EDITORIAL

THE COMMAND UNIVERSAL

There are no exceptions or exemptions in the law of love. It is all-inclusive, universal, ceaseless. This includes our duty of loving the unlovely. Herein is the crucial test in obeying this law. We find it easy to love the lovable, to find pleasure in, to be gracious to and to serve the agreeable, the congenial, the pleasant ones, but to really love those of opposite traits is a duty which grace alone enables us to perform. The obligation to love rests not on the character of those to be loved but on their needs. The parable of the Good Samaritan so teaches. The command is to love God and to love our neighbor as ourselves. The question that called out the parable was as to who is our neighbor. The parable with tremendous force teaches that our neighbor is the one whom we can serve. This makes the obligation to love to be as broad and as deep as human need. We know that human need is co-extensive with the human race.

No differences or changes in men's conditions alter their need of Christian love. Wealth does not place them beyond it. Learning, or fame, or elevated human relations cannot place man beyond the need of the uplifting, saving power of Christian love. The truth is, these superior relations or conditions in life really make men more in need of the loving pity and persevering endeavor of God's children. As people rise in these respects they become more self-centered and self-satisfied. This does not make them any easier to be loved. It may even add traits and features which render them even more unlovely. But this divine potency in Christian character called love defies all obstacles, laughs at impossibilities and cries he shall be loved.

All of us have had our testings to this line. One person said to another that he loved him, but could not like him; and as for taking his arm, he should as soon think of taking the arm of an elm tree. This expresses not an uncommon experience. Our loving people does not mean that we are to believe them to be what they are not. Our duty to love does not mean to admire or endorse or commend the ways or characters of the repulsive or vile or unlovely. Love does not necessarily embrace complacency with the loved. In Christian love the attitude of the mind toward the objects loved will be determined wholly by their characters, but not the obligation to love. Thus, there is an unsaved moral man of beautiful life, broad benevolence and patriotism. As a Christian I must love him and seek his salvation, but with this Christian love of pity and sympathy there will necessarily be a sentiment of admiration for his generosity and manly qualities. Just across the way is an abandoned profligate, a poor, sensual, debased sinner. Now my love for this man must be just as deep and profound in its pity and sympathy and prayerfulness as for the other, but of course carries with it no admiration or complacency. The most perfect love for this character will be perfectly consistent with feelings of detestation and abhorrence of his wickedness and immorality.

We keep in mind the important matter that the point of attack on which love expends itself is that of the need, and not the beauty or munificence of the persons loved. It is well to remember that in order to discharge this fundamental duty of loving, it is not necessary that we wait until we try to make over the ones we are called upon to love. If we wait for this we will never love them. The truth is, the only way to make them over is to lavish our Christian love upon them as God commands, until He makes them over and then we can love them with a different kind of love, even with that which has only admiration and complacency and every friendly sentiment.

The mother gives us a lesson on this point. She doesn't proportion her love to her children according to their worthiness of it by reciprocal affection and characters of uprightness and nobility. Is it not true that the crippled child morally—the wayward, dissipated, ungrateful boy—receives a depth and tenderness and perseverance of love from that mother equalled only by one other member of the home, if such exist—the physically deformed, the hopelessly maimed and marred? Did not Christ come not to save the righteous, but sinners? Did not the shepherd leave the ninety and nine and face the storm and darkness and fatigue of the long weary search for the one that had wandered away? Let us remember that the highest and holiest exercise of this divine principle is to love the unlovable, the unworthy, the unrighteous, the unlovely and undeserving. Thus only will our love be God-like and will we love our neighbor as ourselves.

Temptation can be either a bane or a blessing, a help or a hindrance, according to the way we treat it.

The devil will not interfere with your belief as long as he can control yourbullion or your ballot.

Your obligation to pay to the support of your pastor does not rest upon whether you like him or not; upon whether he preaches well or poorly, whether he is popular or unpopular, or whether you agree with him in his methods or administration. It does not depend upon whether he is the man you desire or expected as your pastor. None of these questions enter into the matter. As a Nazarene you are under a solemn vow to support that particular man as your pastor. Do it, my brother, whether you like him or dislike him.

