

HERALD OF HOLINESS

ARISE, SHINE; THY LIGHT IS COME

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EDITORIAL

Oh! do not pray for easy lives,
Pray to be stronger men!
Do not pray for tasks equal to your powers,
Pray for powers equal to your tasks!
Then the doing of your work shall be no miracle,
But you shall be a miracle.
Every day you shall wonder at yourself, at the richness
Of life which has come into you by the grace of God.
—[Phillips Brooks.]

ITS TRIUMPHS

HOLINESS nerves in battle, tranquilizes in storm, calms in sorrow, heartens in reverses, steadies in tumults, hallows in joy, sweetens in persecution, contents in solitude, illumines in darkness, ministers in sickness, satisfies in poverty, humbles in wealth, ennobles in lowliness, regulates in business, rights in broken relations, triumphs in every struggle, conquers in death and glorifies in heaven forever.

HOLINESS wars against sin, weeps with the sorrowing, walks uprightly, works righteousness, and wields a wand of sweetest power always everywhere.

HOLINESS suffers without murmur, conquers without pride, endures without fret, works without worry, makes Princes of the Blood of the lowliest, and holds sweet communion with heaven despite failure and disappointment of earthly plans and projects.

HOLINESS is a universal resolvent of problems, an un-fading Star of Peace in the heavens, a Bethlehem of Hope to earth's unrest and weary longing, and Glad Tidings of Great Joy to a world's gloom and deep despair.

What is earth's gold to the Ophir of Holiness? What are worldly fame and pleasure to its treasures of wisdom and knowledge? With what measure will you value it or to what will you liken it? It baffles metaphor, surpasses simile, spurns comparison, towers aloft to a solitary grandeur where it stands amid the daring peaks of heavenly glory in unrivalled splendor.

This unspeakable gift is the Father's legacy for His children. With all thy getting get this BEST which Christ purchased and God proffers to His children.

THE PREACHER'S AUTHORITY

A significant sign of decline in ministerial power and influence is the practical loss of ministerial authority. The preacher, by his divine credentials and call to his holy work, is to be a man of authority, whose voice and message are heard as of divine authorization. The great Apostle's injunction to the young preacher was: "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine." This is a ministry of terrible, calm authority according to Paul. It is not so in many of the great churches. The church officials are coming to look upon the preacher more as an employee than as a divine prophet. They are now considering him more in the

light of a "hired hand" than as an ambassador sent of God and divinely credentialed and authorized and empowered, who represents a kingdom not of this world.

We were much impressed with this change when, calling upon a friend, pastor of a Methodist church in a city, we found him greatly mortified over a humiliation from his official board having on the previous Sunday publicly at the eleven o'clock service taken him to task for having helped a brother preacher in a revival meeting without consultation with them. They denied his right to any absence from his charge because they paid his salary and administered a very severe rebuke to him for this "his offense."

This is one of the natural results of a church descending from an apostolic church to a mere ecclesiasticism with God retired and the affair wholly a man-run machine. Very naturally with such a metamorphosis there is introduced the same principles of administration as prevail in any of the clubs or business enterprises these men conduct. The preacher is put something upon the same level occupied by the janitor of their social clubs and is viewed somewhat in the same light. No wonder preachers are getting scarce in these ecclesiasticisms.

Instead the preacher should be "the voice of one crying repent." He should be a shepherd, a watchman upon the walls, a leader and guide, an ambassador. No ambassador gets his authority or instructions from the court or people to whom he is sent. No shepherd obeys his flock, but guides and protects his flock. The message or movements of the watchman are not determined by the people for whom he watches, but by the movements of the enemy. The sight of unfriendly swords cause him to cry out their approach without first seeking from the endangered the grammar or rhetoric in which he will clothe his message or whether he will deliver the message at all. The responsibility of the beleaguered rests upon him and their protection is his paramount and only thought whether the endangered will heed or believe his message or not.

To have such an authoritative ministry—with authority not assumed but divinely imposed—we must have a ministry divinely called and divinely empowered and rendered dead to salary or fear or favor of all parties involved. A preacher who goes forth with the "woe is me" ringing in his heart will be a preacher undaunted by the frowns or favors of the people he serves. Preachers are messengers from heaven to earth and must be the most powerful men in the world.

ADVANCED thought is to be neither rejected nor accepted upon the ground of its novelty. To some minds no higher credentials are needed, while to others novelty is a certain ground for condemnation. Let us not be hasty in condemning, but let us be slow to leave the tradition of our fathers. Above all things, stand by the Word of God.

ONLY A CHILD

ELEVEN children were converted and brought into the church, in addition to Colonel B., Mrs. Dr. A., and Judge C., at a revival. The pastor and nine tenths of his flock thought the greatest work of that revival was in reaching the judge, the colonel and the doctor's wife. A greater mistake was never made. If there had been eleven colonels and judges converted and three children, we should consider the conversion of the three children a greater work than the conversion of the eleven. If the rule of judgment be the probability of holding out and the character and amount of service the kingdom of God is likely to get from her converts, we should very certainly decide in favor of the three children.

Adult converts are generally very indifferent Christians, and the majority of them we believe go back to the world. Children converts are the surest to stand, and come to constitute the bone and sinew of the church. They are trained up in church life and church work. Shame on that stupidity which depreciates a revival whose chief work is the awakening and conversion of children! The conversion of a rich sinner high in social life, will set a whole neighborhood agog, while a trembling little eight-year-old child, the shoemaker's little boy, who knelt at the altar is unnoticed. No, not unnoticed, thank God, for in that tumult and tempest which swept his trembling little soul with the billows of contrition and repentance, there was an Eye beholding the conflict, and a sweet tender Voice which spake "Peace, be still," and the waves receded and there was a great calm, and the cobbler's boy arose and dried away his tears, and, unaccompanied, passed quietly back to his seat. Careless eyes saw him, and careless minds thought, "O it is only a child—he is too small to know what he is about." But wait!

Listening multitudes hang upon the eloquence of an earnest man of God who is distinguished for winning souls to Christ. Thousands during the long years past have been born of the Spirit, and been made happy in a Savior's love under his marvelously clear and spiritual preaching. Who is this?

Why, did you not hear him tell his experience—a thing he is so fond of doing? Did you not hear him tell how the Lord blessed and saved him when a little eight-year-old boy? how the storm in his little breast was quieted and a sweet peace set up? how the congregation flocked about the great grown people who professed at the altar the same night, and how his own little-neglected heart was nearly bursting to tell its joy, and nobody extended a hand or offered a word? how he was chilled and discouraged and tempted fresh from the altar of pardoning love; how the tempter came to him and was so nearly successful in defeating his soul by doubt and distrust? Were you not appalled by his portraiture of that awful precipice of blackness and ruin over which he came so near being cast? and were you not thrilled by the ineffable tenderness and sweetness with which he ascribes his rescue to the love and thoughtfulness of a mother? "In that tragic hour," said he, "an hour of awful struggle—an hour of deliverance from Satan and yet of seeming return into his hands for cruel buffetings—my struggles unknown and unnoticed by the church, I was not left utterly friendless. That first and final friend in all the needs of life—my own dear, sweet mother—gathered me to her warm embrace, having read my inward agony with a mother's marvelous power of intuition, and by her prayers and council saved me from the tempter, and

saved me to God and His church." Thank God for Christian mothers! The world owes more to them than to any other one class of human beings. O mothers, watch your darling children! Listen for the first out-breathings after God, and train and nurture the precious little ones for heaven.

Brethren of the ministry, let us remember that our most difficult, most delicate and most responsible mission is to the children. They can be savingly converted in childhood, and they should be encouraged to come to Christ in their very earliest years. Thank God when your meeting seems to take hold of them, and be encouraged and happy if it succeeds in attracting them in large numbers to profess conversion.

TRADITION OR TRIFLING

IT TAXES our pity to keep on merely pitying the dupes of pedantry and pride. Men with shallow drafts from the Pierian spring, find their little minds intoxicated with a craze for the novel and the sensational, and are suddenly seized with a dread horror of tradition and gulp down anything new. The next morning these little fellows arise and find it necessary to revise their substitutes for this dreadful tradition, which they do promptly, and then take an afternoon nap, or try to. Quickly they are rudely awakened to the necessity of another revision of their kaleidoscopic creed, which dureth for a season. Again ere the sun tints the Eastern horizon, a new tack is demanded on this changeful sea of advanced thought; but our heroes of the new theology or the science of religion or of the abreast-of-the-age business are equal to the occasion—in fact they are equal to almost anything—and their fertile cerebral two-horse factory quickly finds new ground on which to stand in its contempt of tradition. Well, one thing is true. These little fellows get plenty of exercise and there is hope in this fact. Physiologists tell us that plenty of exercise is necessary for growth. We may fondly indulge the hope that after awhile they may come to that stature where they may enter the realm of true reason and real philosophy and see the supernal glory of revelation and the royal road to real greatness of faith and spiritual knowledge. We plead for continued patience with those tardy ones. They mean better than they seem, let us hope. A writer in the *London Times* who has been much importuned by this lilliputian tribe to revise his theology and bring it up to date, indicates wittily how such a discussion usually runs:

We exchange the usual time-honored names. He says my theology is musty, and I think his is crude. He would not trust his life in my old lumbering vehicle; and I will not enter his shining car, for I am sure that he put it together in the night and varnished it early this morning. He says I have stopped thinking, and in my nicest manner I congratulate him that he has at least begun. He says my views are antiquated, and I assure him with a meaning smile that he certainly has youth on his side.

WHEN the virus of ambition enters the heart of a preacher he can see no evils in the church, and all who see and deplore and warn against them are denounced by him as pessimists. The ambitious, absorbed in the desire and pursuit of a coveted place, and bending all his energies towards its securement, can see no evils save those which obstruct his passage to the coveted goal, and has neither time nor energy nor thought to expend on aught else.

The Editor's Survey

On The Way

I have journeyed on life's highway till the dial points to noon,
And I've learned some useful lessons on the way;

I have proved them o'er and o'er, and I prize them more and more,

And I think you can depend on what I say.
You may hold yourself aloof, and may think it is a proof

That you're made of some superior sort of clay,

But you'll always find it pays in many different ways,

To be friendly with the people on the way.

If the day is dark and dreary, and the way is rough and steep,

And some weary brother falters on the road,
You will never feel the weight, be the burden small or great,

If you turn about and ease him of his load.
And you'll often see the time when a dollar or a dime

Will be a friendly offering most meet—

When to give a little sum, some mishap to overcome

Will keep some needy fellow on his feet.

I have learned that shabby garments often clothe a noble soul,

And misfortune lies in wait for great and small;

Better help a friend today, who is stranded by the way—

For who knows but that tomorrow we may fall?

Then out before the crowd, let your voice ring clear and loud,

And put your heart in every word you say;
For a friendly word, you know, or a hand-shake and "hello"

Will help the other fellow on the way.

Greatness in Goodness

General Booth is dead. One of the highest tributes to him is stated when it can be said that the preceding sentence is enough to convey to school children in city and country news as to who has died and what great work the deceased accomplished in life. No name is more familiar in American and British homes than that of General Booth. This greatness was not due to great learning or scholarship, for these he had not. It was solely the greatness of goodness. Here was a warm, big heart genuinely in sympathy with humanity's woe and lostness, and about whose sympathy humanity had no sort of doubt.

What influence that "vision" or reverie or dream he had long years ago had upon him can scarcely be measured. Certain it is that his subsequent life was such as retrieved the lack of the previous life so graphically portrayed to him in the vision. It is generally regarded as the secret of his marvelous life of usefulness.

His life up to this time had been the usual life of the average church member, moral and upright but given to pleasure

and business. He died and went to heaven, or its vestibule, a gloriously beautiful place. A beautiful being approached him from the regions above where he had paused. This was a man from the same neighborhood from which he had come. The man made diligent inquiry about a prodigal son he had left in the world, and whom young Booth remembered well. He eagerly sought to know if the General had succeeded in getting him to God. Chagrined with a sense of grievous neglect the new arrival was loth to confess his gross remissness. With sad and sore disappointment, but with no rebuke, the beautiful being sorrowfully departed.

Instantly the General discovered another being who had stood near and heard the colloquy, a woman of matchless beauty from the same upper glory. She made anxious inquiry of a lovely daughter who in the other world had been betrayed into sin and fell. General Booth remembered the case well, but his heart smote him with the bitter recollection of having passed the tragedy by as one of a kind sadly occurring from time to time, but with which he had had nothing to do. The mother, sad at learning that he had not gotten her saved, left disconsolately, but left him with even a sadder heart than she had.

How he bewailed his neglect and longed unavailingly for opportunity to return to earth and live over his life and retrieve it from the gross selfishness and indifference to others in which he had spent it. After another such visit; which intensified his agony, the Christ Himself appeared with His glorious retinue, which no man could number, of the redeemed and glorified and approached him. Abashed he dared not raise his face, fearing a worse reminder of his former neglect. Finally by an irresistible impulse he raised his eyes and met the look of Jesus. "What a look that was! It was not pain, and yet it was not pleasure. It was not anger, and yet it was not approval. Anyway, I felt that in that countenance, so ineffably admirable and glorious, there was yet no welcome for me. I felt to have one look of loving recognition would be worth dying a hundred deaths at the stake or being torn asunder by wild beasts."

Finally that Voice broke the heart-crushing silence with the words, spoken in tenderness, pathos and sweetness: "Go

back to earth; I will give thee another opportunity. Prove thyself worthy of My name. Show to the world that thou possessest My spirit by doing My work, and becoming, on My behalf, a savior of men. Thou shalt return hither when thou hast finished the battle, and I will give thee a place in My conquering train, and a share in My glory." The glorious form was gone. The music ceased. The shining retinue vanished with Him. Alone, humiliated, sorrowing, broken-hearted he gave himself over, body, soul and spirit, to the disposal of Him who had broken his heart with His speechless look.

The vision was gone but not its glorious effects. A life of transcendent altruism, fragrant with pity, burdened with love, radiant with ceaseless charity, relief and mercy to the neediest and lowest and most lost of God's little ones for whom that Immaculate Speechless Love died attested the faithfulness of the warned young man in keeping his troth to the Lord.

The keepers of the house trembled; the strong men bowed; the grinders ceased; those that looked out of the windows were darkened; the doors were shut in the streets; the sound of the grinding was low; he rose up at the voice of the bird and all the daughters of music were brought low; there was fear of that which was high and fears were in the way; the almond tree flourished and the grasshopper became a burden and desire failed; mourners went about the streets for man goeth to his long home; the silver cord is loosed, the golden bowl is broken, the pitcher broken at the fountain and the wheel at the cistern. DUST returned to the earth as it was and the spirit unto God who gave it.

A world which he had girded with his co-Salvationists wept at his bier. Twenty thousand of his army with forty bands and one hundred thousand sympathizers were the cortege which mournfully marched to his sepulchre while two million spectators looked on with wonder in the greatest city in the world.

