EDITORIAL

Some speakers owe their victory to their voice.

Your homes are what you make them and your children are what your homes make them, and the Church and the nation of the future will be just what your children shall make them.

Some men invert the divine order, and instead of sending the mind upward to seek the object to which its ministries are due, they send it down into the flimsy tissue of human genius, the almost miraculous power of portrayal of human passions, the play of emotions and of character betrayed in the lineaments of physiognomies, but it has a deeper and more striking lesson for us than all these. This lesson grows out of an incident connected with the painting of the great picture which required long years of arduous toil. History relates that the great artist, in painting the faces of the apostles, painted the countenances of eminently good men whom he knew. When he came to paint the face of Jesus, however, he knew of nobody who could fill his conception of the need. The face that would be required as a model for the face of Christ would necessarily have to be one of combined dignity, simplicity, sweetness and majesty. After several years of careful searching he finally met one Pietro Blandinelli, a choir boy of exquisite voice who sung in the cathedral. Struck with his beautiful features and his tender, gentle manner which to him seemed to bespeak an angelic soul, the artist persuaded the boy to be the study for the painting of the face of Jesus in the great masterpiece.

He was delighted with his success, but one further duty remained to make the great picture complete. He had to have a model from which to paint the face of Judas which was the last picture to be accomplished in the picture. He set about in earnest search for a countenance that would answer for the face of the traitor. This search required several years before it was finally rewarded in the discovery of a man whose features were sufficiently stamped with the sinister, depraved, the diabolical and execrable to meet the requirements. He drew the face of Judas from the model and was elated with his artistic triumph. In dismissing the wretched man who had served as his model for Judas it occurred to him that he had not inquired his name and asked the man for his name. The man replied to him: "You have painted me before." The artist was horrified to find the man was Pietro Blandinelli. During the intervening years Pietro had been at Rome studying music but had fallen into evil associations and had fallen from purity and innocence to baseness and degradation and with the flight of years had gone deeper and deeper until his very face became a fit model for the awful monster of sin who betrayed our Lord.

What a lesson on the ravages of sin. What a reproof to New Theology and to many prominent divines of the day who endorse and proclaim from their pulpits this false and vicious teaching which minifies sin, dispenses with the divinity of Christ and explains away hell. Sin is the most terrible, the most real, the most tragic truth and fact in the universe today. Such miserable teaching not only never fails to save or reform or even help one single desperate sinner, and not only leaves him in his disagreeable lostness, but robs him of his solitary hope—a divine and all-powerful Savior who can save from sin and keep one saved with his grace and blessing even unto the end.

Sin not only burns out all the noblest, cleanest and sweetest within us, but it blisters the holiest and highest aspirations and susceptibilities of human nature and blasts eternally every hope and prospect for the world to come. Sin has written every black page in human history, shed every drop of blood that has ever been shed, wrecked every character that has ever been wrecked, broken every heart that has ever been broken, furnished patrons for every doggery and bagnio, peopled our jails and penitentiaries and cemeteries, made necessary every lawyer and every lock-up, every constable and every court, every judge and every jail, and put hell in the bosoms of millions while living and dug a hell for their eternal suffering in another world to come.

Sin loves a shining mark. As in the illustration above it strikes at the noblest, sweetest and purest of young boyhood, and behold what a transformation it accomplishes by its damnable virus within a few short years. In contrast with that face and the character behind it of Christ-like purity and sweetness, behold the visage of another face indexing a character behind dark, wretched, brutal, debauched, infamous. From Christ to Judas!!! Such is sin's invariable and inevitable course.

In the face of these transcendent facts of the depth and diabolism of sin, of its blackness, its wreck and ruin on human
character, its absolute defiance of all attempts to relieve or remedy its infernalism by the power of resolution or the help of education and culture—"in the face of these facts familiar to and admitted by every hod carrier and dray driver and by thousands of little street urchins who are victimized by the cigarette habit or by profanity—we are to go to the pulpit and to great church institutions of learning to have all these patent facts denied and to hear sin explained away as a mere inconvenience or episode in human history which is to be overcome and wholly remedied by mere education. Having explained away sin these modern reformers find no need or place for a hell, and consequently they proceed to its destruction and in lieu thereof teach a future probation for those whose "education" failed to rid them entirely of what little disabilities the episode of sin may have put upon them.

What a libel on the Christian religion! What a shame that pulpits bearing the name of Christ should surrender so completely to the devil and give themselves up to misleading the public by underlining belief in sin's reality and destroying belief in the eternity of future punishment, thus destroying the very foundation on which both the state and church really rest.

The eternity of future destiny is fundamental in any true religion. Nothing has done more to destroy the influence of religion in its restraint on human lust and passion and to weaken faith in its truth and authority, than the heresy now so popular and prevalent of Future Hope. Convince men that there will be an opportunity of attending to destiny matters afterwards and they will put it off until after death and use this life for carnal indulgences and selfish interests. Perhaps this false teaching is doing more than any thing else to increase crime, to foster the spirit of lawlessness and undermine the spirit of law and authority, than the heresy now so popular and prevalent of Future Hope. Convince men that there will be an opportunity of attending to destiny matters afterwards and they will put it off until after death and use this life for carnal indulgences and selfish interests. Perhaps this false teaching is doing more than any thing else to increase crime, to foster the spirit of lawlessness and undermine the spirit of law and authority, than the heresy now so popular and prevalent of Future Hope.

The Great Guide
It is a beautiful thought as well as a glorious fact that in our pilgrimage to the skies we are not left alone, nor are we simply dependent upon the help that one can render another. We have provided for us an all-sufficient and thoroughly capable guide whose knowledge of the way and whose resources for meeting all our needs are infinite. This blessed truth is beautifully brought out in the Savior's precious promise: "But the Comforter, even the Holy Spirit, whom the Father will send in my name He shall teach you all things and bring to your remembrance all that I said unto you. He shall guide you into all truth; and He shall declare unto you the things that are to come."

Never were travelers so well equipped for a journey. We have often thought how visitors to the Holy Land or to any foreign country would feel among utter strangers who spoke a different language in an attempt to tour such a country without a pilot or guide. How utterly alone and helpless and bewildered would be one's feelings thus circumscribed. How like the pilgrims passing through this land! This is not our home. We are strangers and sojourners here. We are citizens of another and different country. We are born from above and are traveling thitherward to an upper and a better country—even an heavenly. This land through which we are passing is strange to us. It's people are strangers to us. They do not understand us and we do not understand them. They greatly misunderstand us. Our language is different. Our modes of thought and habits of life are different. Our aims and objects are dissimilar. There is nothing in common between us. These differences exist equally between the inhabitants of the country through which we are passing and every one of the pilgrim army making the journey through it so that we are powerless to be of any special help to one another in the way of love, sympathy, encouragement and fellowship. When weary in the journey we can help a weak brother along the way by sharing with him his burden. But as pilots or guides we cannot act efficiently because of our ignorance of the way. We have never passed this way before. We have never explored the country. We know not the lurking places nor the strength and fortifications of the enemies. We know nothing of the thousands of dangers and snares and pitfalls along the way. We know not the fastness where hide the robbers and highwaymen. We know not the jungles which conceal the venomous reptiles and the devouring wild beasts. How utterly dependent are we upon a safe and competent guide.

The Holy Spirit is our Guide for this perilous and all-important journey. I am glad in the great promise that it is expressely stated that He should "guide." The four different things it is said that He should do were to "teach, remind (bring to remembrance), guide, and declare in advance (declare things to come)." We take it that the one word "guide" includes all in the significance that is contained in the other three. A guide or pilot "teaches" the traveler the route with its turns and changes, "reminds" him of points and perils previously told him which he may have forgotten and "tells him in advance," that he may be forewarned, as to all dangers, the lurking places of concealed enemies and of every kind of peril that may beset his way. These are but the constituent elements that go to make up the qualifications of an efficient guide and are all included in the word "guide."

How admirably all these elements of leadership abound in the Holy Spirit. How beautiful is His blessed ministry to the pilgrims along the way. How we are constantly thrust into new environments but without a new illumination suited to the new condition, and how sweetly some long forgotten word or promise of the blessed Lord comes with seeming spontaneity to the mind and we get strength and light for our needs. It was the Spirit who brought to mind that half-forgotten promise. It may be sometimes that that recovered promise may bring to us grief. "Peter remember the word of the Lord," and it sent him to bitterness and tears. So sometimes we are trebonded back from incipient lapses by the faithful remembrances and remembrances of the Spirit.

The Spirit also in His gracious offices as guide to the pilgrims brings to our remembrance neglected works or forgotten providences of our Lord. How quick we are to forget the Lord's deliverances. The Spirit will remind us amid the perturbation and dismay of today of the deliverance of yesterday and thus again fan afresh our faith to a flame and help us to victory. All along the journey, amid the testings, the doubts and the clouds He comes sweetly to us and reminds us of that awful tempest which affrighted us but which we escaped; of the dark problem which seemed impossible of solution but which finally yielded like the mists fading away before the morning light; and in other testings we came off more than conqueror through Him that loved us and gave Himself for us. What more could have been done for us to insure for us a successful journey that the Father has not done in providing for us such an all-wise, all-powerful, ever-present guide. How can we ever render excuse for slowness or mistakes in the way of failure to make the journey successfully?
The Editor’s Survey

Perils to the Christian Sabbath

The fight is equally strong and desperate in Great Britain and America for the preservation of this benign institution. The enemies seeking its overthrow are about as numerous and as dangerous on one side of the Atlantic as on the other. We have sometimes feared that the alacrity and vigor of resistance were not quite as great on our side of the water as among the English. Rev. J. T. War- dle Stafford, Fraternal Delegate from Great Britain to the Methodist Episcopal General Conference, at Minneapolis, in his fraternal address delivered before that body, in his remarks on the Christian Sabbath, said:

“There are many influences amongst us that are tending to disintegrate the Lord’s Day. The decay of belief in the supernatural is one influence. Englishmen no longer hold as they once did the great truths of the gospel with grim tenacity. Our fathers fought over their creeds. They sang, ‘The Unitarian fiend expel, and drive his doctrine back to hell!’ Calvinist and Arminian passed each other in the street without recognition, and we used to feel ashamed of them. But we have more reason for shame today. Men do not care. In England and America, is it not true to say that we are here losing sight of the foundations upon which the doctrine of the resurrection rests. We must bring out into the sunlight the great doctrine of the resurrection. We must insist in season and out of season that Sunday is the weekly festival as Easter is the annual festival of our Lord’s Resurrection. Whenever the doctrine of the resurrection goes Sunday will go also. The whole fabric collapses when the chief corner stone is removed. If the new theologians, who are tampering with the person of Christ, and seeking to eternally the Resurrection, prevail, we shall lose our Sunday both in America and England. Yes, the fuses of the Sunday are nearly all within the churches.”