Only by enduring as seeing Him who is invisible can we be happy in being invisible.
Experience

Luther's Reformation was chiefly a reformation in doctrine—a revival or restoration of fundamental or vital doctrines. The Wesleyan movement was the rescue of personal religion from a dead formalism to an inward, personal, conscious experience. The world was taught with a tremendous emphasis that “the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost.” The fact was wrenchèd from the oblivion into which it had been allowed to settle that this is the Spirit-dispensation; that the Holy Ghost is the personal, efficient agent in the whole process of salvation, from the work of conviction to the work of accomplishing and witnessing to our sanctification. The necessity for this personal, conscious experience was always emphasized by the devout and evangelical of earlier times. This necessity was deeply imbedded in the faith of the ministry and the church, and the world learned to believe it, and to have very little respect for a religion which did not proceed from such an internal, spiritual change. Experiential religion was the staple of most of the preaching of the day. And why should it not have been? Why should it not be today? Ethical preaching—that preaching which seeks to instruct as to the practical duties of a religious life is well enough when addressed to church members who are believed to be soundly converted.

But in the evangelistic preaching, in seeking to persuade sinners to be saved, and in preaching on personal salvation, we insist that experiential religion should form the staple of pulpit work. The Holy Ghost should be honored more in our preaching. To Him is due the blessed experience of sins forgiven, and a heart cleansed in the blood of the Lamb. His awakening work, His convicting power, His witnessing, cleansing, sanctifying efficacy, these and such themes should evoke our gratitude and praise in prayer and be the frequent theme of our pulpit ministrations. The pulpit of most churches has of late years turned too much away from such preaching, and gone too far in what is termed “practical” preaching. Get men converted by the power of the Holy Ghost, and it will take very little preaching on these practical lines to instruct them how to keep the ten commandments. Sinners need to be preached to on sin and salvation—on repentance, faith, regeneration and sanctification by the Holy Ghost, and the necessity of such an inward transforming work and the witness of the Spirit to the change.

We need a baptism of the Spirit on the pulpit and pew in order to a more general preaching of the Spirit's place and power in salvation. Pray for such a baptism from above!

The leading of logic puts a heavier levy on loyalty than lucre would be. It demands consistency whose cost is in coin harder to pay than if in cash. Ten years of mental conflict on the church relation question as a holiness man is enough to prove this proposition.

The relation between the cigarette and the cipher is logical and lucid. It is the relation of cause and effect.

Cruelty to the Most Needy and Helpless

The gospel has emancipated woman from many forms and degrees of cruel and unjust discrimination, but a triumph yet awaits the gospel’s power. In that most delicate and vital and sacred realm of human rights—the rights of wrongdoers, rights few enough at best, but the more needed because so few, and more necessary to woman than to man—in this realm woman is still the victim of the most unnatural and unjust treatment. We would love to believe the world only was involved in this sin; but is it not true that the people of God are sharers in this cruelty to woman? Some say that the greater exactions and severity of society on woman than man are to her credit, showing the lofty pinnacle we accord her in innocence and our revolt and shock at the greater distance she falls in her lapse. Sentiment is not always sense. Chivalry lacks a deal of being justice. We claim for woman for the same crime when tried by the same tribunal as fair a trial as is accorded man, the same punishment, if guilty, as is visited upon man, and equal chances for reformation. These three things woman never gets, to our shame be it said. And yet a heathen court could be guilty of no greater outrage than the withholding of these three things—woman's birthright, her inalienable heritage from God and nature. That public sentiment should be more rigorous and swift in trial, and more severe and heartless in the punishment of a woman than of the partner in her crime, is the shame of modern society. To lessen or destroy her chance of recovery is an unutterable atrocity.

Ella Wheeler Wilcox does not overdraw the sad picture in the following lines, but only sings a sorrowful tale of the bitter truth of society's shameful reproach:

Two Sinners

There was a man, it was said one time,
Who went astray in his youthful prime.
Can the brain keep cool and the heart keep quiet
When the blood is a river that is running riot?
And boys will be boys, the old folks say,
And the man's the better who's had his way.

The sinners reformed, and the preacher told
Of the prodigal son who came back to the fold,
And Christian people threw open the door
With a warmer welcome than ever before.
Wealth and honor were his to command,
And the spotless woman gave him her heart,
And the world strewed their pathway with flowers a-bloom.
Crying: "God bless lady and God bless groom."

There was a maiden went astray
In the golden dawn of her life's young day;
She had more passion and heart than head,
And she followed blindly where fond love led.
And love, unchecked, is a dangerous guide
To wander, at will, by a fair girl's side.

The woman repented, and turned from sin,
But no door opened to let her in;
The preacher prayed that she might be forgiven,
But told her to look for mercy in heaven;
For this is the law of earth, we knew,
That the woman is scorned, while the man may go.
A brave man wedded her, after all,
But the world said, frowning, "We shall not call."