In all the large cities of the world memorial services are being held in honor of one of God's saints who spent his life going about doing good.

The Preaching That Saves

Preaching morality is not the preaching that arouses and saves sinners. As true and correct and sublime as may be the moral or ethical code preached it has no saving power. Preaching on sin and a divine Savior is alone saving. A lecturer on health to the inmates of a hospital might give only the soundest principles of anatomy and give correct analysis of divers medicines but this would leave the patients to die unrelieved. They need correct diagnoses, and the correct

medicines applied. Such lectures on health and medicines would have no healing or recovering properties or powers. The blood of Christ alone saves. This is a specific for the disease of sin and the gospel faithfully preached is the only remedy. The preaching which offers a crucified and risen Savior is the only preaching that will meet the case. S. E. Wishard very aptly says in *Herald and Presbyterian*:

The preaching that fails to present Christ and His work as the only remedy for sin is scarcely in advance of Confucianism. His ethical teaching ranks far above his time in morals, but was addressed to men swamped in the mire of moral pollution. Hence the people who have championed the morals of Confucius have gone down and down. There was no leverage in Confucianism to lift sinking nations. Nor is there any power in a ministry that exhausts itself in preaching morals. The great apostle of the Gentiles understood the sorrow and bondage that sin inflicts. Hence he declared to the Corinthians, "I determined not to know anything among you, save Jesus Christ and him crucified." Mark the emphasis on His atoning work. He did not loiter with the beautiful things of Christ's character or example, but plunged into the very heart of Christ's purpose in coming—"him crucified." A step short of that, and His coming would have been meaningless. The crucified and risen Lord is the whole gospel.

Loose Notions of Sin

We have insisted often and earnestly upon adequate notions of sin. Proper conceptions of the turpitude and atrocity and cost of sin as well as the cost of its remedy are essential to right conceptions of the atonement. Nothing is more ruinous to right faith than errors in our appraisal of the depth, diabolism and disaster of sin in man. If sin be a trifle the cure can with propriety be made a small affair. If sin be a mere inconvenience it becomes very unnecessary and unseemly to involve God or Christ seriously in any scheme for recovery from it. It is far more congruous to construct a remedy upon favorable environment, upon education, or some merely reformatory or evolutionary plan which elevates man and excludes God. Such degradations and debasements of the atonement have resulted from these limited and palliative views of sin. When we read that "*His own self bare our sins,*" it should startle us like a thunder blast from heaven into a profound heart-conviction that SIN which called for such an investment for its cure is essentially and emphatically radical, terrible, tragic, ghastly, desperate and damning, hopelessly and eternally. *The Continent* recently says forcefully:

The notion of forgiveness that runs current today is that an indulgent Father, too kind to punish, good-naturedly consents to forget the errors of His children. On such an idea of God's forgiving placidly and carelessly, there naturally follows the easy-going impression that one sin more or less makes no difference; God doesn't keep strict accounts. From that

the door is open to almost any kind of moral relaxation. But the Bible encourages no nabby pamby trifling like this. The Bible demonstrates, with earthquaking seriousness, that whenever a man sins, the lawless act throws awry everything that God is working for in His universe; and in order to bring the dislocation straight, God must strain all the sinews of omnipotence in an agonizing struggle to preserve righteousness. A world in which those who sin stand as favorably with a complacent God as those who live right, would be a world in which it would be impossible to uphold any law of righteousness at all. In such conditions every moral standard would crash. So the only way God can release sinners from punishment without abolishing righteousness is to bear the punishment Himself. And that is the appalling yet appealing fact that He exhibited on Calvary. That is what the cross of His Son means. Easy pardon, easy sin. But such as know that "his own self bare our sins in his body on the tree"—such as have heard their forgiven transgressions echoed in the agonized cries of suffering *Daddy*—will increase from day to day in passionate desire to sin no more. A church that does not believe in atonement by Jesus Christ cannot very long continue impressed with the exceeding sinfulness of sin. And when it has lost its horror of sin, it will lose alike its passion for its own purity and its passion for the world's salvation. And a church without those passions amounts to no church.

The Wedding Garment

Religion is radical. Likeness to Christ is the condition and the evidence of discipleship. That life which deserves to be called a Christian life must be one of striking likeness to Christ in its aims and aspirations, in its self-denial and altruism and in its entire spirit. The nominal Christian is something unknown in the real, true kingdom of Christ. "By their fruits ye shall know them" is the divine criterion, the test of discipleship, the only credential of membership in the kingdom of weight or worth with a gainsaying world. This point is made by an exchange with force:

"It doesn't take much of a man to be a Christian, but it takes all there is of him," Mr. Moody was wont to say. The man in the parable who thought to be a guest at the wedding without fulfilling the conditions and donning the wedding robe that the King had ready for him, is the nominal Christian, the man who calls himself a Christian but does not believe with Mr. Moody, that it takes all of him to be one, who thinks he can accept the name without the duties and obligations, who wears not the robe of righteousness. The Lord knoweth them that are His; and, let every one that nameth the name of the Lord depart from unrighteousness, wrote Paul to Timothy, quoting probably from Numbers and Isaiah. During a political campaign a politician directed his lieutenants to "claim everything." There are many who, in this spirit, claim the name of Christian, but they cannot deceive their Judge who knoweth those that are His. The Roman censors would not permit the wicked son of Africanus to wear a ring on which his father's likeness was engraved, for they declared that "he who is so unlike the father's person is unworthy to wear the father's picture." So there are many nominal Christians who are so unlike their Master that they are unworthy of bearing the name.

A life which bears no resemblance to Christ's life, in its strivings if not in its attainings, has no right to be called a Christian life. What do ye more than, others? questioned Christ in the Sermon on the Mount: if you are a Christian, you will produce the fruits of a Christian. "Was Christ a man like us?" questioned Matthew Arnold, and then adds: "Ah! let us try if we then, too, can be such men as He!"

The Upward Look

It is well to maintain an elevated vision. It is not best to look down in search of tracks to follow as our guide. It is not safe even to look around us to find examples among friends and neighbors and associates for our emulation. Receive all the help and inspiration and instruction which association and fellowship can render but ever bear in mind that there is something above and beyond these to which we are ever to look as our only unerring and infallible guide. We are to press the battle, help and be helped by the communion and fellowship of saints, but it must always be that we are ever "looking unto Jesus the author and finisher of our faith; who for the joy that was set before Him endured the cross, despising the shame, and is set down at the right hand of the throne of God." It will require a great stretch of vision to see Him thus high and lifted up, but faith can compass the feat. With our eyes immovably upon Him, and with a steady and onward step we will go forward unerringly finding a plain path for our feet, work for our hands and words for our mouths. The necessity for this upward look is thus illustrated by *Well-spring*:

A party enjoying the charms of Lake Placid in the Adirondacks thought that they would do a little exploring. They paddled to one of the large islands in the lake, and leaving their canoe on the shore, began to look around. It was in the late fall and the island was deserted. A signboard indicated the places of interest on the island and the distance to each. From the signboard a well worn path started into the woods, and this the explorers followed. It soon grew less plain, and finally disappeared entirely. Returning to the signboard, they found another path, which they followed with the same result. Yet the sign plainly said that the trail must be followed to reach these places of interest. One of the party, happening to look up, saw a piece of cloth fastened on the trunk of a tree about eight feet above the ground. Looking beyond and up, they saw a piece of cloth similarly placed on a tree about twenty feet ahead, and then another and another. The trail to be followed was not on the ground, but high up. Not the path that men's feet had trodden was to be the safe guide, but the signals that had been placed for them to look up to. Example in life is of great value, but those who try to live a right life by walking in the paths in which others have walked often will be puzzled. Do not make your life too much an imitation of those about you, even though you love and honor them. Fix your eyes on high principles and noble ideals; follow them, and you will find and keep the trail that leads to life's best goals.

The Open Parliament

Beyond the Bar

F. M. LEHMAN

In Memory of Evangelist E. A. Fergerson)
Another stalwart guard, with many a battle
scar,
Has laid his armor down and crossed the bar,
And left us for awhile.
From icy North to sunny South, from coast to
coast,
He preached salvation to the uttermost,
Moved by the blessed Holy Ghost—
To life's last weary mile.

They laid the weary pilgrim's hands across his
breast
As life's last sun slipped down the yellow
West,
For just a little while.
The meeting will be soon. God's time is never
late,
Though we are left a while to watch and wait.
Inside the wide-flung Eastern Gate
We catch His love-lit smile.

We lay the wreath upon his grave. He is not
here,
Though fast yet falls the sympathizing tear
With those who love him best.
By faith we see beyond the veil that hangs
between
The things of Time, the things of the Unseen
And, helpless, on His promise lean
That soothes the grief-oppress.

Dear "Ed!" it seems but yesterday we heard
you dwell
Upon the terrors of a Bible Hell,
The sinner's changeless fate.
Then, crying like a child, you spoke of grace
divine
So tenderly it broke this heart of mine.
And then we caught the glory-shine
From heaven's half-flung gate.

The "last run" came. "Out on the road" his
God to serve,
The tail-lights quench around the curve,
And he is "Home" at last.
No weary "runs, no "chuckling up the grade"
or steep,
No weary battle days, no loss of sleep,
No sorrowing with those who weep—
All, all is overpast.

And so we will be brave and leave his precious
dust.
Say through our tears, "Thy will be done!"
and trust,
God doeth what is best.
The vacant chair will make our heartstrings
thrum in pain.
But what has been our loss is now his gain.
We would not mar his glory-reign.
Beloved—be AT REST.

Further Suggestions to Preachers

F. F. BRESEE

This time from laymen. As I have been making this wide extended trip, meeting the laymen in different places; as I have come in contact with wise, discreet men, who love the church and are in deep sympathy with its ministry, who are good listeners and wise discerners of the best results of preaching, I have tried to draw from them their deepest convictions and best thought in reference to the preaching that wins best; and in reference to defects and hindrances. I find that they especially deprecate and are grieved by any censoriousness or lack of tenderness or sweetness in the pulpit. While they like that strength and manliness which is natural to a brave, heroic soul, and does not need to call attention to itself; yet it is felt that the preacher of holiness should be the embodiment of that patience, gentleness and humility; that though conditions are not ideal and things do not move in a seemingly desirable way that he will not take a *spell* and talk and act in such a way as to tend to convince people that either perfect love is a fallacy or that he ought to go to the altar. Some have thought that this matter of censoriousness when things are not what men feel they ought to be, instead of helping, is a fly in the ointment that leaves for long a bad odor on the air, and that it occurs sometimes with men of such standing as to make it especially harmful, as it discounts the whole work of holiness; as meekness, gentleness and patience are among its prime factors.

Another thing which these best men deplore is the wrong emphasis. They feel that doing and work, altruism and necessary machinery for work, must be attended to, instruction given and opportuni-

ties provided, all of which will take thought and labor; yet they feel that the real work, the fountain of all things, is in the experience within, where divine Personality is manifested in the heart, without which all machinery, work or even benevolence is but a sounding brass and a tinkling symbol. It seems to be felt that often too much emphasis relatively is laid on the outer things—methods, activities, doings—instead of the inner flame without which all is vain. They feel that in this some of our preachers are not sufficiently removed from the spirit and life, or lack of life, in the old churches; that the main thing, and that which will bring about all other good and necessary things is the fiery glory of the abiding anointing of the Holy Ghost.

I find that the general feeling still is that a great hindrance to greater efficiency with many is the undue length of sermons. That after a reasonable length of time spent in the presentation of truth, the mind becomes weary, the good effect of what has been received is in danger of being vitiated, and the opportunity to reach the people lost. That this habit of "long sermons" in some of our leading men is a bad example to our young men—where the effect because of their lack of thought and experience is even worse than in those from whom the bad example is received. These men are not looking for or desiring sermonettes; they want comprehensive presentations and discussions of truth, but they do plead for such thoughtful preparation—beating of the oil for the sanctuary—that within an hour a great truth may be presented; and ordinarily considerably within that time, giving time and opportunity for the seeking for further anointings of the Spirit and the special seeking for the conversion and sanctification of individual souls.

Our Form of Church Government

E. F. WALKER

It is unique. It is unlike any other form. It is neither Episcopal, nor Presbyterian, nor Congregational, nor Independent; but it embraces good features from all these historic forms, eliminating all extreme and objectionable features. Our government is *sui generis*, in a class by itself, like and yet unlike all others. It is distinctively our own.

Our church membership is composed largely of persons from all other evangelical denominations. In order to form a consistent basis of real union, and in endeavor to keep the unity of the Spirit in the bond of peace, there has been the surrender of all extremes in government, neither too binding nor too lax. As a people we gladly forfeit our own personal preferences of the way in which we have been trained, and agree to disagree in an agreeable manner upon matters non-essential to our new-made method of running things, to avoid all friction in the running of the ecclesiastical machine, seeking the greatest good to the greatest number, and by all means to save some.

At first it may seem hard for some of us older ones to get used to the new way of doing things "about the church," and we may unwittingly carry some of our old expressions and methods with us. For instance, at the opening session of the recent meeting of the New England District Assembly one brother spoke of it as a "convention." At once I sensed that he had been among the Independents. Another called the assembly an "Association"—a distinctively Congregational term. Another spoke of "this Conference," and it was at once evident that he had been among the Methodists. The presiding officer of the assembly made a slip by saying, "The Presbytery will please come to order," and all laughed at the innocent mistake of the erstwhile Presbyterian.

Yet no one in that great assembly sought to saddle it with his old Independence, or Congregationalism, or Presbyterianism, or Episcopacy. All manifested zeal for the new order, insisted upon going by "the book," and were deeply interested in and applauded the general superintendent's exposition of our Manual. And thus should it be, and thus it must be, if we are to avoid discord and work in harmony, bringing best results.

Any unwillingness to surrender our own former practices and personal preferences is unfair, disloyal and utterly unworthy of a place among us.

Let us all study our form of government, work by the method we as a church have adopted, and all insist that we "and the rest of us" shall conform to the best way of doing things that we as a people have been able to plan as most suitable for such as compose our communion.

Testify—Why and How

H. G. TRUMBAUER

"Ye are my witnesses, saith the Lord."
Many who have obtained the grace of perfect cleansing have lived it but a short time because of their failure to acknowledge the gracious work. Instance Mr. Fletcher, Frances Willard and others who lost the witness by refusing to tes-

tify to being sanctified. Spiritual de-
 clension often begins at just that point
 where you shrink from testifying
 through fear of the people. Paul know-
 ing the necessity of testifying, exhorted
 his brethren to "hold fast the profession
 of their faith without wavering."

Silence deprives God of His witnesses,
 and thus robs Him of His glory. To tell
 that you were convicted of sin, saved by
 grace and cleansed by the blood is to
 honor God. To tell how He strength-
 ened you in temptation and comforted
 you in sorrow is to encourage others who
 are tempted and afflicted, and at the same
 time deepen your own experience. It is
 often remarked that people ought to *live*
 sanctification and not profess it. Cer-
 tainly we ought to live it, but that is
 only a part of our duty. The life and
 the profession go together. Let the lat-
 ter die and the former will not survive.
 It is ours to glorify God by a life devoted
 to His service, and to offer to Him the
 fruit of our lips continually.

