care to contemplate the outcome. But in that case we are traveling the road Herod trod.

This should strike the young men and women today with consternation. It is appalling to think about. Herod had his gracious opportunity of hearing the truth from one of God's sent preachers. The word went home, and Herod had a struggle. If he had obeyed the sermon, eternity would not be too long for him to thank God for the faithful preacher and the truth. But he had gone so far that he had become weak in his will power.

His vile life would have killed the preacher. But Herod was not as far gone. He heard him gladly, and did many things, trying to compromise, as a multitude are doing today. He did it to appease his conscience. He was struggling with it, trying to find a middle road. That was the fatal thing for him. It is for every man when, in his struggle, he does not come out on the side of his conscience and stand with God and the truth.