An Entrancing Sunset

The precious Word, says, beautifully, “Even to hoar hairs will I carry you, and to old age I am He.” There is nothing more beautiful than a long life spent in faith and love and hope and ceaseless activities in divine altruism, drawing nearer its culmination with not the slightest abatement of any of these glorious virtues, but rather with a sweet and tender softening and ripening of the glorious constellation for the formation of a matchless sunset to a glorious life. History furnishes many beautiful illustrations in point, one of the most charming is the case of the venerable founder of the Salvation Army, General William Booth. On his 83rd birthday, this venerable man of God said:

“I testify to the faithfulness of God; to the true happiness of a life spent in seeking to benefit others.”

We struggle to live to old age. Why? To be happy. We crowd push and oftimes are uncharitable, unfair, unjust and selfish, in order to profit ourselves in money, honors and position. And at eighty-three years of age discover that true happiness consists in helping our fellow-beings.

The luxuries that we seize and enjoy through the years of conflict are forgotten, like fine meals eaten long time ago, and in old age the only prizes we’ve gained and still hold are remembrances of the good we have done.

The real comfort of life, from cradle to grave, is faith in God. The true happiness of life, from the old arm chair by the hearth, is knowledge that we help others.

How Much Is a Horse Better Than a Girl?

We might have added to the above caption the words: “How much is our boasted Christian civilization an improvement on paganism?” The scandalous discrimination against young girls in Illinois laws is very strikingly brought out by Seth C. Rees in the following paragraph:

It has required a long hard fight in the State of Illinois to succeed in making a law by which young-girl thieves —a girl is not punished—may be punished. And now that the law is made, the penalty for stealing your beautiful daughter and selling her for immoral purposes is imprisonment for only one year. The penalty for stealing and selling your horse is imprisonment for twenty years. This gives you a fair understanding of the value which the law-making bodies of the land set upon your daughter.

The value of your horse, though blind and lame he may be, is equal to twelve to fifteen times as much legal protection as your beautiful daughter.

A Mother’s Influence

Among all the chains that bind and hold to the true, the beautiful and the good not one binds with that force and fervor as the golden chain of that divine and seraphic influence—a mother’s sweet love. Tributes to this divine influence are met in all the paths of life and among all classes of mankind. A writer in Zion’s Herald relates the following incident showing the wonderful tenacity of a mother’s influence with a man who belonged to a class proverbially hard:

A sailor friend once told us of his temptations in the various ports of the world to which he had successively gone. He had met the tempter under every form, from the rough, uncevered attacks of open challenge to the veiled insinuations of more subtle approach. “But,” said he, “I have been strong and have beaten them back and shut them out of my mind and heart, not in my own strength alone, but in the strength which has been evolved and liberated through the abiding in my life of my mother and my father, both godly Christians. Across the miles and miles of seas that have intervened, over the vast sweep of waters, mother living by her sweet personality within my own has glorified my vision, purified the
springs of action, breathed upon my natural desires to do right and be true, that I have been enabled to rise above every foolish and hurtful of all, to glory in the sense of personal mastery over the ene­my of my soul.”


Immortality
This truth so dear to every Christian heart so strengthening and inspiring and alluring to faith and hope is always welcomed by every devout reader as a subject for study. The Congregationalist gives the following beautiful thought on the subject:

The Christian doctrine of immortality is not the mere persistence of life. The Greeks believed that and yet Achilles had rather be a cock on earth than a king in Hades. Many men would not want to live forever unless life were far happier than this life has been. But here comes in the Christmas newness. Immortality is a progress from earth to greater glory of life, of soul, of self. "Even in the light of the throne, from defeat into victory, from discord into music, from sorrow into restored love, from darkened vision into clear seeing, from work to happy work, work that shall be rest. Ah, thou sweet Christmas child, how thou hast made all things new!”


Christianity Built on a Person
Some modern critics would appear very gracious and condescending in riddling the world of a divine and real Christ by stooping to found the church on the Christ idea instead of on the Christ himself. The absurdity of this resort is thus presented by the Congregationalist:

The Christian mind, unafraid of searching criticism when not accompanied by untenable presuppositions, will never be content to put the Christ idea in the place of Christ Himself, as He has been personally apprehended by Holy Spirit in all the Christian centuries. This splendid structure of faith, reared on an idea only, this interpretation of the universe and of man, that has commanded the assent of the finest intellects, this powerful onward-moving Christian religion, built on the mere name of one concerning whom we know little or nothing—that is as irrational as it would be to resolve the figures of Wendell Phillips, John Brown and Abraham Lincoln into mist and then assert that the emancipation movement sprang out of a general mind in the world, or to slave, which never crystallized around any inspiring leaders. Not a single great critic whose department of study relates to the New Testament accepts today the theory of a non-historical Jesus.”


Able to Save to the Uttermost
Perhaps the last lesson to be learned is the fact that God can “save to the uttermost.” It is easy for us to believe that God can save the Judge or the wealthy Colonel or the learned Professor. However these people from the higher classes may have stood aloof from gospel appeals they are yet respectable, moral and refined and by some mysterious process half unconscious to oursel­ves we conclude that these traits somehow render this class of people more accessible than the debased and more wicked classes of people. This is absolutely false. Sin no more lessens the power of God to save than a moral life lessens a man’s need of salvation. Repentance is equally a necessity on the part of both. This repentance is the key that opens the gate of salvation in both cases and the waters of salvation gush forth in gracious blessing and power. We should never lose faith or relax effort for the salvation of the lost and seemingly hopeless. An exchange furnishes a striking illustration of this in the following:

The president of Harpoort College was riding one evening through a village in eastern Turkey, when his horse almost stepped upon a little hump-backed girl, and he was aghast at the foul words she uttered. He spoke to her thus, "Tell me anything about that girl; she is a lost soul.” Dr. Browne could not be contented to have her lost. After great trouble he persuaded her parents to let her come to the mission school. She grew into one of the most loving and patient girls in the school, and when she was graduated she became one of the best teachers in the college. Later she asked to be sent out to one of the hardest districts; and on the region of the Euphrates where no one else had been able to work, she established her large church.

Our Weekly Titanic Disasters
The horrors and magnitude of the liquor infancy so stagger the human mind as to almost paralyze its power of comprehension. It is difficult to accommodate the horrors of this iniquity to terms and expressions that will bring it within the understanding of ordinary men. An exchange tries to use the Titanic disaster as a means of getting clearly within the apprehension of the public the tragic extent of the horrors of the legalized liquor traffic. The writer uses the astounding fact that every week in the year the liquor traffic claims as many victims as went down to the ocean’s bottom with the Titanic. And adds:

How few people get shocked at this weekly calamity! Pastors of big churches never hold memorial services for those victims. Newspapers do not get out special editions with great startling headlines and devote page after page to this calamity. Great theaters do not give special benefit nights to the helpless and dependent victims left by the loss of the bread-winner of the family. Congress does not appoint a special investigating commission to find the cause and fix the responsibility for the great catastrophe.

The Titanic disaster was an accident, but the liquor traffic is no accident in our country. We would that it were an accident, and that the large death loss caused by it happened but once in a century. But the sad fact is that this awful death loss is repeated every week, and the more astounding fact is that this continuous calamity caused our country by the liquor traffic is pre-arranged and planned and deliberated upon almost with malice aforethought.

Our Nation and our State, knowing that at least 1,600 people will go to their death every week through this horrible traffic, yet for a revenue consideration the State consents to make a direct bargain with the "rumship company,” allowing them to drown as many victims every week in the sea of rum as were drowned on the ill-fated Titanic.

Suppose the White Star Steamship Company should make a proposition to the governments of England and America to give a large sum of money to those governments for the privilege of tempting 2,300 people out to sea, robbing them of their money and then drowning over two-thirds of them! The directors of the company that would make such a proposition and arrangement of England and America would be mobbed and hung until dead in the public streets without law or ceremony. And yet in the final analysis that proposition is no more criminally brutal than the present arrangement by which the United States for a large revenue consideration gives permission to the rumship company to take every week a large ship-load of helpless victims out into the sea of rum and after robbing them of hope and home and money and character, throw them overboard and let them be eaten up by the sharks of appetite and passion.

If such an injury was forced upon us by a foreign country, there would be a declaration of war by Congress within twenty-four hours, and a million heroes would quickly step forward to fight for their country and their fellow men. Why then should we be so indifferent to the awful scourge of the liquor traffic?


Joy a Fruit of the Spirit
The joy of the Lord is our strength. It is one link in the chain by which we are bound to God. It is "a fruit of the Spirit" as Bertha G. Woods says:

"She seems to embody almost all of the "fruits of the Spirit" except joy," said an observing young girl of an earnest Christian woman. "She’s evidently full of love for her fellow-creatures, if self-sacrifice and generosity mean anything. She is long-suffering and patience personified; she constantly gives expression to the goodness and faith, and all those other lovely things except joy. I do think she lacks that; she is really depressing sometimes. Well?—judicially—perhaps she’s more joyful than she looks. I’m sure I hope so."
Adoration to Unconverted Sinners” has not noted its directness and definite putting of the truth. In his Church, Mr. Finney’s work is:
1. “What conversion is, and correcting some mistakes about it.”
2. “What conversion is, and wherein it consists.
7. “Motives for conversion.”

Also in Richard Baxter’s “Call to the Unconverted” listen to his clear putting of the truth: You are without any prospect of salvation; you are in a sinful condition, and live in continual danger of His justice, not knowing which hour you may be snatched away to hell; and most certain to be damned if you die in that condition. Meditate on the end for which you were made; on the danger you are in, on the nearness of death and judgment; on the certainty and excellency of the joys of heaven, and the certainty and terrors of the torments of hell.”

Who could listen to direct truth like this and not examine himself and condition, whether he be a professor or non-professor of religion? Who that is in a measure acquainted with that remarkable sermon of Jonathan Edwards, “Sinners in the Hands of an Angry God,” but has been amazed at his language, that every mouth may on this or kindred truths was mild in comparison to the awful utterances of this man of God? “I never found,” says Mr. Edwards, “so much immediate, saving fruit in any measure of any discourse I have offered to my congregation as from those words. That every mouth may stop, endeavoring to show from hence that it would be just with God forever to reject and cast off mere natural man.” In reading these sermons of Edwards, says Prof. Park, “we stand in awe, for it speaks not as one who single-handed sought to save the world, but of Him who says, ‘Preach the preaching that I bid thee.’ There is something in his discourse that presses us, follows hard after us, and if we flee from it, it is close upon our footsteps; there is no use in our that.