Recently the writer visited a Methodist
 Annual Conference and heard the bishop
 address the candidates for ordination as
 follows: "If you once get where you
 think you have the experience of perfect
 love, it would be best for you not to say
 much about it." With equal consistency
 he could have applied the same to their
 conversion. It is passing strange that the
 bishop should own the value of such an
 experience by exhorting those candidates
 for the ministry to earnestly strive after
 it, and at the same time discourage their
 testifying to it. Does he think it is given
 for private luxury only? Mr. Wesley
 said: "One great means of retaining it
 is frankly to declare what God has given
 you, and earnestly to exhort all the be-
 lievers you meet with to follow after full
 salvation." (Vol. ii, p. 13.)

To testify to the glory of God and the
 attainment of the experience, two things
 must be observed:

1. **HUMILITY.** Let it be remembered
 that we testify not for self, but for the
 glory of God. Our phraseology some-
 times causes needless offense. Instead of
 saying, "I am sanctified," it were better
 to say, "The Lord sanctifies me, praise
 His precious name." The spirit of self-
 adulation or self-importance clearly evi-
 dences the presence of carnality, and dis-
 arms testifying of the power for which it
 is intended.

2. **DEFINITENESS.** A man once said to
 the writer: "I don't like the way your
 church has of testifying. You say, 'I'm
 saved and sanctified.' Why not simply
 say, 'I am saved,' or, 'I am sanctified'?"
 Seeing that his objection was to the use
 of the word "and," I replied that we put
 it that way because the Scriptures put it
 that way: "If we confess our sins, he is
 faithful and just to forgive us our sins,
 and to cleanse us from all unrighteous-
 ness." Again, Paul in his defense before
 Agrippa declared that he was divinely
 called to the Gentiles, "to open their eyes
 . . . that they may receive forgiveness
 of sins, and inheritance among them
 which are sanctified by faith that is in
 me." The conjunctive "and" is used by
 the Holy Ghost to distinguish the two
 works of grace, and as Mr. Wesley said,
 we do not wish to send the Holy Ghost
 back to school that He may find other
 words.

Let us say like David, "Come and hear,

all ye that fear God, and I will declare
 what he hath done for my soul." (Ps.
 66:16.)

Resignation

E. M. ISAAC

There is no lesson in life more difficult
 to learn than real resignation. We said
real, for this is the age of shams. Nearly
 everything is but an imitation, a mere
 pretension. There is a sham even in res-
 ignation. Many are resigned when the
 sea is calm, and everything is going their
 way; but let the storm become fierce and
 the sea raging, with wild tossing billows
 which threaten the very life, and soon
 they begin to murmur and complain
 against the providence that permits such
 conditions.

But genuine resignation knows no mur-
 mur. It is steady in the darkest hour,
 quiet in the severest storm, calm when
 the test is greatest. There are but few
 who will stand in the hard place, the
 place of constant turmoil and unyielding
 opposition. Many speak of the unbelief
 of the day as though that was hard to en-
 dure. Others have their eyes on the world
 rushing on in sin and shame, and that is
 their cross. But all this is easy to endure
 when compared with some other things
 nearer to us. It is the enemy *within the*
gates of the city that makes it hard to be
 resigned. When one enters your home,
 gets the family secrets, and is entrusted
 with your confidences, and then in an un-
 expected moment turns traitor and lays
 bare your heart to a scolding world and
 bitter enemies, then is the time our resig-
 nation is tested. This is done today in
 our church. Men come in, get acquaint-
 ed with our innermost working, learn
 about our trials and all such difficulties
 which must needs come to any church,
 and then on the pretense of being "holier
 than thou" use tongue and pen to cut and
 slay by every mode of misrepresentation.
 This is the real test. This is the modern
 Judas that meets us in Gethsemane. But
 after Gethsemane Judas has but a short
 time to live.

It has always been thus. Men of God
 have always suffered at the hand of some
 one within the gates of the city. Daniel
 was cast into the den because of conspir-
 acy against him, but his resignation was
 complete, and his enemies were hopelessly
 defeated. David suffered much from these
 nearest to him. Who has not met
 with the modern Absalom standing at
 the gate, and with extended hand saying,
 "Oh that I were made judge in the land,
 that every man which hath any suit or
 cause might come unto me, and I would
 do him justice." Beware of the man who
 presumes to be wise enough, and so much
 kinder than every one else who has ever
 met you, and able to settle all your diffi-
 culties in a moment's notice. He will
 soon be hanging in a tree helpless and
 undone, with no one to pity him but the
 very one he sought to injure. He may
 seem to dethrone you for a time, but if
 you continue to be resigned you will soon
 return to the throne intended for you,
 and which rightfully belongs to you.

We need men today who know the real
 meaning of holy resignation. Many bat-
 tles are to be fought which are long and
 hard. It may mean years of siege. Not
 every fort can be taken by storm. But
 men of steel will not surrender simply
 because some shallow critic pronounces

them inefficient and useless. The man who
 takes things by storm is usually reaping
 where a man of steel qualities sowed.
 The true hero is often in his grave when
 the victory is won. So be resigned, broth-
 er, sister, God lives, and God knows to
 whom the crown belongs, and on that
 Great Day you will be seen in your true
 light if not sooner. Old Father Time
 brings some strange things to pass if we
 continue to remain obedient in perfect
 resignation. Keep true: God will vindic-
 ate His own in due season. There is one
 prayer we all can pray effectively, name-
 ly, "Not my will but thine be done."

Law

REV. F. J. THOMAS

The violation of law anywhere is sure
 to bring disaster; this is true in the moral,
 physical, governmental and would be
 true in the celestial realm, only in that
 realm God rules and violation is impos-
 sible. People move into certain com-
 munities, states, churches, etc., because
 the laws meet their approval. But law
 to be of effect must be enforced. When
 the authorities break the law, or wink at
 its violation, the law becomes of none ef-
 fect. Anarchy obtains and license runs
 riot. A state, community or church
 should and must be strong enough to en-
 force all its laws. There are but two
 ways of doing it, *viz.*, prevention from
 violation by force, and secondly, punish-
 ment of violators regardless of their
 standing. The permanency of any insti-
 tution rests not upon the fact of its good
 laws, but in their *enforcement*. If the
 laws of certain churches had been en-
 forced, I question if the Pentecostal
 Church of the Nazarene would have been
 born. Herein is a lesson and a warning
 to us. If we wink at our laws, God and
 all good thinking people will reject us.
 Pride, that subtle monster that made an
 angel a devil, that makes sweet mothers'
 girls harlots—pride, I say, yea pride of
 reputation too often is the cause of the
 failure to enforce law. A girl is ruined,
 the parents refuse to prosecute—their
 reputation is at stake. A grafter is dis-
 covered in the party—we dare not wash
 our linen in the public. Some preacher
 or lay member in the church is caught
 breaking the law—hush it up comes from
 every side. Pride of reputation again.
 But what sayeth Holy Writ: "He that
 covereth his sins shall not prosper."

Again, "Neither will I be with you any
 more except ye remove the accursed thing
 from among you." Truly it was a repu-
 tation smasher, when Joshua searched all
 through the new holiness church until he
 had found the deceitful Achan; it was a
 smasher sure when Saul, their first king,
 was exposed and dethroned. From a hu-
 man standpoint it looked suicidal to pub-
 licly expose the liberal (?), influential,
 sanctified (?) liars, Ananias and Sapphi-
 ra. At the grave of Lazarus Jesus said,
 "Roll the stone away." The folks re-
 plied, "By this time he stinketh." They
 did not want a stink, but they rolled it
 away, and instead of a stink they had
 life, a revival. Never mind the threats
 of the devil! Don't let him scare you
 about a stink. It is our business to un-
 cover sin, to roll the stone away. God
 will take care of the stink part of it.
Law! Law! Insist upon its enforce-
 ment, first, for yourself, then for others.
 Be merciful wherever mercy is prayed

for, but do not allow yourselves to be swayed by sentiment or prejudice. Settle all things by the law and the evidence. Let your verdict never be based on hearsay. Do not be a legalist. Do not be an anarchist. *Be a loyalist.* Amen!

Jesus

GEORGE W. BUGH

"Thou shalt call his name" Jesus: for he shall save his people from their sins."

"Behold a virgin shall be with child and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us."—MATT. 1: 21-23.

These names, first of all, are gospel beauties. They are so significant. They are gifts of God, given to the only begotten Son of God. St. Luke tells us that Gabriel, an angel from the celestial world, ordered His mother, Mary, to call Him Jesus (Luke 1: 26, 31).

Jesus, as a word, is the Greek abbreviation of the Hebrew *Jah-yasha*, which is the equivalent of Jehovah Savior. Persons in the Deity, in Scriptures, have been called Jehovah. One of these is called *Dabor-Jehovah*. The word *Jehovah* and *Jah-Uoshea*, Lord the Deliverer. He also went by names as "The Angel of the Covenant" and *Messiah*, Christ. This Person appeared visibly to Abraham, Jacob, Moses, Joshua and others. He was the God, King and Supreme Messenger of Israel, whose glory filled the tabernacle and subsequently the temple, dwelling in the additional room sanctified as "holy of holies." He was manifest as "The glory of Jehovah." But when He came to dwell in the flesh St. John writes of Him, "He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. . . . And the Word was made flesh, and dwelt among us, and we beheld his glory." (John 1: 10, 11, 14.)

The reason for this is manifest. He came to save His people, Israel, from their sins, but they sought to be saved in their sins. And He came to dwell among men, be to them Emmanuel, God with us, as a Sanctifier of hearts, but the clouds of sin of this world overshadowed His light; for "men loved darkness rather than light, because their deeds were evil." (John 3: 19.)

Another Jehovah is spoken of as the invisible God, He whom "no mortal eye hath ever seen or can see." He is the Jehovah, the God all-spiritual, the Holy Ghost as Father of our Lord Jesus Christ. The reader please compare Gen. 19: 24, Ex. 33: 18, John 1: 18 and Mal. 1: 18. This God was in Christ, reconciling the world to Himself. (2 Cor. 5: 19.) The eternal Jesus proceeded from this Father (John 8: 42). And the personal Holy Ghost also (John 15: 26).

The Back-door Revival

REV. WILL H. HAFER

In these last days we hear and read about many different kinds of revivals of religion. There is the revival that is owned of God, in which souls are saved and sanctified. Then there is another kind of revival that is very popular these days in the large and fashionable churches and union meetings, where the promotion of church membership is put

forth. They make it a matter of members to the organized body rather than to point them the way by which they might be engrafted into the body of Christ.

Now, neither of these kinds of revivals are we writing about, but we wish to call your attention to that kind that we hear told about on our assembly floors, that is, a "Back-door Revival." (I know of what I speak, as I have had some experience in conducting them.) There is a reason for this kind of a revival, and that is, in many cases, the church has been loose in admitting men and women to membership to the society. Of course there are a few that come in all right and then backslide and must be dealt with in this manner; but these are few.

I have been in some places where our Manual has not been carried out as to membership and some worldly professors get in and bring a reproach on the cause we love. After this happens and the work suffers, the next thing to be done is to have one of these "revivals," which always hinders to a certain extent a real revival for souls. For while we are cleaning up the church, we will be unable to get others to see the beauty of holiness, for they will say, "Sweep your own doorsteps first."

Some might say that I am trying to encourage the thought of retaining those that will not live subject to our rules. No; I wish to see the ministry where it will enforce our rules in the first place, and then much trouble will be avoided in our societies. There is only one way to prevent this kind of a "revival" to a great extent, and that is by putting a guard at our front door. If we are more careful whom we let in we will have less to do with the back doors of our churches.

I believe if there is any part of the Manual that ought to be enforced, it is that part on the requirements of membership, and our membership committees should be very careful on this line. When we get loose on this line we will soon get like some of the old line churches, which have died by admitting the world into their ranks. Lord, keep us from the world. Read James 4: 4.

I believe that God wants the Pentecostal Church of the Nazarene to bear a reputation like the church at Thessalonica (1 Thess. 1)—A spirit-born people, a people with faith in God, an obedient people "walking in the light," a people free from the world, a clean people and a people pressing on to be established in holiness.

But how can we have a church like this? The only answer I can find is that we guard the front door of our membership and hold to the Manual, and by this we will prevent many "back-door revivals." Rev. 3: 7-13.

Who Will Go?

WATSON EVANS

While I have been looking through our paper and reading the letters from the different fields, I rejoice to see the work that is being done; yet I can not see why we are so slow to heed the command of our Savior.

Almost the last words of our resurrected Savior were to "Go and teach all nations." (Matt. 28: 19.) Have we obeyed that command? It is true that all can not go, but some *must* go. Does

Jesus want me? is a question that all should ask.

I have looked for a letter from China, and have failed to find it. Upon making inquiry I learn that we have not a missionary in that land of dense darkness, whose doors are now wide open to Christianity. What shall we do? Is Jesus not talking to some heart that is holding back? Pray about it and follow Him.

NATIONAL CITY, CAL.

"Holy and Reverend Is His Name"

E. M. ADAMS

There is an article in the *Christian Advocate*, of August 1, headed, *WE WISH WE COULD EFFECT THE CHANGE*, which is sound and appropriate. It seems to be widespread among all classes, that reverence in addressing a holy God is not what it should be, or is almost entirely lacking. The Scriptures, speaking in Psalms says, "Thou thoughtest I was altogether such a one as thyself." A poor mortal make familiar with an infinite God! The article in question stated that neither Christ nor the apostles used the word *you* in addressing the Lord. And this is true. Now, there is another word never used by them or by good men, in all the Bible, in addressing the Deity. It is the word *dear*. There is a verse where mention is made of God's dear Son. But that is no parallel to a mortal addressing a holy and eternal God, or even a high, earthly personage. In the recorded prayers of Christ He addresses God as "Holy," "Most Righteous," and in the model prayer He says, "Our Father in heaven, hallowed be thy name." If any one could have called Him dear He could, yet He did not teach His disciples to say dear. Moses, who is said to have talked to God face to face, used no endearing words; but he says that in His presence he exceedingly feared and quaked. We see no instance where the disciples ever used "dear" in addressing Christ or writing of Him. They used such words as "glory," "honor," "majesty" and "power" unto the Lord, as did all the hosts of heaven.

We suppose this statement will be censured. But with Christ and the apostles and all the hosts of heaven, and last, but not least, John Wesley, we feel that we are in good company. Now, the young folks are seldom taught to honor old people, to say nothing of reverence for God. By our words and actions they are made to imagine the mighty, holy and infinite God is a *dear* old grandpa, and that Jesus Christ is our Elder Brother, who will take our part when some one tries to run over us and will also minister to our amusement when it is necessary. O, vile and blasphemous are these thoughts.