President Finney, during the days of his greatest success, was thoroughly apostolic. “He preached God’s Word clearly and without fudging. Never muddling the Sword of the Spirit, he made it cut to the very marrow. Sometimes he cut it to the very center bone. Sometimes when rung changes upon the word “hell,” until the oft-reiteration somewhat cheapened its effect upon the conscience. “These were small tremors upon a glorious work,” says Dr. Townsend. “Finney’s great aim,” says another, “was to make every hearer feel that he was sinning against God; that sin was exceedingly heinous and justly damnable; that sin should be abandoned straightway and the sinner should turn immediately unto God, who would abundantly pardon him through Jesus Christ, as a complete Savior. He did not wish for the change of his secret motives, and it often made ripping work.” Dr. Kirk, in comment upon his method, says: “He generally begins with a thorough handling of the law, and awakening of the conscience, raising the thoughts of people to high conceptions of God’s requirements and the nature of true holiness, humbling the pride of men, chasing the soul out of every false refuge. Without the grace of Christ, three things form a holiness ministry, whether we are full-orbed preachers of the gospel in the sense that the earlier men were? Not whether we are their equals in ability or mental capacity, but do we clearly propound in our capacity the range of Bible truths that will set God’s people in line almost winked at by some of us today and we throw out that oft repeated statement that the sap will push the dead leaves off from any tree or that the all-comprehending truth of holiness as a second work of grace will settle rights on the dress question? Was not Wesley definitely on holiness as we are, and did he live in a day of greater world conformity among Christians than we do? Surely if he was explicit and direct upon this subject, thunders the alarm of its tendencies, it cannot be easily explained why others, why the churches, why should we remain so silent or think the man is narrow who draws a bead on this Babylonish monster, which is apparent even in our holiness work of the present day? In the comparison of pulpit themes today with those of our predecessors is it not evident that they dwelt on the law, justice and eternal retribution for the unsaved far in excess of anything that is observed among us as a holiness ministry? If these men were wrong and missed fire in the subjects they chose, it is true that they did not learn our way, but if they were right, are we not perhaps careful to a fault? Surely the general pulpit’s that are silent on the oncoming wrath of God are legion, and the growing generation is ignorant of the final doom of the unavenged sinner. Is it not time that some of us as a body of agencies can make them.

Dr. Townsend well says: “While claiming that orthodox churches mean to be loyal to all the truths of the gospel, still we have to acknowledge that some truths are clearest, that some of our narrow range seems are delightfully pleasant, and some are dreadfully unpleasant.”

The texts the preachers loves to select, and the subjects he loves to discuss are those bearing upon the glorious redemption of the gospel. Mankind loves to hear of the throne of God and the possible salvation of the saddest wretch. “How one that thirsteth,” are words possessing a perpetual charm: as does the text: “He is able to save to the uttermost.” No wonder that the people prefer this good news of the gospel, which gives them cheer and makes them glad. But in the midst of his congratulations the preacher is often met by the stern question: “Is this the whole gospel? Will the Master excuse me if, believing more, I conceal any part of the truth? Must I not obey orders and be true to my commission? Can I fail the task?” If this popular dislike merely involves some fundamental element in a fallen nature which likewise puts under ban all things unpleasant in character, however true, then if true, should not the things which make men happy be impartially heard and all the more faithfully because dis-
Keeping the Sabbath
Clement C. Carty

No more vital question is up for discussion than the right observance of God’s holy day, and yet none seems to be more ignored. We are verily in a Sabbath-breaking age, when this holy day is forgotten, set aside and profaned by both professors and by sinners. Singular to say with all the Sabbath-breaking of this day, the pulpit seems to be strangely silent about it. Only occasionally do we hear any sound from that quarter from the prophets of the Lord, and even when any sound is heard, it is somewhat of the apologetic kind. The purpose of this is to modify the old idea of Sabbath keeping.

The whole idea of keeping the Sabbath rests entirely upon the Divine origin of this day, for if it be of man, or if it has passed away as a Divine ordinance, then each man is a law unto himself as to the observance of the day, which would mean there would be as many rules for Sabbath keeping as there are people in the world. Then no man nor set of men, has any right to establish a rule governing other people upon their good or bad understanding. If, however, the Sabbath be of God, if it be a Divine institution, still of force, as it is, then it rests alone with Him who set aside one day in seven as a day of sacred rest.

If, however, the Sabbath be of God, then, must we look for the manner of Sabbath observance which will meet the Divine approval. The one principle governing this matter is clearly laid down in the fourth commandment: “Remember the Sabbath day to keep it holy.” First, remember this day—forget it not—keep it in mind as a holy day, the Lord’s Day, the Sabbath of the Lord. When the Sabbath dawns, let it be born in mind this is the Lord’s Day, the day in seven which must be set apart by Almighty God for a sacred purpose.

This one word settles the whole question—“Keep it holy.” It is a holy day by Divine appointment, set apart definitely from all worldly, secular and selfish uses. “And God blessed the seventh day, and sanctified it.” Here is the origin of this day. Almighty God, when He had rested from the six days’ work of creation, rested on the seventh day. He sanctified it, that is, set it apart from all worldly, secular and selfish uses. In keeping with the sacredness of this day, and leaving it to be kept holy. “Not remember it as a day of leisure, one of pleasure, or of recreation. But bear it in mind as the one day above all others in which all ordinary work must be laid aside, and as a day of religious exercises, a reminder of God, of the soul and its needs, and of eternal things.

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Here, then, is the supreme test of any work or indulgence on this day. Is it to be kept in a holy manner, after a godly sort, to be used for a sacred purpose. Does this thing or act belong to a sacred purpose? Is it not of the Sabbath? Does the thing which it is proposed to do, minister to holiness? Does it tend to holiness of heart and holiness of life? Is the thing indulged in, or desired, in keeping with the sanctity of this day, and leaving it to the unbiased, godly judgment of the questioner, is this really keeping the Sabbath in a holy manner?

Questions like these will solve many problems to those whose consciences are kept alert and longing to do pleasingly to please God, and who really desire to keep the Sabbath as God directs. To those who have no Sabbath keeping conscience—well, they are not interested much in these things, and such interrogations and talk is of no avail.

If this word “holy” is not often heard, then who dare say the modern way of making the Sabbath a pleasure seeking day is keeping the Sabbath after a godly sort? Does buggy riding, or rather automobile racing, visiting parks, excursions, Sunday school picnics, and such like things, harmonize with the sacredness of this day set aside for a sacred use? How such things will away in the light of holiness of the Sabbath! “Not seeking thine own pleasure,” is the direct language of Isaiah in speaking of the right manner of Sabbath observance.

The Sabbath is not a work day, neither a business day. How, then, can we reconcile with the holiness of this day, engaging in ordinary work on the Sabbath, writing business letters, buying and selling, traveling for business purposes, running factories, shops, etc., on God’s day? Does “doing ordinary work” on God’s Day, or buying and selling, belong to those things which are in keeping with the sacredness of the Sabbath?

And, mark you—it is not alone the sin of idle pleasure, that is a desecrator of this day, or the only sinner. What about the buyer on the Sabbath? He is as guilty as the seller, for really, if there were no buyers on the Sabbath, there would be no sellers. The buyer is guilty as the seller, just as the traveler on the railroad trains on God’s Holy Day is as much a sinner as the railroad authorities who run those trains. One is as reprehensible as the other.

There is the Divine rule, plainly laid down, simple enough to be understood by all men. “Remember the Sabbath Day to keep it holy.” Holiness becomes this day. Just as God Himself is holy, and seeks to make all His intelligent creatures holy by Himself, so He commands that this one day in seven, set apart by Himself from carnal and profane uses, be kept sacredly, as a day of rest, a day of worship, a religious day, when the mind will be taken from all earthly concerns and fixed upon things eternal, a day of consecration to the interests of the immortal soul, just as the other six days are spent in ministering to the needs of the body.

“Velvet Religion”
F. M. Lehman

The world hates this “velvet religion”—without any oil for its wheels; it cries for the old-time salvation that touches and changes and feels. It finds all the sham and delusion it wants in the serfdom of laissez faire. The world is fed up with the muck of its business, the world will out from their booth. The world is not interested in the old-time religion; it cries, and curses this “velvet religion” hatched out in our latter-day schools.

It isn’t the creed of a body that pulls men in sin from the mire; it’s genuine preacher whom silver and gold can not buy; it knows that the prate of the hirling stills never a sob or a sigh. The world cries for old-time religion, what it learned in the lullaby days, for something of spirit and soul, outward and inward. The world wants a genuine preacher whose conscience is not bowing to fashion, to trends, but is ready to overwhelm his listeners with the truth, and from those who thereby will feel spiritually toward the world, and toward the church, toward the Lord. It is said, “If a man die, believing in the Lord Jesus Christ, he shall not perish but have everlasting life.” This is the One who gives men peace with God in this life and in the life to come.
blind altogether to things that would lead to the right; it knows that her preachers are fearful and will not walk out in the light. And thus all her churches are empty; her preachers are lifeless and cold and their sermons are mere formalities, whit the last milestone of life there God will demand an accounting for deeds in the stress and the strife. The world is afraid of the judgment, and deep in its crimson of sin it wants the blood-cure for its sores; it's tired of cheap ethics and thin. Then back to the God of the Bible and back to the old fashioned way where souls may find Jesus in trouble and men will remember to pray! For after this earth life is over and death stalks abroad in the gloom the world wants no "velvet religion" to risk at the door of the tomb.

Then out with the kitchen and kettles; the saloon, the cards, the clams; the festival down in the basement where worldliness withers and damns; away with the classical music; the tweedle-deum of the choir; the D. D. who prates in the pulpit without the endowment of fire! What profit is there in this? This wealth put in marble and stone when Christ is ruled out of the temple and Mammon is placed on the throne? What strength can a soul in the valley find here in life's battle and stress where Lucifer is lord, and the sacred dress is not even allowed? The world turns away from this twaddle in utter and lasting disgust, but holds in esteem the good highway where souls may find Jesus and trust. Then Holiness still is our watchword; we'll ever keep humble and clean; for "whitely" must never entangle a true Nazarene.

(*At the General Assembly, October, 1911, of the Pentecostal Church of the Nazarene, Nashville, Tenn., where work was done by sanctified men under the editorship of the newspaper reporters remarked: "I am glad to see something of this kind, for I am sick of this 'velvet religion!'")

**Letting Down the "Bars"**

Gates and bars and fences are used to restrain stock of any kind, or persons from trespassing on certain grounds or enclosures, where the presence of persons is not wanted, or things would be destroyed by stock. By them, the bars or fences would be to invite destruction and leave without protection such things under our care. "I am the Door; by Me if any man enter in he shall be saved," Why have a door? Why not let the sheep go at their will? Why not let the lions, tigers, and wild beasts roam off the wolves and wild beasts. There is a tendency among some good and pious persons to remove all restrictions and rules in regard to conduct and indulgence. In such amusements as are forbidden in the Discipline of the M. E. Church. Even some of our Nazarenes say it is better to eliminate those rules as they are dead and not enforced, and that you cannot legislate men to be honest and holy. This is the same old argument of the secularists "that you can't make men sober by law," and you can lead a horse to water, but you can't make him drink. Sure enough, but you can keep him away until he will starve.