"And every created thing which is in heaven and on the earth and under the earth, and on the sea, and all things that are in them, heard I saying, Unto him that sitteth on the throne and unto the Lamb be the blessing and the honor and the glory and dominion for ever and ever."

We may think we are so advanced in the divine life that we may use endearing words to the living God. But it is not recorded that Christ, who is our pattern, or the apostles and prophets ever so addressed the Lord.

The Hidden Life



O Pilgrim, Pray!

D. RAND PIERCE

If I could breathe but just one word
Into the Christian pilgrim's ear,
And ne'er again on earth could frame
Another word to bless and cheer,
You wonder what, perchance, I'd say,
With all eternity so near—
I'd whisper—Pray!

Love might have been my message sweet,
Or faith, the golden key of pow'r;
Or hope, or fair humility,
Each to the soul a priceless dow'r;
But, oh, how soon would these decay
Should you or I, in life's dark hour,
Forget to pray.

What mighty deeds of faith, think you,
Were born that knew no quenchless prayer?
Or dark clouds swept from out the sky
And victory won o'er doubt and care?
What foe has stood, or can today,
Before faith's battle-line of war
When real saints pray?

O prayer! blest refuge of the soul
Through all life's variegated maze.
Sure fount of strength, and alchemy
That turns earth's sorrow into praise.
I could not live content a day
Amid the things that dull and daze
Could I not pray.
5280 Somerville Rd., South Vancouver, B. C.

Boulevards and Back Streets

Kings, poets, captains and statesmen receive their full share of attention and praise, but the poor, the obscure, and the weak are passed by in silence and often with contempt. Yet the lowliest may be the most significant and the most important. The people lay great stress on their high places, but neglect and despise the lowly quarters of the city.

Dr. George Vincent recently made an address in which he is reported to have said: "Boulevards are beautiful, they are good to have, but they are not half so important as the humblest streets in the poorest districts." These are exponents of the life of the people and the character of the city government. The efficiency of the city government is indicated, not so much in parks and palatial residences as in alleys and lanes.

Diamonds of genius often lie hidden in the dark and mud of the back alley. Where did Jesus come from? Who would have gone to Nazareth to find the Perfect Man, the great Teacher? Good things are still coming out of Nazareth. Look for them there rather than Jerusalem and Rome.

Under a rough exterior a great heart often throbs. The author of "One Way Out?" says of a rough Irishman recently come to America, "Below his beef and brawn, below his aggressiveness, below his coarseness, below even a peculiar moral bluntness about many things there was a strain of something fine about Dan Rafferty. He had a heart as big as a woman's and one as keen to respond to sympathy. This, in its turn, inspired in

others a feeling toward him that, to save my life, I can describe only as love—love in its big sense. And when Dan learned that Anton had lost his boy he sent down to the house a wreath of flowers half as big as a cartwheel. There was scarcely a day when some old lady didn't manage to see Dan at noon hour and draw him aside with a mumbled plea that always made him dig into his pockets. He caught me watching him one day and said in explanation, 'She's me grandmither.' After I'd seen at least a dozen different ones approaching him I asked him if they were all his grandmothers. 'Sure,' he said. 'Every ould woman in the ward is me grandmither.'

Our Lord could see infinite good under the most forbidding exterior. He was not attracted by splendor and wealth and worldly glory. Palaces did not seem to be according to his taste. The manger, the lowly house at Bethany, the dusty highway, the brow of Calvary, were far more interesting to Him. He did not fawn upon the rich or beg them to follow Him. He never passed by the leper or the bereaved widow or the broken-hearted sinner. His hands were laid on the heads of little children and concerning them He said, "Of such is the kingdom of heaven."

It is worth while to set one's mind on lowly people and lowly things. Kindness shown to a neglected child may bring forth more abundant fruit than the most profuse attentions bestowed on the children of princes.

Do you know that just a kiss,
In a weary world like this,
Given to a little child
Thought to be so rough and wild,
May direct a lengthened life
From the paths of sin and strife?

A boy may wear shabby clothes, or be deformed, or the subject of some loathsome infirmity, or his parents may be drunkards, or he may live in a back alley, yet he may have in him the soul of a poet, a statesman, or a leader of men.

Let the cities look after the back alleys, and the boulevards will take care of themselves. Let the church lay its hands on the lowly, and the whole world will feel the touch.—*Christian Advocate*.

The Bible and Reason

Rev. Earl V. Pearce, at the B. Y. P. U. Convention at Toledo, said:

"God has left many things to be settled by our judgment. Much is to be determined by the direct illumination of the Holy Spirit; but where God has spoken let it be final.

"Run through your Bible and note the definite problems that are specifically solved, and you will be amazed at the number. Let us first hear what God has said, specifically, or in principle. Christian consciousness is but the total effect of what we have absorbed from the Bible.

"Christ used the Bible in His conflict with Satan, and the young people today will do well to follow Him in this. We must not expect the Spirit of God to keep us while neglecting the means which the Spirit uses. It is not always because we are weak that temptation overcomes us, but because we are not equipped with the teachings of God.

"Not only to overcome, but to save, are we sent. The Bible is the greatest means of winning men to Christ. Wisdom, tact, wit or power of reasoning are secondary. Soul-winning involves four powers—God, the truth, a Christian agent, and the man's own will. God uses the truth, and this is what we are to use.

"Two things are necessary that the Bible may meet the needs of the young people today. The one is that they learn to live it. We are ready for a new translation of the Bible into faith and action. There is no such great mystery in social service as many people imagine. Bad conditions in society are due to bad men. The printing of the Bible changed history. It needs to be changed more by printing the Bible in human hearts."—*Exchange*.

Take Care of that Tongue

1. It is your tongue. You have not the care of your neighbors' tongues. Theirs may need care, but it is with yours only that I am now concerned, and about which I am deeply anxious to interest you.

2. It is you only that can take care of it. If your neighbors could have done it, they would very likely have done it long ere this with a vengeance. They have thought about your tongue, and used their own about it, beyond question, and would be pleased with dominion over it. But they can not have it, you are the only ruler.

3. It needs care. Whose tongue does not? "The tongue is an unruly member." Not a Greek or Roman tongue only, but the tongue.

Here is universality of application, and the application is "unruly." This net is large enough to catch all birds. Your tongue, therefore, needs care.—*Exchange*.

The Christian's Guarantee

God's workmanship in man is man's guarantee that finally all will be well with him. That was a touching prayer of the psalmist: "Forsake not the works of thine own hand!" An artificer naturally follows the product of his own hand with interest; and when the figure is raised from the inorganic to the organic sphere, and it is realized that we are the offspring of God, as Paul affirms at Athens, and as even the Greeks knew, the guarantee of God's ceaseless care for personality which is His product appears still stronger. God will never forsake His own. If we are doubly His—by creation and by recreation—nothing shall ever pluck us out of His hand.—*Zion's Herald*.

A New Song

It is easy to sing, "Thy will be done." It needs greater grace to sing it cheerfully. But it can be done. The apostle, who, perhaps, more than most men knew what real suffering was, could truly say that he gloried in tribulations also. The

reason was that the keenness of his faith had enabled him to hear and echo the far-off anthems of those who had come out of great tribulation, and who, with voices sounding as the voice of many waters, were singing—a new song, indeed, but the same great song-inspiring themes.—Jas. Black.

One's Real Self Reflected

Doctor Pierson recalls the story of a magic mirror in which every man saw himself reflected, not physically as in the ordinary glass, but in a historical reflection which presented his whole history, including his moral and spiritual state and character. In other words, it furnished a perfect reflection of the man's real self. That is what the Bible does for each and every man who looks into its sacred pages. It tells what we are by nature, what we may be by grace, and also intimates the complexion and character and state of bliss we shall embody and experience when we appear with Him in glory. No one can look into this perfect law of liberty without finding himself fettered by sin; no man can turn from his sinful self to God in Jesus' name without realizing redemption; and no redeemed soul can fail to rejoice in the fact of his deliverance and in the prospect of an inheritance which is incorruptible, undefiled, and that fadeth not away, as all earthly blessings do. So this reflection of one's real self is of vast importance. Having learned that we are by nature and having realized salvation through riches of grace in Christ Jesus, who is Himself the Way, the Truth and the Life, the saved man looks into this spiritual mirror, the blessed Bible, and finds himself to be the child of a king, with all the joys and advantages of royal sonship. Then, too, the revealing faculty of this mirror is supplemented with power to heal and transform the world. Oh, that the world of mankind might look into these pages and see these sights, and enjoy these experiences of joy and peace and hope in the Holy Ghost. It is only look and live. A life hid with Christ in God leads to endless day. We know that we shall be like Him.—Exchange.

Important!

A well-known railroad superintendent sent out orders which read like this:

"I want it understood that we will not have any one in our service who smokes cigarettes. Trainmaster and chief dispatchers have instructions to see that this is carried out."

When a business-burdened superintendent takes trouble to issue an order like that, it means that the cigarette question is an important one.—Selected.

Coming to Jesus

Coming to Jesus is the desire of the heart after Him. It is to feel our sin and misery, to believe that He is able and willing to pardon, comfort and save us, to ask Him to help us and to trust in Him as in a friend. To have just the same feelings and desires as if He were visibly present, and we came and implored Him to bless us, is to come to Him, though we do not see His face nor hear His voice. Your very desire for pardon, your prayer, "Jesus, save me, I perish," this is coming to Him.—Newman Hall.

Mother and Little Ones

If I Knew

If I knew the box where the smiles are kept,
No matter how large the key
Or strong the bolt, I would try so hard
'Twould open, I know, for me.
Then over the land and the sea, broadcast,
I'd scatter the smiles to play,
That the children's faces might hold them fast
For many a day.

If I knew a box that were large enough
To hold all the frowns I meet,
I would like to gather them, every one,
From nursery, school and street.
Then, folding and holding, I'd pack them in,
And, turning the monster key,
I'd hire a giant to drop the box
To the depths of the deep blue sea.
—Selected.

Old Brindle

LOUISE M. OGLEVEE

"I found the bars down again this morning," said Grandfather Towner, severely.

"Is that so?" said Sam, the bright-faced young hired man who had just come in with the brimming milk pail. "I'm sure I put them up last night."

"It's the third time now that I've found them down," continued grandfather, "and every time the cattle have gotten out, and it has cost me a good many dollars. I don't like to doubt you, but I'm afraid you've been careless, and if it happens again I'll have to find another man, that's all."

Sam's face grew very red, but he looked more troubled than angry, and after grandfather had gone out he said to Henry, the grandson who was visiting at the farm: "I wish I knew how those bars got down. I remember that I fixed them the last thing before supper last night; but I can't make your grandfather believe it. I don't want him to think I'm careless, and don't want to lose my place, either, for my wages are about all the home folks have to live on this year."

Henry liked Sam and he felt sure that it was not his fault that the cattle had gotten out, and he made up his mind to help him if he could. He examined the heavy bars carefully, and the last thing before he went to bed he slipped out to see that they were as they ought to be. A night owl was hooting in the tree and he stood still a few minutes to see if he could get a glimpse of it. He did not see the night owl; but presently the cattle came walking up to the bars with Old Brindle at their head. Old Brindle was "the wisest and most crafty cow that ever lived," grandfather declared.

"What are they coming up here for, I wonder," thought Henry. He had not long to wonder, for Old Brindle walked straight to the bars, and, putting her long horns under the first one she pulled and lifted until off it came. She, then, was the mischief maker, and Sam had not been careless.

Away to the house Henry ran swiftly and quietly. "Oh! grandfather, come," he cried. Grandfather was back with him in time to see Old Brindle let down the second bar.

"So it was you who did the mischief,

was it?" said grandfather, as he put them up again. "Well, we'll just fasten them with wire after this, and even if you are pretty wise, I guess you can't manage that. We'll try it and see."

"I'm glad we've found it wasn't Sam. Aren't you?" said Henry. "I was sure he was not careless."

"Indeed, I am," said grandfather, heartily. "I was a little hasty, but I'll go right upstairs and tell him so before I go to bed. I believe he deserves to have his wages raised a dollar a month for holding his tongue, when most boys would have said something back to me. Don't you think that would be a good way to make him feel that I was really sorry for judging him so hastily, and that I truly appreciate his work? I think that's the best thing to do."

"I certainly do," said Henry, very eagerly.

"I think that's a good idea," said grandmother, who had followed them out. "Old Brindle's mischief is going to do some good, after all. She never meant to make so much trouble."—Ex.

Tell the Other Boys

One of the most terrible warnings against cigarette smoking was given by a chorister boy in one of the Brooklyn churches, who died in great agony at St. John's hospital.

Almost his last words were: "Let any boy who smokes cigarettes look at me now and know how much I have suffered, and he will never put another in his mouth." He was a bright boy, an exquisite singer, and had many friends. He lived with his grandmother, and worked in a chandelier factory.

Here is his story as he told it to his nurse: "To me he confessed that his trouble had originated from cigarette smoking. Some days he said he smoked twenty cigarettes. At first he kept his grandmother in ignorance of his indulgence. As he continued to smoke, the appetite grew upon him with such force that he could not break off; and it began to affect his constitution.

"Why," I asked him, 'did you not stop when you saw what it was bringing you to?'

"Oh, I could not," he replied. 'If I could not get to smoke I almost went wild. I could think of nothing else. That my grandmother might not suspect me, I would work extra hours instead of spending my regular wages for cigarettes. For months I kept up this excess, although I knew it was killing me. Then I seemed to fall to pieces all of a sudden.' His disease took the form of dropsy in his legs, and was very painful.

The nurse continued the story: "During all his sufferings he never forgot what had brought him to this terrible condition. He kept asking me to warn all boys against their use. A few days before he died he called me to his bedside and said he thought that he had not lived in vain if only those boys who are still alive would profit by his sufferings and death." There is no other form of tobacco so dan-

gerous as cigarettes, because the nicotine in the smoke is not absorbed in the loose tobacco smoked clean up to the end, but is taken, unfiltered and undiluted, into the lungs. It was not the poison in the paper, but the poison in the tobacco, which killed Samuel Kimball, and is ruining the health of thousands of other pale-faced boys.—*Exchange*.

How Trip Said "Please"

MRS. M. W. BAKER

Tommy came into the kitchen where auntie had been making fudge.

"Oh, I want some," he cried.

"All right," said auntie; "how do you ask?"

"I want some," he repeated, a little louder.

"Ask for it properly, then."

"I tell you, I want some!" roared Tommy, as cross as a young bear.

"When you say 'Please,' you can have some," replied auntie, carrying the plate of fudge into the dining room, and setting it on the high sideboard.

Trip came out from under the stove, where he had been asleep, and stuck his little pug-nose up in the air, and sniffed, for he smelled the fudge, and he was as fond of it as Tommy was. Trip had a cunning way of sitting up straight on his hind legs when he wanted something and was told to say "Please."

Tommy stood there and looked as sulky as a small thunder-cloud, while auntie sat and polished the teaspoons. All was quiet for a little, then they heard a low whine from the dining room.