You can keep liquor from being made or sold, until the young man will not know the taste of it. And if they never taste it they will never get drunk. If discretion and sense are not in the home and the child is trained up in the way he should go, he will not depart from it; he will not long after those things. This will give opportunity to get their attention on sober things. Such arguments as that the restrictions on amusements should be canceled, because they are not obeyed or enforced, are in line with the secularist, that the law can't make men quit drinking and that more liquor is drunk in prohibition states than in non-prohibition states.

There are laws against stealing and murder, and always have been. And still people will steal and murder. Yet no sane man will say we should cancel all laws against stealing. Why should we not eliminate the ten commandments from the Bible because so few obey them? Whole books could be written about the laws we shall do and what we shall not do, with the assurance of a reward according to our works.

The ministry of the church occupy the same position as the watchman on the walls of Zion and must give no uncertain sound that he that heareth can prepare for the battle.

**"Young Men Wanted for the Army"**

L. S. Tracy

Having obtained quite a comprehensive view of our church activities from the various District Assemblies, local churches, and foreign fields, I have been able to ascertain that our young men are needed. Young men needed for the fields.

**"I am the Door; by Me if any man enter in he shall be saved," Why have a door? Why not let the sheep go at their will?**

As fishermen they had never received anything but fish. As disciples of Jesus they received instruction in eternal realities, which were acquainted with the mysteries of the ages, received spiritual wisdom and power, and were enabled to raise the dead, heal the sick, and make the lame leap for joy.—G. W.

It is by faith man removes mountains; while he had faith his limbs might be withered with toil, his back galled with bearing; but the heart within him was peaceable and resolved.—Thomas Carlyle.

"Love is that passion whose purity is not shadowed by a thought of sin."

Jesus is never in debt to any man. When you give all He gives all.—G. W.
The Hidden Life

In God's Good Time

In God's good time we'll see the reason why
To some He gives, to others must deny;
We will not think it strange, or wonder then,
Why different gifts He gives to different men.

In God's good time the feet we thought so strong
We find could not have run the journey long;
The willing hand had palsied e'er it wrought:
In mercy God denied them what they sought.

In God's good time, the will that was most weak
We learn was stayed by Cross it did not seek;
The careless heart had tried all its days:
In mercy, God with shadows spread their ways.

In God's good time we'll thank Him for our share
Of burdens, that to others were no care;
Of tasks, most irksome, which He made us do;
Of crosses, borne alone the whole life through.

In God's good time no sight will seek release
For that which now we deem would grant us peace;
We'll know that, had we cast ourselves the lot,
The path had led where peace abideth not.

In God's good time we'll understand the pain
Which now we feel, was big for us with gain;
That, had we traveled less, the child of strength
Would never from the soul have leaped at length.

In God's good time, with all life's lessons learned,
The purpose in this training then discerned,
We will not think it strange, or wonder then,
Why different gifts God gave to different men.

Duty of a Soul Winner

BY E. T. HAFFNER.

When Jesus came to the Sea of Galilee and found Simon and Andrew casting their net for fish, he said unto them, "Come ye after me and I will make you to become fishers of men."

Jesus is the Savior of the world, but when He organized His church He made his followers co-partners in the redemption of man.

Heart-to-heart or individual work was the manner in which Christ and His apostles resorted to in order to save the people. Jesus reached a remarkable sermon to an audience of one individual at the well of Jacob, also to Nicodemus.

After Philip was converted he brought Nathaniel to Christ and Andrew brought his brother, Peter.

The greatest evangelistic movements have been largely brought about by personal workers.

We are apt to think that the work of saving individuals rests upon the ministry. It is much easier to dodge the logic of a sermon than to divert the force of personal influence.

Paul preached eloquently on Mars Hill, but it seems that his brief talks and personal work while in prison at Philippi directed more souls to Christ than his public discourses.

One of the greatest needs of the church today is devoted personal work.

It goes more work for everybody and everybody at work.

All can do not great things, but every one can invite some erring one to flee from the wrath to come.

God has promised His approval and reward to those who are instrumental in winning souls. "They that turn many to righteousness shall shine as the brightness of the firmament and as the stars forever and ever."

Who can read the Bible and not come to the conclusion that the chief purpose of God is to help some one into the kingdom?

This is what Jesus meant when he said to the disciples, "Come ye after me and I will make you to become fishers of men."

All can not be a Paul, a Wesley or a Charles G. Finney in swaying people, but all can heed the example of those who carried the paralytic to the Savior's feet for pardon.

Paul might have been converted without Jesus, but he was not. Cornelius might have been led into the kingdom without Peter, but the Lord instructed Peter to "tell Cornelius words whereby he might be saved."

Can any thing give more joy when the evening of life comes to you than having been instrumental in turning many from sin to eternal life—Ex.

"There Was a Certain Rich Man"

They tell us that it is a parable—the story of the rich man and the afflicted beggar. But suppose it is, that does not affect the pith and force of the teaching. It is some thing told it in order to illustrate the contrasts between men in this world and the same men in the future world. The whole force of the story is in precisely those points which many would have us treat lightly, as only the clothing of the narrative. It would be difficult to teach more clearly and forcefully that this life affords the only opportunity for preparation for an unending existence, of weal or woe, beyond the grave. The parable always gives trouble to those who teach that there is another probation, and that those who have not availed themselves of the opportunities afforded in this life will have "another chance" in the world beyond.

"The beggar died, and was carried by angels to Abraham's bosom. There is room for trouble with that sentence, when it is remembered that "Abraham's bosom" was a favorite phrase for designating the happy state of the children of the patriarch. It was their idea of heaven. It designates a desirable place and a state of happiness. Where Abraham is there all his children may well desire to go.

"The rich man died and was buried, and in hell he lifted up his eyes, being in torment." They tell us that the word translated "hell" is, in the Greek, "hades," and that it means "the underworld," or place of departed spirits. Very well; but the Greeks divided hades into two sections, Elysium and Tartarus, the one a place of comfort, the other a place of torment. Jesus knew all about that, and made the rich man's case is an instance of his teaching if the term suits any better, Tartarus, He was in torment. When, therefore, it is said that the rich man was "in torment," we can not, dare not, presume that Jesus was simply using scare words, his facts, as facts.

When He puts one man in a place of enjoyment and another in a place of misery, we dare not say or believe that there is no such separation as He portrays.

We are told that, admitting that there is a separation between that class in the future world, it does not follow that such a separation will continue forever. It is argued that "punishment" is reformatory, and that he who has spent a sufficient time in a place of purgation, will, perhaps immediately, repent and seek unto the God to whom He has dedicated his life.

There is reason to believe that great multitudes of ungodly sinners are putting off the day of repentance, expecting to find it easier when they get to that other country.

But here we are told of "a great gulf," so deep and so broad that it can not be crossed in either direction. He who is in Elysium will always remain there, and he who is in Tartarus must always remain there. The language implies that the gulf has been "fixed" for the very purpose of preventing any transition.

What more could be said to indicate that the theory of a second probation is false and unwarranted than what is said just here—"a great gulf," so fixed that it can not be crossed! Lazarus must stay on one side, and the man in torment on the other.

And now the question suggested is, Has God provided sufficient warning so that who are in danger may know of its existence, and avoid the terrible consequences of a mistake? The man in torment sought to obtain something from some other source, but he was not. He would say that if he had been duly warned he would not have been where he was. So now, if his brethren are duly warned, they will not reach the same end. If only Lazarus shall go and warn them, they will not fail to listen and be rescued.

The argument is not unknown among men, today. They are constantly saying that there is fault somewhere else than with themselves. Ministers and churches and professed Christians are at fault, Man is not the inquirer into something else. He would say that if he had been duly warned he would not have been there where he was. So now, if his brethren are duly warned, they will not reach the same end. If only Lazarus shall go and warn them, they will not fail to listen and be rescued.

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"There Was a Certain Rich Man"
will not get him out. He had Jesus Christ. He had God's word. He has a conscience. He has opportunity of inquiring. But he is different, careless. He procrastinates. God Himself has said it; there is no remedy for the lost sinner. If he refuses to hear God's admonition and warning, he has nothing left. Neither would he be persuaded were one to come to him from the dead.—G. W. E. in "Herald and Presbyter.

Sympathy For The Aged

There is no place at which we may sit and learn the principles and policies that enable us to make the most of life like we can at the feet of the aged. Other things being equal, they are our wisest folk. The heads whose gray hairs are crowns of righteousness, who have been adding grace to grace and strength to strength while many a year has come and gone, whose inward man has grown in beauty and power while the outward man has declined, should attract us for what they know, appeal to our sympathy, and command our reverence. Turning aside to commune with these old ones lovingly and tenderly, we may learn, too, as from no others, how to live to be happiest as well as most useful and catch the idea of these old souls and some of that which enriches the possible joys of this earthly pilgrimage and is so distinguishing an element of the meetings of those who are now almost mature for the garner on high. Lack of appreciation or positive neglect of the aged ones in our homes and social circles is a prodigiously wrong and a type of heathen heartlessness. For my own part, old age is most attractive, and when I see the silver-white hair lying on a serious and weather-worn face, like moonlight on a stately old tower, I have a strong tendency whether I know the person or not, to lift my hat in token of my affectionate esteem and reverence.—Ex.

Don't Worry

It is not always easy to differentiate between a proper solicitude and worry. One ought to be solicitous that he does his duty, but never to have the problem of life. This should not go to the worry station, for no train ever gets out of that station. To be properly solicitous is only right, for otherwise we become indifferent to some of the most sacred obligations of life. To be stoical is not evidence of superior control. To be calmly solicitous is evidence of a keen sense of obligation and of the highest self-control. I enjoyed, recently, the comforts of a beautiful rose bed-room, the wall paper and furnishings being exquisitely delicate and harmonious. On the stand was the following gem:

Why shadow the beauty of sea or land
With a doubt or fear?
God holds all the swift-rolling world in His hand,
And sees what no man can as yet understand;
That out of life here, with its smile and its tear.
Comes forth into light, from eternity planned
The soul of Good Cheer. Don't worry—
the end shall appear!

I made it mine and repeat it often.
Spencer S. Sulliger.

... Mother and Little Ones ...

The Fish Roy Caught

BY ANNIE GILBERT MAHON.

"If I could only do something," sighed Roy, sadly.
"You do all you can, dear," assured mother.
"And if I do only something big," persisted Roy, in a discouraged tone. "If I could only earn enough to pay the rent"—
He looked toward the bed where his mother lay, so white and helpless, and he saw a tear trickle down her cheek.
"Don't cry! Please don't cry!" he begged.
"I will be big some day, and then I will earn money to pay the rent and to keep you and baby Gertrude."
"I know you will, my boy. I know you will," said his mother, foraying back the tears and trying to speak cheerfully. "If only I were able to work we would have the money for the rent, but Mr. Landis says he can't wait another month. Something must be done. I can go to the hospital and Uncle Ezra will take you and Gertrude—I know he will"—
The thought went down, however, at the thought, and Roy turned to the window to blink back manfully the tears which would come into his eyes.
"If you could only pay one month's rent, that would tide us over, and if I could afford to get the doctor I know I would soon be around again—but"—
"I'm going fishing," announced Roy, abruptly. "At least I may be able to sell a few fish and get some money for your tonic."
He picked up his tackle and pressed a heavy but loving kiss on his mother's pale cheek, and hurried out the door, pretending to whistle.