Looking in through the half-opened door, they saw Trip sitting up on his hind legs by the sideboard, waiting patiently for some one to come and give him fudge.

"There, Tommy," said auntie, "see that Trip is saying 'Please,' without even being told." And she went in and gave him a piece of fudge.

Tommy followed after her hanging his head. "Please give me some," he said. "I'm sorry I was so cross."

Then auntie kissed him, and gave him two pieces.—*Herald and Presbyterian*.

Her "One Call More"

The still, dead heat of the August night lay heavy over the city. In a narrow tenement room a woman lay moaning. By her side a little red atom of humanity was putting forth its feeble protest against the life upon which he was just entering. A sullen young girl of nineteen or twenty sat cross-legged at the foot of the bed gazing indifferently at the sufferer.

"A drink, Jen—just a swoller of water!"

The girl rose listlessly and shambled from the room. In the hallway without she ran against a slender figure hurrying toward her.

"I beg your pardon"—the voice was clear and sweet—"I thought I heard some one moaning down here. I was just coming down from the floor above and I was sure I heard a moan."

"You sure did. It's Mame in there"—she jerked her thumb back to indicate the room she had just left. "She's makin' an awful fuss, but then it's her first."

A chance gleam of light from down the

cluttered hall revealed the possessor of the sweet voice.

"Oh, you're the white strings guy they was tellin' me about up at Kate's the other day. Kate sez you just about kept her up this summer what with Tim drinkin' like a fish an' all. Maybe you'd go in and see Mame too."

The deaconess hesitated an instant. It was late; her day had been a hard one, closing as it had—or as she had supposed it had—with the unexpected summons of Kate to "come and settle 'em."

"A drink, Jen—for heaven's sake, a drink!"

"I'll take it to her," said the deaconess, suddenly. Her resolution was made—her day's work was not yet finished.

The next hour was spent in an attempt to alleviate the suffering in the little inner room. Jen was dispatched to the Home for fresh bedding and sundry other little accessories stored there for just such emergencies. The tumbled bed was made, the flushed face bathed, the long, matted hair combed, and then:

"Can I do anything else? Until morning, I mean. I'll be back then, of course."

"O miss, you've been so good to me! I wonder if you would if you knowed."

"Known what, dear?" The deaconess' voice was as tender as a mother's brooding over her child. "Known what?"

"What I am. The likes of you wouldn't have touched me if you'd of knowed." The tone was bitter and the eyes hard.

"The baby ain't got no father," she hurried on, defiantly. "I ain't the sort of a girl your sort knows or cares about knowin'." But I ain't had no show for nothin' different. Jen an' me, we've run the streets because there weren't no other places to stay in. After ma died there weren't nobody to care anyway. We both worked at Hamer's until Jen's baby came, an' then we both got fired. They don't keep girls like us at Hamer's. An' since then—"

She paused and fixed her eyes on the face of the woman by her side.

"You don't know what it's like, miss, not to have a job, in the city. There was just one way out, an' I took it. Jen's baby died, but mine ain't a goin' to. There now, you know it all. You won't be back in the morning."

There were tears in the deaconess' eyes as she bent over the girl.

"Yes, dear, I'll be back in the morning. We'll find some other 'way out' for you and the baby. Only the dear God knows who of us—even the most righteous of us—could resist such temptations. Good-night," she leaned farther over. "May I kiss you?"

And gently as she had come the deaconess stole away.—*Deaconess Advocate*.

A Little Boy's Composition

Said the teacher of composition: "Now, children, do not attempt any flights of fancy. Do not try to imitate the things you have heard, but just be yourselves and write what is really in you." As a result of this advice, one little boy turned in the following composition: "I ain't goin' to attempt no fits of fancy; I'm just goin' to write what's in me. 'And I got a heart, a liver, two lungs, and some other things like that. Then I got a stum-mick, and it's got in it a pickle, a piece of pie, two sticks of peppermint candy, and my dinner.'"

Brotherly Love

The highest achievement of charity is to love our enemies; but to bear cheerfully with our neighbor's failings is scarcely an inferior grace. It is easy enough to love those who are agreeable and obliging—what fly is not attracted by sugar or honey? But to love one who is cross, perverse, tiresome is not pleasant. Nevertheless, this is the real touchstone of brotherly love. The best way of practicing it is to put ourselves in the place of him who tries us, and to see how we would wish him to treat us if we had his defects. We must put ourselves in the place of the buyer when we sell, and the seller when we buy, if we want to deal fairly.—Francis de Sales.

How Moral Cowardice May Be Overcome

Physical cowardice all of us do not have; indeed, it is rarer than we think. But moral courage is another thing. To dare to do just what we know we ought to do, without being in the least hindered or disturbed by the presence of men who, we know, will either hate or despise or ridicule us for what we are doing, that is rare indeed. Many think they have it till the test comes. Why, there is in this community today an amount of right conviction which, if it were set free into right action by complete release from moral cowardice, would be felt through the land.

Cowardice wrings the foul and profane word from the lips that hate it while they utter it. Cowardice stifles the manly and indignant rebuke at the piece of conventional and approved meanness of the college or shop. Cowardice keeps the low standards of honor traditional and unbroken through generations of boys. Cowardice holds the young Christian back from the frank acknowledgement of his Lord.

"I will walk at liberty because I keep thy commandments." O those great words of David! What an everlasting story they tell of the liberty that comes by lofty service. They tell of what the young people need, at the very outset of life, to save them from cowardice. Not by despising men will you cease to fear them. People's worst slavery very often is to the things and people that they despise. Only by loving God and fearing Him with that fear whose heart and soul is love; only by letting Christ show God to you so that you must see Him; only so shall you tread your cowardice under your feet and be free for your best life.—Phillips Brooks.

Many years ago a judge was riding in a stage coach in the mountains of Pennsylvania with three companions, engaged in all sorts of discussion. Finally the three got on the liquor question. Two were in favor of whiskey, one against. At last the whiskey men appealed to the judge for his opinion. The judge quietly replied: "Nothing is better than whiskey." The pro-liquor men laughed heartily, and as the stage stopped at the next inn they invited the judge to take "something." The judge shook his head with a decisive no. "Why, we thought you said nothing was better than whiskey." "So I did; hence I take nothing."—*Exchange*.

Herald of Holiness

Official Organ of the Pentecostal Church of the Nazarene

Editor B. F. HAYNES, D. D.
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Announcements

NOTICE—OKLAHOMA DISTRICT.

All licensed preachers wishing to take examination by correspondence on any book in the course of study as provided by the District Assembly, write to the undersigned at once.

E. C. CAIN, Sec. Board of Examiners.

McLoud, Okla.

MUSICIAN WANTED

Rev. N. E. Tyler desires to correspond with some young man who can play the organ, lead the singing, and assist in the work of a holiness meeting to evangelize with him in the neglected districts of southeastern Texas. Address him at Pilot Point, Texas.

NOTICE

On account of my daughter's continued sickness it will be impossible for us to go to Ridgfield, Washington, Sept. 14. But we contemplate going later and will accept work (call for meetings) in the West or Northwest for fall and winter. Write me at Peniel, Tex., for replies. Let all remember us in prayer. We have had a testing time but God's grace is sufficient.

J. B. McBRIDE.

THE GENERAL FOREIGN MISSIONARY BOARD

Closes Its Books September 28th.

We call the attention of pastors, district treasurers, Sunday school treasurers and all the individual friends of the Board to this fact:

We are making a special effort to close the year without a deficit. To make this possible, we need every dollar which has been collected by any organization for the Board, and also a large number of personal gifts. Receipts for July and August to date are below the actual needs with nothing remaining to apply on the already large deficit, we must ask all who have the Lord's work on their heart to help out, if possible, during the few remaining weeks.

Many will not see this notice. Will you not, who do see it, take the greater pains to act upon the suggestion? Our Missionaries will report a victorious year of work at the Annual Meeting in Chicago, Ill., October 3-6. Shall we at home give as good an account of ourselves? Pray earnestly that the needed funds may be received.

H. F. REYNOLDS, General Secretary.

Gifts should be sent to E. G. Anderson, General Treasurer, 6356 Eggleston Ave., Chicago, Ill.

HOLINESS MEETING AT COLEMAN, TEX.

Our summer meeting will be held at Coleman, Texas, Sept. 20-23. Rev. T. J. Adams, of Osark, Ark., in charge. Come and enjoy a feast of fat things.

MRS. ANNA TETRICK, Pastor.

NOTICE—MISSOURI DISTRICT

The annual assembly of the Pentecostal Church of the Nazarene, Missouri District, will be held Oct. 8-12, 1913, in the St. Louis church, Manchester and Lyle Aves., Maplewood Station, St. Louis, Mo., Dr. E. F. Walker, Gen. Supt., presiding.

The examinations for licensed preachers will be held Oct. 6th, at 8 o'clock, A. M. All who

desire to be licensed are expected to be there prepared to take the examinations.

In order to be placed on the eligible list for pastoral work for another year, your name should be presented to the secretary before the assembly date. Each church will please see that it sends full quota of delegates to the Assembly.

Would also urge that the church raise for our General Superintendents an amount equal to 4 per cent of the pastor's salary for the past year, also a sum equal to 10 per cent of pastor's salary for our District Superintendent, and have same ready for Assembly date.

FRED GEITZ, Jr., Secy.

WALDRON CAMP MEETING

Our annual camp meeting begins Aug. 5. Rev. Lee L. Hamric, evangelist in charge. Let all the Herald family pray for the saving of sinners and the sanctification of believers.

T. M. EVATT, Secy.

HUTCHINSON CAMP

Our regular annual camp meeting will be held in Hutchinson, Sept. 8-22, 1912. Rev. J. G. Rogers of Long Beach, Cal., evangelist. Eating and sleeping accommodations provided at a low rate for those who attend. The school opens Sept. 17, 1912.

H. M. CHAMBERS, Pastor.

New England District Missionary Treasurer's Monthly Report

Offerings received during July:

	Home.	Foreign.
Barre	\$1.00	\$4.00
Beverly .....	.90	3.67
Cambridge	6.00	10.00
Cliftondale .....	.68	4.00
Fitchburg	2.00	8.42
Haverhill	1.00	6.00
Harwich .....	.....	2.93
Johnson .....	.90	3.50
Keene	2.83	2.83
Lowell	6.55	26.50
Ledyard .....	.50	1.60
Lynn	3.80	15.20
Malden	5.74	5.00
Manchester .....	.50	2.10
Morrisville .....	.45	1.75
New Bedford .....	.75	3.00
North Scituate	1.00	4.00
South Portland .....	.....	9.50
Waterville .....	.65	2.60
Yarmouth .....	.....	6.32
Lakeport, N. H. ....	.....	2.00
Total	\$35.25	\$125.02

Bear in mind, beloved, that the financial year of our General Foreign Missionary Board ends on September 30. On our district apportionments of \$2,000.00 for Foreign Missions we have raised \$1,649.15 up to July 31st. Let us all do our very best and make up the remaining \$350 before the end of September.

"He which soweth bountifully shall reap also bountifully." When sending offerings to the district missionary treasurer, please state whether the money is for foreign missions or home missions.

TOM M. BROWN, Dist. Mis. Treas.
32 Hampshire St., Lowell, Mass.



PENIEL UNIVERSITY

The importance of Christian education cannot be over-estimated. Our people are coming to see that the future of this country and the future of the ministry particularly depends upon the character of the schools in which our children are being educated. We can easily prophesy the future of the home, of the church and of the state, if we know what is taught in our colleges and universities and what spirit predominates in the educational life of our people. If we expect our movement to advance and holiness to cover this land we must build for the future. What we can do personally as a father or mother is not sufficient. We must train the rising generation to carry on the work we are now doing and to do so with double earnestness. The spirit of education is certainly intensifying in earnestness and aggressiveness among the holiness people. This is why we have holiness schools. The age demands them and our people are willing to sacrifice to support them in order to meet the demands of the time.

The outlook for Peniel University was never brighter. If we can judge the coming year by the letters we are receiving and the applications that are being made for entrance into our school and by the expressions of appreciation from our friends here and in the field we are promised the largest year thus far in the history of the institution. We are bidding for a high class of students. We want those who mean to do things. For this reason we are offering free tuition to ministers and the people everywhere are delighted with this proposition and are royally standing by us and supporting us. We are expecting a large enrollment of the best class of preachers this fall we have ever had. Peniel has the largest number of sincere, worthy citizens it has ever had. Several of the best men in the country have been here lately trying to rent houses for their families so all their children can enter college here this fall. We thank God and rejoice over the fact that the best people of the country are believing in education and that they are standing by the old pioneer holiness school of the Southwest.

Our faculty for another year is certainly a good one. All of the teachers are Christians and have the work of God on their hearts and in addition to this fact they are highly educated and trained men and women. School will open Sept. 10th. We desire to hear from those in the field who would like to have a catalogue of the school and examine its courses. Drop us a card and ask any questions you may desire. May God bless you.

AN OPEN LETTER IN THE INTEREST OF OUR SCHOOLS

Greetings in the love of Jesus. I am rejoicing this morning in the grace of God that has
(Concluded on Page 15)

The Pentecostal Church of the Nazarene What Is It?

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

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The Work and the Workers

SPOKANE, WASH.

After a ride of twenty-four hours from Calgary, Alberta, during which time we again crossed the Rocky mountains, we arrived in Spokane at 8 p. m., August 7th. We were soon comfortably situated in the home of the pastor, Bro. A. O. Henricks. On the following day we were permitted to join in the work of the camp meeting here. In the early part of the meeting we were favored with the presence of Dr. Ellyson, president of the Nazarene University at Pasadena. He has been visiting a few of the churches in this part of the country in the interest of the school, especially coming in contact with students who are arranging to come to the institution next year, of whom there are a goodly number. While present he did royal service. After the first Sabbath he was obliged to go on his way to meet other engagements and to hasten home to attend to the many preparatory things necessary for the coming of a multitude of students for next year. We find that the university has a large place in the hearts and thinking of the people of the Northwest, to which Dr. Ellyson's visit has further contributed. District Superintendent Wallace, Brother Wistler, pastor of our church at North Yakima; Evangelist Mrs. Davis of Council Bluffs, Iowa, together with the pastors and preachers of the immediate vicinity did excellent service. The weather did not seem to be propitious, being quite cool and rainy. Nevertheless the attendance was good; there were seekers at nearly every service, a goodly number were converted and others sanctified wholly. The re-enforcement of the saints with power and glory from on high was a marked feature of the meeting. The closing service on Sunday night was a scene not to be forgotten—souls converted and sanctified and great tides of blessing and glory sweeping over the people. The efficient and able pastor, A. O. Henricks, was untiring and efficient, everywhere, in all departments of service. He is greatly building up the work, both in the First Church here and in the raising up of new churches, three of which are being established and placed in order in this city and suburbs, besides which a successful mission has been established in which work in both Scandinavian and English is carried on. He is one of those rare but exceedingly prized pastors, who while so earnestly and successfully serving the local church, at the same time takes on his heart the great and necessary institutions of the church and serves them in every possible way. He sees to it that his young people go to the university, that his people take the church periodicals, and that the missionary offerings are full. He leads his people into the green pastures and beside the deep waters.