But the whistle died away on his lips after he was beyond hearing distance of his mother, and his face grew very sad. Give up their home, where he and mother and baby Gertrude had been so happy, even if they were poor and mother had to work hard? Go to live with Uncle Ezra who was so hard and stern, who had treated mother so badly and cruelly in her illness and misfortune? Be separated from his mother, whom he adored, and have her far away in a hospital sick, suffering, where he could do nothing to help her, or cheer or comfort her? Oh, it was too hard! He could not bear it. Oh, why was he not bigger and able to earn money like other boys? Why was he so small that all he could do was to sell papers and the fish which he caught in the lake, or to run an occasional errand and earn a few pennies when the chance occurred?

Roy was a little boy, but he was an excellent fisherman. He knew just the best places for lake trout, and he found a ready sale for his wares at the big hotel, which was always filled in the summer with guests from the city.

The lake lay before Roy, clear and sparkling in the morning sunshine. The water was as clear as crystal. Roy noted joyfully that he could see to the bottom clearly, and he knew that fishing would be an easy matter this morning.

Unfastening one of the boats which his friend, the captain, had told him he could have whenever he needed it, Roy was off to a spot at the upper end, where he knew the best fish were apt to lurk.

Suddenly he saw something over and gave it more intently into the water below him. What was that glistening at the bottom of the lake? It was bright, shining silvery. He looked closer. Sure enough, it was a purse—a shining, silver purse, with a silver chain attached, belonging, probably, to one of the guests at the hotel, who had dropped it while rowing at that part.

Carefully, Roy moved his line along until it was just above the silver chain. It took several minutes to catch the hook in it, but at last he had it fast, and breathlessly he drew it up, up into the boat, where it fell—a wet shiny mass on the floor at his feet.

With trembling hands he picked it up and pressed upon the silver clasp. It opened.
"Oh!" exclaimed Roy, in wonderment and delight, as he took out a fat roll of bills. Ten, twenty, thirty dollars, he counted.

He looked around him quickly. There was no one out at that early hour in the morning. The lake and its shores seemed deserted.

What would that money mean to him, and to his mother? It would get the doctor and the tonic, besides food and other necessities, and it would pay the rent not only for this month, but for the month past. Oh, what a glorious find it was!

Then, suddenly, his face changed. All the glad light died out of his eyes. There, in one of the compartments of the purse, lay a small piece of white cardboard. He drew it forth slowly, and read the engraved name, "Mrs. Henry Raymond," and, underneath it, written in pencil the words, "Lakeview Hotel, Wonderland Valley."

Roy looked long at the card. Then he looked at the bills. Oh, what they would mean to him and to his mother and baby Gertrude! And this "Mrs. Henry Raymond," whoever she was, probably was a rich woman, or she would not be staying at the hotel. She could not need the money half so much as they did. He looked at the card again. There was no one in sight. Then the temptation came. Who was there to see if he dropped the purse and card back into the water and kept the money? Even if the purse were found, no one would know who had taken the money out of it.

It was the hardest temptation that had ever come into Roy's young life. For a moment he hesitated. His face turned red and pale by turns. He fought hard with himself; but, at last, he drew a deep breath of hopefulness, as he relinquished in his mind all thought of the money, of victory, for, even though he should have to give it up,
with Uncle Ezra—the whole sad story.

"And in the face of all that, you returned my purse with the money you needed so badly!

"Your kind face expressed the sympathy and admiration which she felt. She pressed the whole roll of bills into Roy's hand.

"Take it all," she said: "take the whole thirty dollars. You deserve it all. And I will go see my mother some time today and speak to some of the ladies here at the hotel. We'll see that she wants for nothing while she is ill. And my father will come, I know, when I tell him. He is a physician and is here. I know he can make her well if there is any hope at all. He is Dr. Grant.

"Even Roy had heard of Dr. Grant—the doctor from the city who was staying at the hotel, and whom the people looked upon to see if it was real. To think of his coming to see his mother! Now she would surely be well. He could not speak. He was overwhelmed.

"The young lady saw his confusion and laughed happily.

"Run home, now," she said. "Take the thirty dollars with you, and tell your mother that father and I will be over to see her later today.

"Roy ran off as fast as his little bare feet could carry him, his fishing rod over his shoulder and the purse in his hand, and he never stopped running until he reached the house and his mother's bedside and pressed the bills into her thin, worn hands and told her the whole wonderful story.—United Pressian.

"The Fruitful Joy of Giving Thanks"

BY ETHEL COLSON.

Two women met after rather a long interval, and one looked with surprise and almost envy at the other's young and placid face. "What have you done to keep so young?" Mary asked. Jette might be years younger than when we last met, and you have such a happy expression."

The second woman smiled joyously.

"I won't pretend not to know what you mean, dear," she said; "and I'm only too glad to show you how My proved health, happiness and appearance are due to the 'fruitful joy of giving thanks.'

"You know what a Martha I used to be, Jean—careful and troubled about many things," and, I'm afraid, given to worry. Jean's words were like God's mercy, new every morning, never ending, ever increasing, multiplied every day.

"Your dear old saint explained that, given power and means, be thankful for everything, since, everything being in God's hands and lovingly arranged for us, everything must be all right whether or not it has that appearance. And this thought helped a great deal. Of course I haven't yet reached the point where I can be thankful for all things alike, but there's something about everything for which to be thankful. I can't be thankful—yet—over the recent earthly loss of my dear father, but I can be, and I am thankful, that he was spared much suffering. I can't be thankful, perhaps for the bad weather that spoils my cherished plans, but I can be, on second thought, I cannot avoid being—thankful that I need not be exposed to it. I can't be thankful, naturally, over the sorrows, mistakes or sins of others, but I am thankful, that they, as well as I, are safe in the Infinite Wisdom, have the infinite Love and Goodness on which to lean."

This and has changed your life, your countenance!" thoughtfully questioned the listener, as the speaker finished.

"It has," was the enthusiastic answer; it is more than the mere addition of joy, it has transformed life for me, and, I suppose, has had a reflective effect on my countenance. Being thankful for all things, you see, eliminates worry, engenders joy, makes the world a different place to live in. The thankful soul, we know, is, I am thankful, that they, as well as I, are safe in the Infinite Wisdom, have the infinite Love and Goodness on which to lean."

"Most of us are sorry for our sins and failings," he said. "If we think at all, we can but realize our own shortcomings. Most of us pray more or less, but how many really? And yet, have we not always something, many things, over which to raise a pean of praise?"

"He said more, of course, but that was the word that I carried away with me, and that began to do wonders. I am systematic in being thankful. I had never realized before how little thanksgiving I had done; how really, coldly thankless had been my spirit. So I resolved to give thanks, solemnly yet joyously, every day. And, I must say to the matter of the day. Jean, causes for thanksgiving are like God's mercy, new every morning, never ending, ever increasing, multiplied every day."

"My dear old saint explained that, given power and means, be thankful for everything, since, everything being in God's hands and lovingly arranged for us, everything must be all right whether or not it has that appearance. And this thought helped a great deal. Of course I haven't yet reached the point where I can be thankful for all things alike, but there's something about everything for which to be thankful. I can't be thankful—yet—over the recent earthly loss of my dear father, but I can be, and I am thankful, that he was spared much suffering. I can't be thankful, perhaps for the bad weather that spoils my cherished plans, but I can be, on second thought, I cannot avoid being—thankful that I need not be exposed to it. I can't be thankful, naturally, over the sorrows, mistakes or sins of others, but I am thankful, that they, as well as I, are safe in the Infinite Wisdom, have the infinite Love and Goodness on which to lean."

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"Sons of God"

When Danish missionaries in India were translating the catechism with the help of converted natives, and they came to the words that Christians are the sons of God, one of their helpers said: "It is too much; let us rather translate it, 'They shall be permitted to kiss His feet.'—Guide.

Love can carry us no farther than the abandonment of self. If you would see the stars in daylight you must go to the bottom of the sky and look up; if you would see the star of Bethlehem, you must go down to the bottom of the well (self) and look up.—G. W.

Love is not love which will not die, or make these sacrifices often more bitter and cruel than death.—B. W. Clow, D. D.
Rural Homes, the purpose of this institution is to make strong, effective and refined Christian men and women. We aim to return the child prepared to stand in his community against the world of sin, and in so doing to make him common among the young people of today. We desire to give to the church young men and women strong in Christian character. Our whole desire is to equip young men and women to stand for Bible truths and be a blessing to the world.

The Theological course is excellent. This department is in the hands of Rev. Ralph P. Kistler, A. B., B. D. Bro. Kistler is a graduate of Texas Holiness University and also received Bible training in the Moody Bible Institute. Bro. Kistler was for two years president of this institution. Since under his training have gone young men and women who are now standing for Bible holiness and proclaiming it in an acceptable manner in several different states. The faculty is composed of men and women who are efficient in their lines and the best of the board has been given to the students that are entrusted to their care.

We have a thorough course in our music department and special attention will be given to this department of the school.

The primary department is looked after with special interest, realizing the importance of getting children started right.

We are not large, but safe; and parents may feel assured that if their child is placed in our care, we will do our best to return the child a refined, cultured Christian.

Our catalogue will soon be out. We will be glad to send you copies to those who are interested. This school belongs to the holiness people, and we desire your help in building an institution that stands for Bible holiness.

Rev. L. Milton Williams will conduct our camp meeting at the camp on the college campus, Sept. 13-22. Bro. Williams needs no introduction to the holiness people. Sufficient to say it will pay you to come and spend ten days with us. Plenty of shade and water. Furnished rooms during the entire camp for $3.00. Unfurnished rooms $1.50. Come, look through our institution. Place your children in a Christian home that stands for a clean life and the Christian religion constantly urged upon all students. Remember us when you pray. Address A. S. London, Dean, Des Arc, Mo.

OUR NEW PAPER
S. B. Rhoads

Where is there a paper published that can tell of greater victories? The able editorialists having the right ring in defense of and for the "spread of scriptural holiness." And able articles from other papers as to the need of the church. The only thing is to move forward and upward, to be "more than conquerors" through our Lord Jesus Christ.

If the old veteran of the cross, with whom we fought, and bled, and died—and after the manner of men—in other days on the field of battle, Bro. Kent, could look over the battlefields of the past, how would he voice his joy in the resurrection of the old "Banner of Holiness," with a new and better name, I. e., "Herald;" better than "Banner." Hallelujah! Amen! Reloje in advanced grounds taken and pray that our numbers may at least be doubled. If not quadrupled till Jesus comes be that when it will. Surely it would not take long at that rate. The early Methodists more than doubled their numbers annually for years. Why not we as successors too, as we claim, having greater advantages and better facilities and the same dispensational truth in "Herald" which made the Methodists successful in their day?"
SOUTHERN CALIFORNIA DISTRICT ASSEMBLY

On Tuesday, June 25 at 7:30 p.m., Mr. P. F. Breeser preached the opening sermon from Luke 7:28. It was a great occasion and there was a good attendance.

At 9 a.m. Wednesday, June 26, the Assembly was opened with a devotional service led by Dr. E. P. Elysson. He presented three texts, viz: "Sirs, we would see Jesus;" "Without me ye can do nothing;" and "I can do all things through Christ which strengtheneth me." The business session was opened by General Superintendent H. F. Reynolds. Rev. F. C. Epperson was elected secretary and Miss Carolline Welts assistant. Rev. R. G. Dixon and Fred Shields statistical secretaries. E. G. Eaton and Guy L. Wilson were selected as reporters.

The roll was called and perfected and the regular routine of business was attended to.

In the afternoon Rev. Seth C. Rees preached from "For God hath not called us unto uncleanliness, but to holiness." This was a marvelous sermon and the shouts and demonstrations were so great that the speaker frequently had to wait for an opportunity to proceed.

In the evening a parade of over 250 persons marched through the business part of the city singing hymns of praise. A great congregation gathered at the church. The pupils of the Nazarene grade school gave an exhibition of their Bible drill and of their work in general. This school is a marvel of what can be accomplished in Christian education in the grade school.

Thurs., June 27

The devotional exercises were conducted by Sister Lucy P. Knott. Her message was especially helpful.

After the calling of the roll the Assembly proceeded to the regular business. The orders of the following named preachers were recognized: Jas. C. H. McKnight, W. E. Shepard, R. G. Pike, G. A. Hodgin, Mrs. Jennie Hagner, Mrs. L. C. Coleman, Mrs. Ada Frazier, Lewis J. Hadley and John A. Collins.

The officers of the Nazarene University presented their reports, which were referred to the committee on Education. A resolution was presented calling attention to the change in the articles of Incorporation of the Nazarene University whereby the trustees of said institution are to be elected by the District Assembly. The financial report showed excellent progress toward complete success.

The District Missionary Treasurer made his report showing a substantial gain in missionary offerings. The total for home and foreign mission work was $7,497.95. Sister Eaton spoke of the Calcutta Mission and of Hallelujah Village.

In the afternoon the educational meeting was held. Rev. J. W. Goodwin led in prayer. The morning session was devoted to the doubtful of the audience. Dr. Breeser made one of his characteristic addresses in which he spoke of the origin and growth of the school and especially of the marked divine providence in its history.

J. P. Coleman read an original poem on "The Nazarene University."

President Elysson then made an address in which he outlined the work being done by the Nazarene University and especially emphasized the fact that in every department it furnished thorough and real Christian education. As he pictured the broadening vision of the work the audience were aroused and their hearty approval manifested.

Rev. J. W. Goodwin then spoke briefly of the immediate needs of the institution.

At night Rev. C. C. Cornell preached to a crowded house. The sermon was one of marvellous beauty and power and the seekers seeked to the altar and there were more seekers than the altar would accommodate.

ARRANGEMENTS FOR PASTORS

District Superintendent, W. C. Wilson; Los Angeles, First Church, C. E. Cornell; Los Angeles, Compton Ave., Lucy P. Knott; Los Angeles, Grand Ave., V. F. Galvin, E. A. O'Malley; Los Angeles, Elsian Heights, A. E. Reinschmidt; Los Angeles, Shorb Ave., Herbert S. Johnson; Pasadena, W. D. Danner; Pasadena, University, Seth C. Rees; Pomona, Haldor and Bertha Lilien; Ontario, C. W. Griffin; Upland, O. F. Goettel; Covina, the Rev. J. S. Stewart, R. G. Pike, G. A. Hodgin, Mrs. Jennie Hagner, Mrs. Ada Frazier, Lewis J. Hadley and John A. Collins.

RESCUE WORK FOR SAN FRANCISCO DISTRICT

There is probably no place in the U. S. where the need of rescue work is more apparent than San Francisco. To add to the awfulness of the "Barbary Coast," the city conducts a "clinic," which pretences to have "personal inspections" of inmates, where men flock in droves.

J. P. Coleman says that work is being carried on more boldly than in San Francisco. To add to the awfulness of the "Barbary Coast," the city conducts a "clinic," which pretences to have "personal inspections" of inmates, where men flock in droves.

Rev. R. F. Morgan has recently taken charge of the pastorate at Mensfield, and reports the work prospering at that place. A report from Waldron says that they have a fine Sunday school, and that a spirit of oneness prevails among the saints, and they are praying for an opportunity to proceed.

Rev. R. F. Morgan has recently taken charge of the pastorate at Mansfield, and reports the work prospering at that place. A report from Waldron says that they have a fine Sunday school, and that a spirit of oneness prevails among the saints, and they are praying for an opportunity to proceed.

We rejoice that the General Assembly has provided for the maintenance of Rescue Homes for women, by our Districts.

"We believe that the time has arrived for the establishment of such a Home by the San Francisco District. Evidently there is no territory in the bounds of the whole church, where such a Home is more needed. Thousands of young women within the bounds of this District have been led astray and are away from God, home and loved ones, leading lives of shame, with so little being done to rescue them."

We believe the only kind of Rescue work worth while is through a Holiness Rescue Home, where those fallen ones can be rescued from lives of shame; saved and sanctified wholly, and established in the beautiful life of holiness. We remember that our blessed Master said to such an one: "Sin no more," and that we were to be instruments in the commission of five, to take under advisement this matter in conjunction with the District Superintendent and Advisory Board, with authority to establish a Nazarene Holiness Rescue Home under the auspices of the San Francisco District.

"We request the Camp Meeting Board to provide for a Rescue service during the Beau­lah Park Camp Meeting, to be addressed by Rev. Seth C. Rees."

The Commission appointed consists of Mrs. S. B. Rhodes, Mrs. Victorie Yorbe, Mrs. N. D. Charleson, Mrs. D. S. Reed and Mrs. Carl Dauel.


The Home is needed now. Prayer is being made to God in behalf of the hearts of these unfortunate servants to whom He has entrusted the means necessary to establish the Home. If you are one of His stewards and He is speak­ing to you about this matter, communicate with the undersigned.

H. H. MILLER.

2328 McKinley Ave., Berkeley, Calif.

ARKANSAS DISTRICT

We are still pulling up the hill on the Ar­kansas District. We have recently painted our church building and parsonage at Beebe, which has added greatly to the appearance of both. We have a call to go to Trumann to organize a church, which we will do in the near future.

Bro. Haynie reports the revival still run­ning at Little Rock with several professions of conversion, and sanctification last Sunday. Rev. J. W. Price has been given two months off from his churches, to do evangelistic work, and is now in a meeting in New Mexico.

Rev. W. F. Dallas is in a good meeting at Jonesboro, La., and reports victory, with from one to six professions every day. Bro. Gibbons with his wife in a good meeting at Delight, and reports a great revival running there.

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We closed a blessed revival here last night, June 16th. "Nothing of the Lord, but His help and His power to make the music and assisted in the meeting. Mrs. Lancaster was with us and helped in the work and held one child's meeting which was good. There are some very faithful people here. Rev. C. C. Butler, of Jasper, Ala., is the pastor, and Rev. Claude Myers of Dora is assistant. Rev. Thomas Beatham and his wife helped to make the music and assisted in the meeting. Mrs. Lancaster was with us and helped in the work and held one child's meeting which was good. The large church was filled the last night to overflowing. The old time shouting was in order in the ser­vice, and the people were in tears on one occasion. We closed a great meeting the last night and was a blessing to the meeting. Bro. But­ler is one of the most promising young pastors. We are in the battle to stay till Jesus comes. We go from here to Townley, Ala.

G. E. WADDLE, Dist. Supt.

Dora, Ala.

The new church paper is getting better all the time and we are proud of it. We closed a blessed revival here last night, June 16th. "Nothing of the Lord, but His help and His power to make the music and assisted in the meeting. Mrs. Lancaster was with us and helped in the work and held one child's meeting which was good. There are some very faithful people here. Rev. C. C. Butler, of Jasper, Ala., is the pastor, and Rev. Claude Myers of Dora is assistant. Rev. Thomas Beatham and his wife helped to make the music and assisted in the meeting. Mrs. Lancaster was with us and helped in the work and held one child's meeting which was good. The large church was filled the last night to overflowing. The old time shouting was in order in the ser­vice, and the people were in tears on one occasion. We closed a great meeting the last night and was a blessing to the meeting. Bro. But­ler is one of the most promising young pastors. We are in the battle to stay till Jesus comes. We go from here to Townley, Ala.

C. H. LANCASTER and WIFE.
Climate can furnish. We had two splendid
sponded. Two young men, the subjects
audiences and services fragrant with divine
of a series of sermons to young men. The
subject was: "Multitudes of young men on the
broad way to
America to preach a full gospel.

Yesterday (Sabbath June 25) was delightful
weather. As nearly perfect as this delightful
climate can furnish. We had two splendid

At the altar call six men and one woman re­

A blessed day of victory last
Sunday. God was with us in power; His word came in
much assurance. Four Mexicans knelt behind
the barrier in the afternoon at the county
court. Their hearts were touched and some of them with tears in their eyes sought deliverance from sin. Two other seekers at the altar in the evening at the mission. One of them a young man who seemed to get clearly saved from sin as well as from Catholicism. We are greatly rejoicing in the Lord and believe the Lord has opened a great and effective door in El Paso, and we must capture this strong hold for Christ. Pray for a Nazarene Bible School for Mexican workers. This is an ideal location for a school that will send scores of missionaries into Mexico and Central America to preach a full gospel. Yours,

S. D. ATHANS.

Seattle, Brentwood and Portland

The writer has had the privilege of holding missionary meetings at each of the above places since the Assembly at North Yakima. Notwithstanding the pastors and delegates were just home from the Assembly they succeeded in advertising the meetings quite well, and the Lord was with us and gave us times of interest and salvation. Brother Tracy was at the Assembly at North Yakima, and gave a splendid address on missions which was followed with a special offering of fifty dollars for the General Fund to help in the extra demands for missions in the summer season. The Assembly also voted to give $500.00 for a room in one of the buildings in Hallelujah Village, above their apportionment for the General Fund.

H. F. REYNOLDS.

Salina, Kans.

The meeting here opens well with twelve at the altar as seekers the second night. This has been a hard field, but God is with us in the
camp, and we are looking for great things to come. One past at St. Joseph, Mo., reports a good meeting in that place with many seekers. Praise the Lord for His great goodness. Rev. G. L. Roper is the pastor, he is a

Albion, Okla.

We have just closed a very successful meet­
ing at Nash, Okla. God gave the victory; eight souls were gloriously converted and sanctified, and the saints much blessed of the Lord. The congregations were large, the interest good, and a splendid impression was made on the town. The last service was almost rained out, and the congregation small; but they raised $60.00 for the preacher, and insisted that we should come back some day.