One of the things which helped to contribute to the success of the meeting was the use for the singing of that most excellent book for us—the Waves of Glory. None of the recent song books are at all equal to it in the excellence of the selections of the fine old hymns, and in the large number of the newer hymns and songs which have the swing of victory which is somewhat peculiar to our church.

Spokane is a beautiful city, and in it holiness is being so rooted and grounded that its beauty also must be seen. P. F. BRESEE.

PLAINVILLE, KAS.

We are praising the Lord for precious times in His service. Yesterday was a good day from beginning to end. Two at the altar last night. We are also praising Him for raising the debt of \$400.20 from our church. It is clear of debt now. We are continually looking for better things from our Father's hand. Our pastoral work will close at this place at the coming assembly. We have spent here two very prosperous years. We have some genuine, true-blue Nazarenes. We believe our work is through here, and are praying that the proper man may follow and go on and lead the people far ahead of what we ever could have done. It has been our first pastoral, and we have learned many good and dear lessons, which we shall never forget.

THOMAS KEDDIE, Jr.

HOMER, LA.

Just closed a meeting with the Rev. A. B. Calk. The Lord blessed and a few souls found Jesus. It was a hard-fought battle, but our God gave the victory. I go to Girard the 26th for a ten days' battle. I will be with the Rev. S. D. Slocum, one of our pastors. We are expecting victory. T. C. LECKIE.

BERKELEY, CAL.

God is blessing in the work at this place. The Sunday school is taking advance ground. Plans are being laid for opening a second school in a neglected part of the city. Rest Cottage of the Nazarene Rescue Association, in its temporary location, is but three blocks from the church. A particularly encouraging feature of the work in Berkeley church is the class of fine young men in the church. We are "yet believing."

The newly organized Nazarene Rescue Association in San Francisco District, as noted in these columns, reports progress. A state charter has been taken out. The board of directors consists of E. M. Isaac, chairman; H. H. Miller, secretary and treasurer; Mrs. S. B. Rhoads, Mrs. Victoria Yorba and Mrs. Ellen I. Wilson. The Home will be known as Rest Cottage. A temporary location has been secured at 2429 Grove street, Berkeley, Cal., and will be opened to receive the fallen as soon as the house can be put in order and furnished. The house contains fourteen rooms, and is well adapted for the work. The institution is truly a child of prayer. The association has a fine lot on University avenue, Berkeley, the gift of Mrs. S. B. Rhoads of Alameda, on which a building will probably be put up soon.

There is certainly no place on the planet where rescue work is more needed than on San Francisco bay. The doors of Rest Cottage will be open to the fallen soon after you read this item. Will you please immediately pray for the blessings of God on this work. If God puts it on your heart to give anything to the work send it to the undersigned, 2323 McKinley avenue, Berkeley, Cal. At this writing, August 21st, a matron has not yet been secured. Please pray for God to send us the right person. H. H. MILLER.

TWO GREAT CAMPS

It was my delightful privilege to return to the grand old historic Scottsville camp this year. The meeting embraced the time from July 26th to August 4th. My co-workers were those blessed men of God, the Rev. Andrew Johnson and the Rev. H. C. Maitland. It was a privilege to be with these men once more. Brother Maitland was at his best from first to last. He preached several times and delighted the people with his strong, powerful messages. Brother Johnson was not well, but in spite of his physical condition did some great preaching, as all who know him will readily admit he is able to do. God blessed us in the meeting from the first to the last. At times it seemed hard to get the victory, but God broke through graciously and saved and sanctified a goodly number of souls.

This camp has as its supporters some of the best people in the movement—godly, Holy Ghost filled men and women who stand by the truth with both their money and influence. Preachers have come here from all over the United States, obtained the fulness, and returned to win hundreds of souls at their homes. The great work continues. May God ever bless the men who are standing by it, such as Wynne, Bedell, the Scotts, Finleys, Austin, Slater and others. Several ministers were at the camp this year and did much to help us. Among them were Brothers Black, Woodall, Sayres, Kidd and Weldon. Brother Weldon, the pastor of the M. E. Church at Marshall, was with us the entire time and proved a mighty power in prayer.

We came from Scottsville to the Peniel camp. The date was August 8-19. The workers in this meeting were the Rev. Fred St. Clair of California, Professor London of Mis-

souri and myself. It would be hard to describe this meeting. The glory was on the people from the first to the last. We had such crowds as have never been seen at a holiness camp meeting. The people came in thousands, and the long altar under the shed was filled with seekers at almost every service, day and night. It would be conservative to say that not less than two hundred and fifty people prayed through definitely and gloriously, being converted, reclaimed or sanctified wholly. Hundreds of people prayed almost day and night until such power came upon the people and such conviction gripped the souls not right with God, as one hardly ever sees. Our music was fine. Brother London, the leader in song, did excellent work. We had a large number of singers and quite a number in our orchestra. These combined gave the people splendid music. Brother St. Clair, my co-worker in preaching, was at his best. His Bible readings were great, and his preaching was good. Brother St. Clair is a mighty man in prayer, and an untiring worker for the salvation of souls. God bless him. It will be our privilege to return to the Peniel camp another year. May God bless the readers of the Herald of Holiness. We bless God for great victory in this part of the Lord's vineyard.

R. T. WILLIAMS.

MORERIDGE, LA.

I closed a gracious revival here Sunday night. This place had been neglected, for they said we were the first holiness preachers that had ever been here. Brother Shaws, from Monroe, was with us a few days and preached to the edifying of us all. Brother Lee McDowell of Oak Grove led the singing and was a blessing to the meeting. God put His seal on the meeting, and saved a good number of fathers and mothers. Brethren, it pays to preach it straight and hold on until victory comes. My God will answer prayer. We began at Girard on August 23d. Bro. T. C. Leckie will be with us after this week. S. D. SLOCUM.

JONESBORO, LA.

We have just closed a meeting at Mill (La.) M. P. Church. The Rev. T. C. Leckie, district superintendent of the Pentecostal Church of the Nazarene for Louisiana, did the preaching. Brother Leckie is a Bible preacher and brought us messages full of fire, unction and power. There was but little fuss in this meeting, but Brother Leckie made it so hard for sin and the carnal mind, until a person had to have the "real thing" to act very religious. Some few wept and prayed through to God. May God's rich blessings rest upon the Herald. A. B. CALK, Pastor.

SPARTA, TENN.

The great work of the Master is progressing well in this section. The Rev. Lige Weaver, an able minister of the Pentecostal Church of the Nazarene, and a Spirit-filled man, with his sweet singer, Bro. John T. Grissom, closed this week a great meeting at Ravenscroft, Tenn., fourteen miles from Sparta, in which there were seventy-five professions and above forty of this number were gloriously sanctified. The meeting only ran twelve days, but it was the greatest meeting which Brother Weaver said he was ever in. All denominations worked willingly in it, and the Holy Spirit had the right of way, the result being scores of happy homes where Jesus is a welcome guest, where before he was a stranger. It was a deep work, and the shouts of newborn souls could be heard almost all over town. One man, a former desperado, gambler and fighter, testified that he had been saved and sanctified and he was now going to serve the Lord with all the vigor and earnestness with which he had served the devil before. This makes the third meeting Brother Weaver has held in this county this summer, resulting in about 175 conversions and sanctifications together.

The Pentecostal Church of the Nazarene at Sparta is moving along nicely. The Rev. Lee I. Hamric will begin a meeting in it, October 4th, and we look for even a greater meeting than the one he held here last fall.

R. P. BAKER.

DUNCOMBE, IOWA

The Lord is pouring out His Spirit upon us. Sinners are getting to God! believers are being sanctified wholly. Sister Wright of Marshalltown is with us now, and we appreciate

her faith. The present building (a school house) is too small for our Sunday school. We have been compelled to have two classes outside. The Youth's Comrade is a favorite here.
REV. A. H. MCCLAIN.

DODSONVILLE, TEXAS

We are in the midst of the Dodsonville camp. The fire is falling. Thirty-six have prayed through up to date in the old-fashioned way. Large crowds. They have the best tabernacle here I have yet seen. We have a fine band of workers and good substantial backing. The Nazarene work is doing well in this Southwest country.
I. M. ELLIS.

JASPER, ALA.

Closed an eight-day, old-fashioned bush arbor meeting at New Prospect. The Lord was present to be in each service. Several prayed through to real victory—three sanctified and twenty-seven saved and reclaimed.
C. C. BUTLER.

DYER, ARK.

We can report glorious victory here. The fifth night the break came. The tabernacle was full, with wagons and buggies all around it. Conviction seemed to grip the hearts of all. The altar quickly filled and ten or more were saved in a few minutes. Others went away weeping. The next day at 11 o'clock the power was still on. Some were saved on their seats. All over the tent people arose, praising God. One young man prayed all night, awaking his sister to pray with him. It pays to preach the truth. Last night the whole altar space was occupied. Truly a glorious time.
T. J. ADAMS.

BOUNDS, MO.

The Rev. T. M. Mason and I just closed a good meeting at Hadley, with thirty professions of pardon and purity, and nine joined the Pentecostal Church of the Nazarene. We were entertained in the home of Bro. Ell Stith. The Rev. W. G. Davis of Poplar Bluff and Mrs. O'Bannon did good work and were a blessing to the meeting. We are now beginning a meeting at Bounds. Crowds are large and we are expecting a good meeting. Brother Mason expects to enter the Missouri Holiness College this fall. We are in need of an experienced cook for the dormitory. If any one is led to come this way, write me at Des Arc, Mo.
A. O'BANNON.

VALDASTA, TEXAS

The Pentecostal Church of the Nazarene at this place has just closed a fine meeting. On the night of August 15th our pastor, V. S. Coughran, with W. D. Moore, both of Peniel, opened fight on the enemy here. The pastor proclaimed a fast and covenanted with the church to go down before the Lord for victory. After the first few services the fire began to fall and God gave us souls in almost every service during the remainder of the ten days. Some were saved, others sanctified, who had never before had a like experience. One lady was so filled with the Holy Ghost when sanctified, and so manifested His power and presence, that some gainsaying ones said she was hypnotized. The saints shouted and victory rolled on until forty precious souls were blessed at the altar, and we don't know how many others were renewed in the congregation, of which we had no account. We asked God for fifty souls and believe He gave them. Professor Sutton of Peniel, with three young men, students of Texas Holiness University, were present the last three services and sang several quartettes which were beautifully rendered and very much enjoyed by all. Brother Coughran's wife and three daughters were also present during the meeting, she at the organ and the girls with two guitars and a mandolin. Any one seeking a place to educate their children could not do better than to send them to Peniel. Seven united with the church.
MRS. A. W. RUIE.

CAMARGO, TEXAS

I am in one of the hardest battles of my life at a little town of about two hundred inhabitants on the Wichita Falls and Northwestern railway. I have been here in the Southern M. E. Church for a few days. At first the people boycotted us and went to the moving picture show, but now they are coming. Convic-

tion is getting on them, and some stand for prayer. One young man prayed through after we closed last night in the good old-fashioned way, looking heavenward and saying goodbye to the world of sin.
A. B. JONES.

BOWIE, TEXAS

I am at this place in my third revival. God gave us one hundred and twenty-five professions here last year, and the work has steadily grown and prospered. Best of all, most of those who got through are standing true. We are expecting a great time. Two professions at the first service. The tide is steadily rising. Will be here fifteen days. Closed meeting at Pleasant Ridge, six miles from here, Sunday night. Quite a number prayed through.
J. W. MANNEY.

SULLIVAN, OKLA.

I am glad to report victory. God is blessing at Sullivan in the big tent meeting. A number have found God for which we praise Him. Our faith is looking up for greater things.
G. O. and BERTHA CROW.

HUGO, OKLA.

We are just home from Meridian, Texas, where we were engaged in the annual camp meeting with the Mountain church, Brother McMahan, pastor. As fine people down there as you will find anywhere, and God is good to them. Their pastor is truly a man of God and is loved by his people. Bro. Charley Gandy led the singing to the delight of all present. I go next to Idabell, Okla., for a meeting.
D. H. HUMPHREY.

THAXTON, MISS.

We closed at Hickory Flat Sunday, August 11th, with victory. The Lord gave us fifteen souls, either saved, reclaimed or sanctified. One man rode nearly all night in the rain, making confession. Thank God for real Holy Ghost conviction! Wife and Sister Alice Hawkins were our collaborators. From here we came home and found Brother and Sister Lancaster of Jasper, Ala., in charge. They are fearless expounders of God's word. The glory fell at every service. Thirty-two were either saved, reclaimed or sanctified, and the church upbuilt. At the last service the writer received twelve into the church.
H. H. HOOKER.

FITCHBURG, MASS.

The blessing of God is being realized in our work here. Good congregations in the Sunday services. A splendid interest in the Sunday school, with excellent collections. Through systematic giving our Sunday school is turning dollars into the church building fund. A few nights ago the parsonage was thronged with members and friends who came bringing their refreshments with them. There was a little speech-making and kind words said with prayer, by the pastor, and a real joyous evening spent together as a church. We have some real, royal souls in our membership here and they are worth a whole lot in lifting a meeting with their live-wire testimonials and burning prayers at an altar service. Thank God for burning holiness!

The work at Gardner is moving nicely. They start special meetings this week. The prospects are good for a real, holy church in that place.
C. P. LANPHER.

SENATH, MO.

We are here in the battle at Cross Roads. Pitched tabernacle Thursday, 22nd, and opened Bro. Saturday night about twenty hands went up for prayer. Sunday three great services. Closing service, five at altar, one prayed through to victory. Write Rev. Mark H. Whitney and myself if you want a meeting; we are open for dates.
J. N. SMITH.
R. R. 1, Senath, Mo., Care F. B. Speakes.

GARDEN CITY, KAS.

Meeting closed at Garden City last night (Aug. 26th). Thirty-five professions. New church with fifteen members. We begin at Great Bend Friday night, D. V. Pray for us.
In Jesus,
FRID H. MENDEL.

FREEMOULT, ARK.

I am in the Meigspring camp in the midst of a great revival. A number of souls have

prayed through. Last night the altar was filled with seekers. Several saved. Old time shouting. Large crowds attending. This camp is taking on new life. Several new camping houses built.

I go from here Sept. 5-15 to the Waldron camp. We are delighted with the paper. It is full of strong, rich food.
LEE L. HAMRIC.

Vilonia, Ark.

MONTEAGLE, TENN.

We have just closed some fine meetings in Franklin and Coffe counties. Several souls found the Lord in pardon or purity. Bro. T. B. Dean was our yoke-fellow. He will pull anywhere you hitch him up. His wife did good work at the organ.