S. H. OWENS.

Thaxton, Miss.

Saturday night June 22 was a great time
with Mt. Peniel saints. The glory came
victory. One man whom we had
praying for more than six years got
beautifully saved. Deep conviction is on some
and we are believing God is for great things
here. Thus far there has been only the past­
to our church. J. A. Williams as ministers, but
D. V., we expect other workers this week. This
meeting is going under two burdens: one for
souls, and the other for the debt on the church
property, but we are at work and God is
answering prayer and we are marching on
to certain victory. This debt must be met
July 19th.

J. A. WILLIAMS.

Coral Gables, Fl.

I closed my last meeting at Davis, Okla.
Had a fine meeting. The fight was hard and
stubborn, yet God gave victory from the begin­
ing. We organized a band of 32 members
and a good Sunday school. We are in a battle
among the miners. Will go from here to Durant, Okla., for our next meeting. We ask the prayers of all the saints.

B. F. PRITCHETT and WIFE.

Sioux City, Ia.

Last Sabbath was a great day for our people.
Seekers were at the altar both morning and
evening services. Some saved, others sanctified.
A number will be received into the church
next Sabbath. The young converts have the
fire and shine. Our camp meeting will begin
July 7th to 27. Rev. Fred St. Clair, Evangelist,
will assist us.

REV. EDWIN E. HATFIELD, Pastor.

Jonesboro, Ia.

Am glad to report victory in my soul. Closed
here last night with victory. Ran two weeks,
and scarcely a dry service. Souls prayed, con­
fessed and were blessed good. Some fine

A. S. COCHRAN, Dist. Supt.

Connersville, Ind.

We are in the battle here and God is pour­
ing out His Spirit. Souls are praying through to victory. One man whom we had

been praying for more than six years got
beautifully saved. Deep conviction is on some
and we are believing God is for great things
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July 19th.

J. A. WILLIAMS.

Rosedale, Calif.

It was my privilege to be in the Rosedale
camp meeting held near Bakersfield, Cal.
Rev. C. W. Wells, who is our evangelical pas­
tor at the last named place, is bringing things to pass. Among these things is this new
camp. Rev. N. H. Neufeld was my co-worker and his minister was much blessed to this people.
A goodly number were saved and sanctified.

GUY L. WILSON.

Brentwood, Ore.

Brentwood is still on the firing line for God and souls. We are lifting up the banners of holiness, and the dear Lord is honoring and blessing. We greatly appreciated a visit from our General Superintendent, Bro. Reynolds, the 29th of this month. Are building a new par­sonage. We expect to go on and possess new

MRS. CLARA HILLIS, Deaconess.

Coeur d'Alene, Idaho

About one hundred seekers and a large per­
cent broke through clearly. Great meeting. Hallelujah! Pastor Coons and wife and son
Robert know how to make things pleasant for an evangelist. They are looking eagerly to­
wards Garfield, Id. (perhaps soon) to rise and explain.) I go next to Sioux City, Ia.,
July 7-25. Evangelist Nelle Greene assisted at
Coeur d'Alene. Always.

FRED ST. CLAIR.

Carthage, Mo.

A good meeting is now under way in this
place; tent overflowed; conviction deep; some
seeking, others finding. My heart's action is
bad and the doctor has advised me not to con­
tinue this month. It is hard to think of; a
hard campaign ahead, and I must heed from God.

T. J. ADAMS.

Covert, Kans.

Yesterday was a good day with us. The
Lord was with us in all the services. Much
conviction. One soul found God in the night
service. Our annual camp meeting will be
held from Aug. 2-18.

J. O. ORNDORF, Pastor.

Greely, Colo.

Yesterday was a good day for the Nazarenes
of this place. God is with us in much power
and victory. Fifty-three at prayer meeting.
Several to unite with us next Sunday. God
gloves the Herald.

L. E. BURGER, Pastor.

Erlie, Okla.

Our work is moving up. I like the paper
very much. It is getting better all the
same. It was fine at the first, but quality is better.

D. M. COULSON, Pastor.

Fithian, Ill.

We closed our first tent meeting of the
season at Bronson, Ill., Sunday night. Souls
were saved and sanctified. Bronson people lined up with good, clear gospel of total
salvation, as never before. During the time, an
Italian boy, who had been taught Catholicism and prayer.

Kyoto, Japan.

It was with a joyous heart that we set foot on Japanese soil. For nearly three weeks we had seen naught but the broad Pacific and only came to realize its vastness as the days came and went with no land in sight. We spent a few hours in beautiful Honolulu but were glad to be off again toward our destination. Japan is a land that does break the heart; and surely just now, when the air is filled with the song of many birds and everywhere spring with her bursting buds bequests of the resurrected life, one is led to exclaim continually. "Beautiful for situation, the joy of the whole earth!" Beautiful it is indeed, and God has chosen this land and the joy of the whole earth by speedily becoming evangelized. Let us pray as never before for this little Island Kingdom for this is a critical moment.

In January the emperor called together representative teachers of the Buddhist, Shinto and Christian religions to counsel regarding the serious moral condition in Japan. He declared that the nation was doomed unless something could be done and that, as he saw it, the Christian religion would eventually become the religion of Japan. Surely God is working, but He uses human instrumentality. Shall we furnish the men or, failing in this, permit the enemy to plant the various items that our so-called Christian America is permeated with? Let us step to the front and plant the banner of Holiness in every province and in every town in the land.

We spent five days in Yokohama, where we met a number of the missionaries and had the privilege of taking tea with the family of Mr. Loomis who has for over forty years been the agent for the American Bible Society. A good work is being done among the student class in this city but nothing at all among the thousands of the very poor. As we traveled by jinrikisha through the poor districts our heart was made to bleed when we saw the conditions. Women working like oxen, drawing heavy loads of stone and earth to fill in the marshy ground, and thousands of little children playing in the streets and nothing being done for them! What an opportunity for Christian kindergarten and Sunday school work.

In this city Sister Staples was privileged to preach to the three hundred employees of the Publishing Company, and they were deeply impressed. A good many Bibles were distributed here.

We came on to Kyoto and were greeted at the depot by our beloved missionaries and some of the native helpers. It was most refreshing to again mingle our praises with those of the blood-washed. These faithful ones have sown the seed of truth while learning the language, and have established a good mission center here in this famous old city. It is not an easy place to work, as it is so far inland that its heathen customs are to a great degree untouched. It is a great religious center, having hundreds of temples and shrines, and thousands of country people make pilgrimage there. Just now they are coming in large numbers and eagerly take the Testaments that we offer them. Sometimes we do not have enough and they go away disappointed.

We count it a great privilege to be in the home of our beloved Mr. and Mrs. Chanault and enjoy with them blessed seasons of Bible study and prayer.

Sunday morning there was a general break-up when one brother, who has been interpreting for Bros. Chanault and Thompson, asked permission to testify. The day previous he had been gloriously sanctified so the Lord blessed him in testimony and confession and as a result several were at the altar for the blessing. Later Bro. Chanault preached briefly but attentively at the open air meeting in the park and a number of Gospels were distributed. A large crowd greeted us in welcome at the evening service. Monday night a nice company came to Bro. Chanault's home to meet us. It was a precious time spent in song, prayer and testimony. He had told them of her work in America and we brought greetings from the University at Pasadena. At the close Mrs. Chanault organized a class of twelve for Bible study. We praise God that He sent us to this land.

CORA G. SNIDER.

Fergus Falls, Minn.

Organized a church at Fergus Falls Sunday, June 23.

Bro. Martin, of Fergus Falls went to Sawyer, No. Dak., last winter to visit and a revival being on in our church at that place he found salvation full and free. He returned to Fergus Falls and went to holding prayer meetings from house to house. People got saved. Bro. C. B. Prine, of Sawyer, gave them two weeks' meetings then called us and we gave them one week's meeting and organized them. They have a good sized Sunday school going, with our lessons help. The outlook for Fergus Falls, one of our best, is good. A young man came from the M. E. church to us and said he was called to preach. The church gave him and Bro. Martin license to preach. We left the work with them until a pastor can be had.

At present we are in a tent meeting at Triumph. Bro. Norris, of Sawyer, is with me. We expect to organize a church here.

LYMAN BROUGH, Dist. Supt.

Jonesboro, La.

Evangelist W. F. FF, Dallas, of Villeona, Ark., has just closed a successful meeting with the Methodist Protestant people here. He did some great preaching under the power and leading of the Holy Ghost. The church was built up and the people was attentive to our message. There were twenty-two clear professions. The town's sight.

Some matters of long standing between members were made right, the church unified, hence the revival came upon us.

Inland Commerce statement:

The Lord returned to Sawyer, April 12. For nearly three weeks we had seen naught but the broad sight.

The Latest News

BY TELEGRAPH

Modora, Kans.

Meeting at Bentley, Kans., closed last night. Twenty-two clear professions. The town's dance hall becomes a Church of the Nazarene. Praise the Lord! The tent and workers go to Woodbine, beginning Friday night.

FRED H. MENDELL.

St. Louis

Just closed a good ten days campaign in St. Louis. My second meeting here in two months. The church has purchased the property known as the Holiness Tabernacle, a fine new brick building located in Maplewood. There were a goodly number of seekers; twelve the last night, and ten of them came through fine. At the close a fine class of fourteen joined the church. Everything points to a splendid future for the work at this place.

L. MILTON WILLIAMS.

Southern California Assembly.

Friday morning District Superintendent W. C. Wilson made his report and was unanimously re-elected.

The forenoon was given to miscellaneous business. In the afternoon a great missionary meeting was held and a number of stirring addresses were given. At night Rev. A. C. Sheppard addressed the Assembly. It was a great evangelistic service, with more than a score at the altar.

On Saturday morning the reports of pastors were heard, and the board of trustees for the Nazarene University was well represented by C. J. Kinne. Reports of standing committees were received. The District Boards were elected. A business session was held in the evening, after which Rev. Guy E. Wilson preached. Several came to the altar. Sunday at 8:30 a.m. Rev. San. C. Brough addressed the ministers. The great love feast began at 9:00, and the heavens opened. At 10:30 General Superintendent Reynolds brought the message with unction and power, and seekers were at the altar.

At 2:30 a very impressive memorial service was held for our departed sister, Mrs. H. E. Wilson Franklin. This service was followed by the ordination of Haldor Lililenas, Bertha Lililenas, Fred B. Green, James Elliott, and Mrs. Santos Elizondo.

The burning of the mortgage of $6,200 on the San Diego church closed the meeting with much blessing. The climax was reached in the evening service when Rev. Bud Robinson brought the message. This has been a continuous revival with the largest delegation, and the greatest Assembly ever held in Southern California.

E. G. EATON.

GUY L. WILSON, Reporters.

Announcements

The Blackfork, Ark., camp meeting begins July 19, conducted by Rev. L. L. Hamric, Evangelist. Everybody is invited to come and spend ten days.

There will be a revival one mile east of Erick, Okla., beginning the 18th of July, and continuing over two Sundays, conducted by Rev. S. H. Owens, of Alvin, Tex.

D. M. COULSON.

A revival meeting will begin in Erick, Okla., Aug. 1, and will continue fifteen days, conducted by Mrs. Coulson and other efficient workers.

D. M. COULSON, Pastor.
A revival meeting at Blackwell, four miles west of Erick, Okla., will be held by Sister Brown and Misses Dilbeck and Salee, to begin Aug. 16, 1912, and continue for two weeks.

D. M. COULSON.

The thirteenth annual camp meeting will begin at the Howe camp ground July 31st, conducted by Rev. B. F. Neely, assisted by Bro. Pinson, the pastor. Plenty of wood and water room for campers.

J. H. HAYHURST.

Open Dates

I will open a meeting in Rumley, Ark., July 2. I have two open dates the last of July and up to Aug. 13. If you want the time, write me at once at Rumley, Ark., up to July 16, then at my home address, Lewistown, Ill.

B. T. FLANERY.

Bevral Meeting at Jonesboro, Ark.

We expect to begin a revival at Jonesboro, Ark., July 5, 1912. I am going to have a place and a wife of Eureka Springs, Ark., and Miss Nellie Ferguson, will be the main workers, assisted by others. The meeting will be held under a large tent on East St.

E. J. LINZA, Pastor.

The Portsmouth Camp

Will be held July 26 to August 5, with Revs. W. H. Hoople, John Norberry and C. E. Roberts and wife as special workers. C. E. and lodging may be secured at reasonable rates on the ground. Camp is on the island of Rhode Island between Fall River and Newport.

Annual business meeting will be held August 1st.

Ponca Indian Camp Meeting

White Eagle, Okla., Indian meeting will begin Sept. 20th and continue to the 30th. Rev. Charles H. Stalker, Evangelist. A great missionary; God has sent him around the world twice, not to preach to the heathen, but to ask the missionaries if they had received the Holy Ghost. Rev. C. F. Cannon will bring the message in song.

MR. AND MRS. T. R. SEAY.

Olivet, Georgetown, Ill., Camp

The Camp is to be at Olivet where our new University is located, as you know. This school was accepted, only a short time since, by the Board of Education of the Church. Our preachers and members will want to get in touch with the school, see the splendid buildings, learn the prospects for the future which now looks so bright for a great Nazarene University. Our camp meeting folks will room in the dormitory, take their meals in the spacious dining hall, and have opportunity of seeing and inquiring about this splendid work.

C. G. TAYLOR, Asst. Pastor.

APPOINTMENTS OF GENERAL SUPERINTENDENTS

Gen. Sec., Rev. W. F. Reynolds
Home Address, Bethany, Oklahoma City, Okla., R. F. D. No. 4.
El Paso, Texas, July 6, 7.
Buffalo Gap, Texas, July 14-28, Camp meeting.
Topeca, Kansas, Aug. 1-7.
Bethany, Okla., Aug. 28-Sept. 8, Camp Board Meeting.
Huntsville, Texas, Sept. 12-22, Convention.
Chicago, Ill., Oct. 3-6, Genl. Miss. Board Meeting.
East Tennessee District Assembly, Oct. 10-13
South East District Assembly, Oct. 23-27.
Dallas District Assembly, Nov. 6-10.
Abilene District Assembly, Nov. 13-17.

HERALD OF HOLINESS

Mainspring (Ark.) Camp

The annual camp meeting at Mainspring, near Prescott, Ark., will be held by Rev. Lee L. Harmon, from Aug. 23 to Sept. 2. We are expecting a good attendance and a good meeting.

WILLIS N. ANDREWS, Secy.

Meeting at Ellington, Mo.

Rev. J. B. McBride of Peniel, Texas, will conduct a meeting at Ellington, Mo., Aug. 2-11. Come and help push the battle and enjoy the communion of the saints.

C. L. WILLIAMS.

Missionary

Special Notice

Our missionaries to Mexico have all returned, and the unexpected outlay of money has made it necessary for the Foreign Missionary Board to ask all our people to come to their assistance with a little extra offering. We trust all our people will pray about this and do their best, as it is very urgent, and if possible will you not, dear reader, hand your church or district missionary treasurer a little extra for this purpose or send it direct to the undersigned who will credit your district with the amount. If each one who reads this will do what he can to help in the matter, God will raise the need will be met and I am sure the Lord will be richly bless all who assist in this of special need.

All special offerings taken by churches will be credited to them on their apportionment; send your returns in promptly to the Dist. Treas., as every dollar is needed at this time.

E. G. ANDERSON, General Missionary Treasurer, 6556 Eggleston Ave., Chicago, Ill.

Tonalá, Chiapas, Mexico

Perhaps you may like to inform your readers of affairs in Southern Mexico and of God's recent working in this field.

Brother Estes and his wife had a long siege of disease, from which they bad received the Holy Ghost. They have change of scene for all. They bad received the Holy Ghost and his wife Joined us.

C. B. MILLER, Missionary.

DO IT NOW

The great work of carrying the Gospel to the foreign fields is one of our sacred duties. The church of Jesus Christ is pre-eminently a missionary institution, and that branch of His church known as the Pentecostal Church of the Nazarene has the added responsibility that comes to all wholly sanctified. Our Commission is a sacred one, but by the grace of God, we will girdle the globe with Holiness under heaven.

The burden of this work should rest as heavy on one member as the other and we should ask the Lord to roll on the burden, if it is not already there.

Many of our people should arrange to make some bequest in their wills. It can be designated for any particular field and will be held sacred for the work in said field, or it can be left to be distributed by the Mission Board, who are always in touch with the most needy fields. By doing this you will be spreading the gospel after you have passed on to your reward.

Again, there may be others who have money they would like to give on the annuity plan, by this we mean, any amount is accepted by the Board, and will be used in a particular fund. If so desired, but we would prefer that it be left to the discretion of the Board. When accepting this money we will credit the donor with the amount and pay a stated rate of interest, during the life-time of the one donating the money, and at death, the annuity bond is canceled in favor of the Mission Board.

If you, dear reader, are in a position to assist in this work, give it prayerful consideration, and write to the General Foreign Missionary Board, 6556 Eggleston Ave., Chicago, Ill., for further information. Do it now "For we know not what a day may bring forth."

H. F. REYNOLDS.

General Missionary Sec.
E. G. ANDERSON,
General Missionary Tress.
Notes—Queries—Quotes
Rev. E. F. Walker, D. D.

Jesus could teach His own disciples salted on a mountain or the multitudes seated on the sea.

Why did Jesus at this particular time teach almost exclusively in parables? “But without a parable spake He not unto them” (Mk. 4:34).

As the sower went forth to sow, so should we go forth as true missionaries, sent of God, to sow the seed of gospel truth “unto all the world,” “to every creature,” “beside all waters.”

Note the great vividness and simplicity of the parable. We do not have to go far or mine deep in history or philosophy in order to find apt illustrations of truth.

As the fowls of the air snatch away from the ground seed sown to make the earth fruitful, so there are supernatural beings that rob souls of truth calculated to make the earth sterile.

Beautiful promise of holy life often becomes drowned in the multitude of influences of this present ungodly world.

To be like good soil the soul must not be common for the trampling of earthly gad­abouts; must not have hardness underneath; must not be infested with evil things. Sanctification will fence the soil, deepen the soil, cleanse the soul of whatever opposes the development of truth and holy life.

Spiritual Lights
Rev. J. N. Short

This lesson is of intense interest. It is so plain and close to home that it would seem no one could question it. It has its basis in the soundest philosophy. If one would give the soul of his earnest thought to what he must do to be saved and the course he must pursue to measure up to all the will of God concerning him, he would have no more difficulty about faith.

Faith is indeed a very simple thing, and yet, in the earlier Christian life, many souls before coming into a large and wealthy place in the divine life, have been baffled and perplexed about faith. It has been a problem how to exercise faith and do business definitely and intelligently with God for present salvation, and the constant daily upbuilding of the man into all the will of God.

Perhaps one reading this lesson would not understand how this teaching harmonizes with the teaching, “Believe on the Lord Jesus Christ, and thou shalt be saved.” We need to understand then at this point, and ever keep in mind, that, while we are saved by receiving the “good seed,” which is the word of God, we must not rest content in this but Jesus did in His coming into the world to give Himself for us, purchased all this truth, privilege and possibility of receiving it, and thus salvation on this plan for us.

In His atonement, embracing His life, death and resurrection, He puts us in a position to receive the “good seed,” the word of God, into our heart, into this receptiveness of the word of God changes and conforms us in heart and life to all the mind of God. Abiding in this state by maintaining this attitude, that is, keeping the word in our heart, we grow up in Christ in all and in every thing.

Being healthy and strong physically I know what to do when I am hungry, it is easy to eat. I have learned to sit down to a well­filled table, and satisfy my physical craving for food. Then just in the same way with an un­churched, let us come, I go to the word of God, read it, hear it preached, or in any way or form it may come to me, receive it into my heart and I am profited, enriched, spiritually fed and satisfied. It just as directly, definitely and positively refreshes my spirit.

I do this now as easily and naturally as I do the other. Receiving the word of God into an honest and good heart is the exercise of believing with the heart unto righteousness. So it is written, “With the heart man believeth unto righteousness.”

In and through Jesus Christ all this is the gift of God. And this gives life, health, strength and development for our spiritual and eternal well being, as natural food performs the same office for the physical system.

“The good seed,” the word of God, received into the heart and worked out in the life thro obedience is the whole secret of salvation from start to finish on the man side.

I say, now, after years of experience, I know nothing so natural, so simple and reason­able as the way of salvation here revealed. Every living man under light may just receive this word into his heart to govern himself accordingly, and he will be benefited, strengthened and come to the full mind that was in Christ. On this principle he may come to realize all the possibilities of the atonement of Jesus Christ in himself as the days and the years go by.

This is wonderful! God imparts Himself to us thro His word. His word is His thought, will and mind. Receiving it he becomes our own, and we are made partners of the divine nature. Language cannot describe the infinite love of God to man, His love toward us. It is this love of God that Jesus did in His coming into the world to give Himself for us, purchased all this truth, privilege and possibility of receiving it, and thus salvation on this plan for us.

Our SUNDAY SCHOOL LESSON

The Seed in the Four Kinds of Soil

JULY 14

We can know nothing of spiritual truth except what has been revealed to us by the spiritual teacher.

As a sower sows the word, so a real teacher teaches truth, not opinions.

The devil is ever ready to take away what God gives.

Shallow souls soon surrender.

We have seen a beautiful promise of holy life often drowned in the multitude of influences of this present ungodly world.

To be like good soil the soul must not be common for the trampling of earthly gad­abouts; must not have hardness underneath; must not be infested with evil things. Sanctification will fence the soil, deepen the soil, cleanse the soul of whatever opposes the development of truth and holy life.

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