We ran up to our Nazarene church at Tracy City for two services, then back home for one service. The Lord blessed us good at these last services while Bro. Dean preached. Bro. Dean and wife go to White county for a meeting.
J. T. TURNER, Pastor.

LOUISVILLE, KY.

While stopping over in this city on my return from Silver Heights camp I had the blessed privilege of conducting two services in the Nazarene Church, the last service being held on Sunday afternoon, Aug. 18th. Truly God is blessing this people. They have a band of people at this place who really have what they profess. How their faces shine. At the close of the service two came forward and one was reclaimed, the other sanctified. God is using Bro. Eckel and wife and honoring their work. The singing is a very attractive feature of the work, being conducted by Bro. and Sister James and their daughter. They are filled with the Spirit and can sing the gospel into people.
HATTIE MAE ARNOLD.

BELLINGHAM, WASH.

The little band of Nazarenes here are still pressing forward and while we are few and the trials and testings numerous, we are plowing away, looking for greater things to come. More and more, strangers are coming to see that we are here to stay, and that the Lord is with us. We hope in the near future to have Bros. Lewis and Matthews with us in special revival meetings, and we ask our friends to remember us in prayer. Bellingham has a population of 35,000, and many saw mills and working men, and there are many used-to-bes and has-beens of every sort and shade, many of them good honest souls that have been in the different movements that have more fads and side issues than holiness. If we can get the gospel halter on them, they may be led into a stall, where they can grow fat and flourishing. The writer has been pastor here about nine months. Have seen a few seekers and thank God some have been saved. We have a very comfortable place of worship on E street, between Dupont and Ellsworth streets, quite centrally located, where we hope and believe to see many souls saved and sanctified.
C. B. LANGDON.

HILL, OKLA.

I was at Spring Lake, La., at my last report, where my wife joined me. We had good help; Rev. T. C. Leckie, Dist. Supt. of the Nazarene Church in Louisiana, was there throughout the meeting. Bro. S. D. Slocum, one of our Nazarene preachers of Louisiana, was there most of the time, as was also Bros. Burnett and Vallery. They all rendered valuable service in the meeting. Prof. A. S. London did the singing, assisted by Bro. Burnett. While the crowds were not so large as formerly owing to the trains not running as before, yet it was a good meeting. Souls found God in both pardon and purity; I suppose there were some twenty or twenty-five professions during the meeting. We left Monday morning and ran down to Shreveport where they had announced me to preach at night in the mission. I did so to a nice congregation, and then rushed off to catch the train out for Peniel, Tex., where we spent three days with friends. I can see good reasons why we may be very thankful to the Lord for such a place as Peniel. Leaving there on Friday morning we were on time for the beginning of the meeting at Ryan, Okla. Found everything ready, a good arbor with electric lights and

a nice home awaiting us. Pastor F. W. Johnson certainly stood by us to the end. This was my second year there and I may return for a campaign later. We left early Monday morning for Bethany, Okla. The people of Oklahoma should be proud of such a school as they have at Bethany, and I believe there is a bright future for it. God is blessing the efforts of our dear Dist. Supt. C. B. Jernigan.

From there we went home for two days, and found Pres. C. L. Hawkins has his catalogue out; has a fine faculty for this coming year, and the people are much enthused over the prospects for the school. New buildings are going up, and a good crop makes the prospects good.

Am at this writing at Hill, Okla., in another battle. Good crowds, fine attention, conviction on and some at the altar, and am expecting a real break through.

I go from here to Altus, Okla. Thy Brother in Him,
W. F. DALLAS.
Vilonia, Ark.

SEMINOLE, OKLA.

We just closed a good meeting at Palmerville school house, seven miles north of We-woka, Sunday night. I organized this church two years ago. Bro. Clark was pastor until about a month ago when he resigned and I took charge. The Lord blessed us and there were thirty-five professions during the meeting. Bro. Cloud who lives there, did efficient work, preaching for us several times. Bro. Roy Jacobs also did splendid work in song and prayer. Bro. Collins, of the Children's Home, of Davenport, Okla., was with us the last few days and preached once and gave a lecture on Sunday morning about his work. There were about \$40.00 raised in pledges and cash for the children.
I. L. FLYNN.

VAN ALSTYNE, TEX.

Our meeting at this place was very successful. There were only about twenty professions, but the cause of holiness was greatly helped. The church was revived.
E. C. CAIN.

OSARK, ARK.

The camp at the above place is progressing nicely. The services of the first Sabbath were well attended and victorious.

The Noonday, Texas, camp was a splendid success.

Praise God for His goodness and wonderful works to the children of men. Yours in Him,
ANDREW JOHNSON.

PENIEL, TEX.

The first meeting on my work was rained out the last part of the meeting. Miss Ina Hughes did the most of the preaching. Two souls prayed through and then the rain set in and we had to quit.

Our next meeting was at Valdasta where God gave us great victory. About thirty-five or forty found God in pardon and purity. The most of the church at this place were in a very good place with the Lord. Bro. W. D. Moore helped me in this battle. Five united with the church.
V. S. COUGHRAN, Pastor.

BUCKNER, TEX.

I closed out Sunday night at Macon, Ga. The Lord met with us in the first service and His power was felt in saving and sanctifying souls. This was the first holiness meeting there ever was held at that place, and the church was crowded.
W. E. BENNETT.

MANSFIELD, ILL.

We have had four seekers at the altar the past two weeks; the membership is increasing; our two pastors, Rev. Wm. Ashbrook and Martha Howe are preaching the old gospel with power; a revival is on, and we are praying that this work may go on until in every community in Central Illinois there will arise a meeting house where revival fires burn the year round and the natives find out that God Almighty is still alive.
LEARNED KILLION.

WHITESBORO, TEX.

I am here in a meeting with Bro. Sam Bonarh and wife and Bro. Willie Coghern. The Lord is blessing. The power of God came on the service Sunday night and one young man was struck down. He prayed through and

was sanctified, and is called to preach. Had seven professions that night. Had seven again Monday night, making nineteen either saved or sanctified during the meeting. We will be here this week, the Lord willing, making three Sundays.

Our first meeting was at Concrete; had four professions. Our Union Grove meeting was fine this year. Had twelve or fifteen professions. Bro. Manney was called back for next year.
OLLIE ROWE.

MANSFIELD, ARK.

The Mansfield meeting has come and gone. Very good results. Some eight or ten either saved, reclaimed or sanctified. Bro. Lambert of Prescott did some fine old time gospel preaching and it had its effect on the people. We are getting along nicely here in the Master's work. On Saturday before the first Sunday Bro. Lambert started a meeting at our old home, assisted by Bro. Roy Jobe. Closed out there with fairly good results. Went from there to Piney Grove with the Methodist Protestant people. Stayed there until Sunday night with fine results; three sanctified, two reclaimed. Had a call from there to Lenot, about ten miles, to organize a Nazarene church. Our District Superintendent will organize these about Sept. first. I am at present in a battle against sin at Houghton.
F. R. MORGAN, Pastor.

ELYSIAN HEIGHTS, LOS ANGELES, CAL.

The Lord is pouring out His Spirit upon us in the beginning of this another assembly year. A number of conversions, several renewals, and believers greatly strengthened, and some have taken hold of God by faith for the healing of their body. Our pastor is filled with the Spirit, and God-given power to rightly divide the word in such a way as to enable His people to know some of the deep secrets of God. The power and glory of God falls on us in such showers of blessings that shouts of victory in His name "who has redeemed us" are heard at almost every service. Sinners and outsiders are coming in to hear the Word of God.
MRS. E. SPRAY.

CANTON AND ST. DAVIDS, ILL.

On the 18th of July we began a three weeks' campaign against sin in St. Davids. At the very first we found that we had a fight on our hands and it never left us till we closed the meeting on the night of August 18. The church at St. Davids has but one man in it (our faithful Peter Long) and he invests all he has in the little church on the hill. There are some other men enrolled but we never saw them out to meeting and I am informed they have never been there since they were admitted to membership (something wrong somewhere).

We have some faithful women, but their hands are tied by unsewed husbands who prefer to invest their money in saloons, of which there are eight in town and one more fitting up. We were favored with the appearance of Bro. Coleman of the M. P. Church at Bryant, who preached for us, and also Bros. Boyd and Hester, of our churches at Virginia and Maples Mills, and they came to us with messages or no uncertain sound.

The impression prevailed in this town that all the Nazarenes believed in was to shout and jump and say "I am saved and sanctified," but we broke down some of the opposition and won hearts of people, and on the last day of the meeting the tent was filled and we had about a dozen at the altar.

We painted the church at St. Davids while there with two coats of white and a colored Baptist brother promised to come and trim it for them, so we will have a clean church outside as well as in. At Canton, thanks to the efforts of our deaconess, Sister Galganoo, the church is getting a new foundation and some much needed repairs, which will make it sanitary, as well as attractive.

We leave for Billings, Mich., this a. m., to be in a meeting with Brothers Wines, Buxton and others.
J. A. DECKER.

ESKRIDGE, KAS.

May the dear Lord continue to bless the Herald of Holiness and make it a blessing to thousands of souls who are now in sin and nature's darkness; and those who know the joyful sound may be encouraged on the upward way. I wish to take this opportunity to let the readers of the Herald know that I am

once more ready for calls to hold revivals anywhere, on full salvation lines. For almost a year I have been pastor of the Wesleyan Church here and the Lord has blessed our labors. While the opposition against the truth has been very great, yet the Lord is working on the hearts of many precious souls.
CHAS. H. CROFT.

MARSHALLTOWN, IA.

The fight is on. We are at in our tent, which is centrally located. Large crowds are in attendance; some souls are finding the Lord. Among the seekers for holiness was a young colored lady from the south who is in our city qualifying herself for better work among her own people in the southland. Last night the people laid an offering of \$98.25 on the table to carry on the work.

The most gratifying result of the meeting, aside from the salvation of souls, is the fact that the prejudice of the people against holiness and our church is being swept away. Last night over one hundred could not get in the tent, but remained on the outside. More than ever I see the wisdom of our Dr. Breese in telling the church to "establish great centers of fire in our larger cities."
F. J. THOMAS, Pastor.

VIEW-DIAMOND, WASH.

We wish to sound a note of victory from here. These two places have been organized into a circuit with the writer as pastor. The old-time power and glory are on the saints and we are looking for a year of great victory.

We have just closed a ten days' camp meeting with the evangelists Harry, Joseph and James Elliott. The preaching was in the power and demonstration of the Spirit, and in spite of the fact that most of the time it rained in an unusual manner, a goodly number were saved and sanctified and the church greatly edified. The Bible readings were especially fine and much used of the Lord in the establishing of the saints. The Lord has made the "Elliott boys" a great blessing to us, they having been with us here in meetings before. We closed in a blaze of glory with the power of God wonderfully manifest. We feel that these are the best days of our life.
B. W. SHAVER,

La Center, Wash.

CLIFTONDALE, MASS.

We are having salvation times, the saints are keeping blest, congregations are encouraging and some hungry souls seeking the Lord. We are also beautifying the temple, painting and repairing the outside and preparing to carpet and otherwise fix up the inside. We are the biggest professors in town and believe in having a place of worship to correspond with our profession. Why not? God is blessing the effort and everything is going fine. He is greater than anything the devil can start in New England. I count it a privilege here, His cross to bear. Amen.
C. H. STRONG.

ARTESIA, N. MEX.

The writer has just had the privilege of spending a few days with our people of this place. We arrived in time for the prayer meeting Thursday evening, and though weary from the heat and the journey, when the service was over we felt well rested. The pastor, our beloved Brother Dunham, announced services right along till Sunday night, and as they came, both those in the church and on the street were sealed by the convincing and convicting power of the Holy Ghost. Sunday morning Bro. Dunham preached on "The Blood Covenant," and this was a wonderful message! Following this we gathered about the Lord's table and there occurred a marvelous scene of blessing! Truly it was a communion service. Last night the message came from Ephesians 4:30: "And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption." As soon as the altar was opened seekers came. There was little trouble in getting them to pray and repent. Some who had been professing holiness in whose hearts there remained carnality, fell at the altar, confessed out, and prayed through. Bright conversions and clear cases of entire sanctification were the order of the hour till midnight when the service concluded with real shouts of victory. We shall always praise the Lord for the opportunity of meeting with this people

of God and shouting the victory together with them.
H. S. HESTER.

DICKSON, TENN.

The meeting at Jasons Chapel for the year 1912 is now in the past. The dear Lord pardoned and sanctified all that believed His word and trusted in the blood. Rev. J. J. Rye, our District Superintendent; was our co-labarer. He brought to us some great messages. Bros. John. J. Boaz and W. F. Collier dropped in with us for a short while and preached very acceptably.

The Herald of Holiness grows better. On with the revival. E. T. MOORE, Pastor.

HAMMOND, IND.

We are enjoying the favor of God and praising Him for victory here in this wicked city. Friday, Aug. 23, we had an all-day meeting. A large number of the saints came down from Chicago to help us in the battle. Sister Warner brought the message in the morning. It was one of encouragement and helpfulness to the saints, as well as bringing conviction to others. The afternoon service began at 1:45 with a good season of prayer, followed by praise and testimonies which had the right ring. Bro. I. G. Martin, pastor of First Church, Chicago, brought a short message, which the Holy Ghost honored and seekers found their way to the altar and went away with shining faces. We visited a precious sister (at her request) who is nearing eternity's shore, and administered the sacrament. Had a very gracious time. She was also taken into the church, having been converted and waiting in humble submission for the summons. Bro. Martin again brought the message in the evening to a large attentive audience. Many responded to the call and found what they sought for. Some remarkable things were brought out in this meeting. We give Him all the glory and press with vigor on, knowing that the heavenly race demands our zeal for an immortal crown. Good street meeting Saturday night; one asked for prayers. Victory all day Sunday. Some one seeking God in every service. Two poor men came into the service with the street band, came to the altar, one was graciously saved, and the other was blest; also a poor backslider reclaimed. I am always made to rejoice when I read the reports from other places. Others may be encouraged by reading this; if you think so, put it in.
MRS. C. L. FELMLEE.

WHITESBORO, TEXAS

For two weeks we have engaged the enemy here. Several have found God in saving and sanctifying power. Have been greatly troubled on account of the sickness of the family and am now called to the bedside of our sick boy, who is down with typhoid fever. Sister Ina Hughes, the pastor, and local workers will continue until Sunday night. I ask the prayers of all for myself and family and will be at address below until the boy is better.

W. M. NELSON, Dist. Supt. Dallas Dist.
Colbert, Okla.

DES ARC, MO.

Wife and I and son Willie and Sister Lovelace just closed a good brush-arbor meeting at Mill Springs. Eleven souls swept into the fountain and the church was strengthened. Bro. J. B. McBride dropped in and gave us one of his red-hot holiness sermons while waiting on the train to go to Calla Springs, Ark. The outlook at Mill Springs is good; they will soon build a new church.

QEO. F. TAYLOR.

TALLULA, ILL.

The Hillcrest camp meeting, the officers of the association say, was the best in the history of the camp. The subscription which followed the march Sunday to pay the expenses of the camp for 1912 amounted to nearly \$500.00. The leaders were Rev. T. P. Roberts, of Gravel Switch, Ky., Rev. J. M. Howdershell of Upland, Ind., and Evangelist B. T. Flanery, of Lewistown, Ill. Bro. Roberts is a fine preacher and a soul-winner, able to fill a place at any of our camps. Bro. Howdershell is a coming preacher and worker. He is just out of Taylor University. Rev. and Sister Sutton led the singing to the delight of all.

We are now in the camp here in Tallula, standing well.
E. T. FLANERY.

REPORT OF GENERAL MISSIONARY
TREASURER

The following schedule indicates the amount received from the different districts for foreign missions, for the ten months ending July 30. It also shows the amount that the Board asked the districts to raise. Only five weeks remain and there is a large deficit in the general fund, but it can be easily met if we all do our best.

DISTRICT	Due	Received
Ablene	\$833.30	\$288.76
Alabama	194.00	6.00
Arkansas	416.60	340.23
Chicago Central	833.30	777.41
Clarksville	87.50	59.00
Dakota	167.50	83.16
Dallas	686.00	305.38
Iowa	416.60	176.12
Kansas	416.60	\$86.94
Kentucky	167.50	53.90
Missouri	167.50	82.96
New England	1666.60	1616.83
New York	833.30	882.94
Northwest	1249.90	980.00
Oklahoma	416.60	207.00
Pittsburg	666.60	390.00
Rocky Mountains (Colorado)	333.30	327.80
San Francisco	416.60	567.43
Southern California	1666.60	1080.00
Southeast	833.30	332.94
Southeast Tennessee	82.50	29.43
Washington-Philadelphia	416.60	205.00
Total	\$12,358.90	\$9,568.76

After reading the foregoing statement, if you find that your district is behind, ask yourself "Have I done my part?" then pray earnestly for the foreign work, till you really get prayed through, and I am sure the returns in the next few weeks will easily take care of the deficit.

DISTRICTS	JULY, 1912	Receipts
General Fund		
Ablene	No report	
Alabama	No report	
Arkansas	No report	
Chicago Central		55.48
Clarksville	No report	
Colorado		43.33
Dakota and Montana	No report	
Dallas		20.00
Dakota	No report	
Kansas		14.55
Kentucky		13.55
Louisiana		19.95
Missouri		15.62
New England		149.72
New York	No report	
Northwest		125.00
Oklahoma		14.00
Pittsburg	No report	
San Francisco		41.15
Southeast		33.33
Southeast Tennessee	No report	
Southern California		166.00
Washington-Philadelphia		55.00
Total		\$766.48

Special Funds	Total
Indian Native Workers	\$ 30.00
Hellelujah Village	2023.76
Hope School	471.75
V. J. Jacques	100.00
Japan Natives	15.00
Africa Special	30.00
Total	\$2,500.51
Total special fund	2,590.51
Total general fund	706.48
Total Receipts	\$3356.99

DISBURSEMENTS

General Fund	
Japan	\$142.00
Buldana, India	166.51
Calcutta, India	178.00
Africa	60.00
Mexico, D. F.	30.00
Northern Mexico	35.00
S. M. Stafford	50.00
H. F. Reynolds	41.86
E. G. Anderson	58.33
L. S. Tracy, Passage	40.00
D. C. Ball, Passage	25.00
Interest, El Paso Lot	17.29
Interest on loan	5.91
Miscellaneous Expense	3.50
Total	\$863.11

Special Funds	
V. J. Jacques	\$20.00
Japan Natives	29.75
Indian Natives	131.90
Chickil Bungalow	50.00
Etta Innis	10.00
Hope School	146.00
Total	\$387.55

(Continued from Page 11)

so marvelously brought us out of the destruction of sin, and given us life and hope and brought us to a consciousness of a clean and Spirit-filled heart through His blood.
I am writing this because I know our peo-

ple are interested in the Lord's work—even in every department of it: The church, missions (home and foreign), publications, moral reforms and also our schools. We all recognize the Bible truth that as "we are all members of one body" and if one suffers all suffer, if one prospers, all prosper; so in the Lord's work. If, one part suffers seriously it affects the other parts, and if one is advanced and built up, the others feel the good effects of it. So I am sure that any of the Lord's people will only need to see an opportunity, to be ready to push for the advancement of the church and kingdom along any of these lines.

You have, no doubt, lamented the deplorable condition of our public schools, and also many of our church schools as well. With the Bible ruled out by law, many of our teachers Unitarian in belief, the deity of Jesus Christ set aside, the Holy Spirit grieved away and His work mocked at, and human reason substituted for the revealed Scriptures, not to speak of vice and corrupt morals and sins of a black character that exist to such a great extent, it makes schools where the Bible is taught and believed, Christ is honored and holiness made prominent, along with the best elementary and college work, a necessity, if we save our young people—our boys and our girls. The taint of the schools at large will be hard to erase from the minds of those who get their education there.

Then another thing which is on my heart is, that the church—even all the churches—need trained men and women to meet the wiles of the enemy, to successfully cope with the world in carrying forth the work and business of the church, to establish the church in new fields, organize forces and advance the work as it should be in foreign fields and manipulate and handle the word of God in the best possible way. Even now the church has need of well equipped, Spirit-filled, God-called men and women who have a clear conception of those needs and know how to handle them and meet them.

The Illinois Holiness University, together with our other schools, has been raised up to meet the demand for just such institutions. Our teachers have been selected because they are sanctified, Spirit-filled men and women, well qualified for their respective lines of teaching—being graduates of some of the best colleges in the country. With Dr. E. F. Walker heading our list of teachers—one of the most profound theologians and the best expositors of the scriptures in holiness ranks—we have a faculty and school that you will be glad to recommend to those who are desiring an education. Our other schools have faculties of like qualifications, which makes it a pleasure for us to call the attention of the public to any of them. What is more, you will surely feel like urging that that ought to be in school to make their arrangements to enter at once. We believe that you are in sympathy with us and our work, but we want to get you to put your sympathy into motion and to urge the young people to make their arrangements to get into school, and that without delay. We need the youthful vigor and zeal to push forward the work of the church, and when safeguarded by a trained mind and a clean heart, filled with the Spirit, that will be the greatest asset the church can obtain. And in order to have that energy the student needs to get his education early so as to have the strength of his life to throw into the church.

There are, doubtless, a number of persons whom you know whose names are suggested to your mind by reading this, who, if you would speak to them and encourage them, would be ready to enter school this fall. We would take them into the school and after a few years' training, give them back to you and the work of the church worth a hundred fold more than they are now. Will you not kindly help us in advancing the kingdom by speaking or writing to those who are interested in an education? In connection with that we would like to have the name of every one whom you know ought to be in school, and we believe NOW is the time when students are deciding this question, so a few words from you may help them at this time to make the decision to enter. Can we not have your best efforts and prayers just now in locating students?

We trust that you are having gracious times in your work for the Lord and that your own spiritual life is being enriched while you are winning souls for God. May the Lord richly bless you.

THE SUNDAY SCHOOL LESSON

Judgment and Mercy—Matt. 11:20-30

SEPTEMBER 15

NOTES—QUERIES—QUOTES

E. F. WALKER, D. D.

Reproving and rebuking with all long-suffering and doctrine are parts of the duty of the Christian ministry. (v. 20.)

What might have been in the long ago should have been if right, notwithstanding the motives for action then were not so great as now or as others had. (v. 21.)

The day of judgment will mete our different degrees of condemnation as well as of reward. (v. 22.)

Some places and some peoples are more than others highly exalted in position and privilege, and according to that exaltation will be the depths of condemnation, if they act not appreciatively and wisely with their superior opportunities. (v. 23.)

Sodom, the type of the grossest and most wanton wickedness, will not be so hardy dealt with at the great day of assize as will some others who have not been classed as grossly wicked. (v. 24.)

Some things are hid by God from some people of superior power and position which by the same God are made known to the less naturally and providentially advantaged. (v. 25.)

A loyal, loving child of God will heartily endorse deeds of his heavenly Father, even when those deeds cannot be understood. If anything is well pleasing to God it pleases His child. (v. 26.)

God's Son has exactly the same prerogatives as His Father. (v. 27.)

No mere man understands God. Only the Son of God and those to whom that Word has personally spoken, has a true apprehension of the Divine Being. (v. 28.)

They who deny the divinity of Christ cannot have the knowledge of the true God. (v. 27.)

Revelation is dependent upon the will of the Revealer. (v. 27.)

For alleviation there must be a personal approach unto a divine person. "Unto me;" not merely "my doctrine," "my ordinance," "my church," or anything that is mine; but myself. "He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him" (v. 28.)

To those who come Jesus gives, and what He gives no mere man can give: rest. (v. 28.)

Subserviency and schooling both belong to true discipleship. (v. 29.)

The meekness and lowliness of Jesus are the example for all who would learn of Him—submissiveness and service. (v. 29.)

To "find rest" of soul is an improvement upon being rested. (v. 29.)

In Christian experience that which may appear hard proves easy and that which seems a burden becomes a blessing. (v. 30.)

"Tyre and Sidon, heathen cities of Phoenicia, were notable for their pride, luxury, idolatry, and their cruel and selfish exultation against Israel in the day of her reverses. . . . The Babylonian invasion brought down their pride. Sodom, for her licentiousness, was destroyed by a tempest of fire from heaven. The cities of Galilee, specially favored with the presence, teaching and miracles of Jesus, were, for their impudence, doomed; and so completely has been their destruction that their position is now uncertain."

"Those who only saw the manhood of Jesus never saw the Son of God. The discernment of the Father dwelling in Him is essential to our seeing Him as the Son.

* * * The knowledge of the Son of God recognizes the beatification of the manhood in the Godhead. Christ as God is one with the Father: as Mediator He receives His power and glory from the Father."

"To take Christ's yoke, then is to become captive to Him in love. But the yoke is never borne by one alone. And Christ also becomes subject to a yoke for love's sake, and sends us into the world as He was sent into the world. Hence, to take Christ's yoke is not only to yield ourselves servants to Him in righteousness; it is also to be yoked to Christ, i. e., become yoke-fellow and co-laborer with Him. All burdens become easy when we are yoked with Christ, and He bears them with us" (Abbott).

Lord, I believe a rest remains
For all thy people known,
A rest where pure enjoyment reigns,
And thou art loved alone.

A rest where all our soul's desire
Is fixed on things above,
Where fear, and grief, and sin expire,
Cast out by perfect love.

"And the work of righteousness shall be peace; and the effect of righteousness quietness and assurance forever. And my people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places" (Isa. 32: 17-18).

"And in that day * * * his rest [R. V., 'resting-place'] shall be glorious" (Is. 11: 10).

"For we which have believed do enter into that rest" (Heb. 4: 3, R. V.).

SPIRITUAL LIGHTS

REV. J. N. SHORT

To the natural heart the claims of God seem to be the requirement of a tyrant, and the religion of Jesus Christ is regarded as slavery. When we speak of serving God the natural heart regards it as service akin to that which is demanded by a task master.

Men in this state do not generally allow themselves to think soberly, wisely and well. If they did they must come to see the truth. They would come, as we sometimes say, to recognize the facts in the case. Dr. Steel, whose opinion is worthy of notice, says the Book of Proverbs is the best book for young people that was ever written. Its careful and constant reading has convinced me that he is correct. Suppose all who study this lesson take the time to thoughtfully and devoutly read this book.

If we would do this we would have a different view of life, of truth, as the will of God concerning man, and our relation to the purpose of God. We would then see what infinite condescension and love God has manifested to all to whom the truth comes, in revealing to them what they are, what they may become by obeying the truth revealed, and thus being true to themselves, and all their possibilities in Jesus Christ as Saviour and Lord.

Then, instead of God being a tyrant or a task master, seeking to exact service from us as slaves toiling under the lash, we would recognize in God an absolutely infinite Father of holiness, love, wisdom, truth and power who was seeking to lift us to His plane and life. We would understand that all the manifestations of God in revelation, in His Son Jesus Christ and the Holy Spirit, in connection with all His dealings with us, that it is all love, surpassing the love of a mother; a love directed by infinite wisdom to the highest and holiest ends respecting our well-being.

In the Book of Proverbs to which we have referred it is written of wisdom as the voice of God, "Receive instruction, and not silver, and knowledge rather than choice gold. For wisdom is better than rubies; and all things that may be desired are not to be compared to it." Now do any who read these words say, "O that is preaching?" If I were under oath, and my life depended upon it, I would say, I believe this in my heart and feel it in all my being, that this is the truth for me, and every man under the sun. And surely it is so for every young man and woman. It is the saddest mistake not to heed the voice of wisdom.

Then I read, "Hear instruction and be wise, and refuse it not. Blessed is the man that heareth me, watching daily at my gates, waiting at the posts of my doors. For whosoever findeth me findeth life and shall obtain favor of the Lord. But he that sinneth against me wrongeth his own soul; all that hate me love death."

To reject the truth God reveals to us is not simply to sin against God, but it is to damage our own souls. Many seem to think if God was merciful, He could overlook all disobedience as the fruit of unbelief, and save all just the same, and it would all be well. But do we not know from experience, and by observation on every hand, that the man who sins against God by refusing His word destroys himself?

The relation is like that of a wise father with his son. The father must give wise advice and loving direction for the guide of his son. But suppose the son ignores it all? He sins against his father, but he injures himself. He does himself a moral damage that may end in his complete destruction. And continued disobedience must end in destroying the filial relation, and the breaking of the father's heart.

As it was in the case of the cities to which Jesus refers and which were destroyed, it is true of individuals. Cities are never wicked only as their inhabitants are wicked. The responsibility then is individual. And then, as moral beings, the responsibility, in the nature of the case, is determined by the degree of light. That is a law we all recognize; none question it.

Then it is a fearful thing to sin against great light. We are wont to think of Tyre and Sidon as among the very worst. But Jerusalem sinners by rejecting the Son of God went far beyond them in committing the world's crime. And in this picture we can get a clear view of ourselves.

Consider the light we have today in Jesus Christ, the completed word of God at our disposal, the gift of the Holy Spirit and all things in connection with the results which the Gospel has wrought out in the world since that day. If then under these circumstances we reject the Son of God as Saviour and Lord, refuse to obey the Gospel and walk away from God in Christ, who can portray the nature and the consequences of our sin?

Such an attitude upon our part, under such light, is destructive of the possibilities in ourselves of true spiritual manhood and womanhood. This is the more manifest because God in Jesus Christ is doing all this for us because He loved us so. Lyourgus when asked why he did not make any penalty for ingratitude said: "I leave that for the gods to punish."

In turning away from Christ we are turning away from the true end of our being; from everything that is true, real, abiding and desirable. God's truth should be the loving law of every human heart. When it is so we have come to our true, normal state, and have found our true heaven to go to heaven in. The revealed truth in Christ is the true law of our being. Disobedience to God is moral suicide.