Many a man has learned too late the wisdom of the prayer: "Save me from my friends."

The song is very true which says "Mercy is boundless and free." All the best things in God's universe are free. Being priceless if we ever get them all we will have to accept them free. The necessities and luxuries of life can be bought but we cannot buy happiness or love or character. Much less can we buy that holiness which brings to us the beautiful trinity of love, happiness and character. Holiness is of such infinite, boundless value that its price cannot be computed, and hence no man can ever dream of buying it. By consecration and faith God graciously sanctifies us by the power of His Spirit through the blood of His Son, and thus we are brought into the state of that holiness without which no man can see the Lord.

Good done another is good done yourself. The exercise of doing good reflects helpfully on yourself and in addition you have the reward of Him who sends the rain on the good and bad alike and who says: "Inasmuch as ye have done it unto one of the least of these ye have done it unto me."

Childhood is the strategic point in the great battle for Christian supremacy. Romanism and the devil recognize this. Protestantism is slowly awakening to the fact.

Stinginess is stealing with the stealthiness left out which does not lessen the sin. Before getting offended read Malachi about robbing God in tithes and offerings.
Freedom

LOWELL

Men! whose bowels it is that ye Come of fathers brave and free, If there be on earth a slave, Are ye truly free and brave? If ye do not feel the chain When it works another's pain, Are ye not base slaves indeed. Slaves unworthy to be freed?

Women! who shall one day hear Sons to breathe sweet freedom's air, If ye hear without a blush, Deeds to make the roused blood rush Like red lava through your veins, For your sisters now in chains — Answer! Are you fit to be Mothers of the brave and free?

Is true freedom but to break Fetters for our own dear sake? And with leathern hearts, forget That we owe mankind a debt? That we owe! Is it not true freedom to share All the chains that others wear, And, with heart and hand, to be Earnest to make others free!

They are slaves who fear to speak For the fallen and the weak; They are slaves who will not choose Hatred, scoffing and abuse, Rather than in silence shrink From the truth they need must think; They are slaves who dare not be In the right with two or three.

The Only Method

Reformation is not regeneration. Real gospel work is personal work, the application of the Spirit to individual heart and life. We repeat it, for it cannot be too much emphasized, that God does not save men by communities or classes or in platoons but as individuals. Social reforms are best promoted by individual regeneration. Light cannot shine until it is lighted. Christianity cannot influence until it is planted. The seed must germinate before it produces the tree. God starts with truth in the heart and from this goes on to the making of character, the consequent radiation of influences outward until communities or even continents feel the benign influence. S. E. Wishard in Herald and Presbyterian stresses this truth in the following words:

The regeneration of men by the Holy Spirit through the truth preached is the foundation, and the only foundation for all improvement in social and educational conditions. The temptation is to work at the top instead of the bottom, at the outside instead of the inside. The mistake is in supposing that pedagogics

Leanness of Soul

Yes, the soul can fall off, grow lean and poor, just as the body. Fullness or feebleness, leanness, or largeness, are terms predicative of the soul no less than of the body. Each has provided for it food convenient for its nature and needs. Proper use of such provision will bring normal health to soul or body, while prolonged neglect of this provided food will bring leanness and finally death. Arthur J. Waugh, in Herald and Presbyterian, says:

Soul affections of this kind vitiate one's thinking. All sorts of crazes and insane arise from a diseased soul, like the rising of malaria from a swamp. There are a lot of anemic ideas in this world, anybody being judge and jury. When a Tibetan turns a crank to grind out his prayer, or a man manufactures an idol and bow down and worship the creature of his own hand, or a mortal has a god of gold, or a moralist glories in his own pieté, the soul is mighty lean. These people who suffer from leanness of soul love the most foolish things imaginable, just as the children of Israel complained on account of the manna, on which they were told they never could get sick, and grumbled until the Lord, in anger, sent them quails, on which they became so sick that remnants of flesh fairly came out of their very nostrils. It is nothing unusual for similar people today to set their affections on things that utterly ruin their souls. Among those who have one may note persons who, in such a depraved soul-appetite, are so soul sick, so thin and lean, that he would hardly want to believe they have any souls.

A Rapidly Forming Issue

The overmastering issue in American politics will be in a few years between Americanism and Romanism. Romanism knows this and is preparing hourly for the conflict and has been for many years. Her unscrupulous intrigues are made successful by the venality and official ambition of the puny politicians who dominate the great political parties of the country. This is made possible by the unhappy dearth of statesmen. If there were really a half dozen men in the two great parties who possessed the essential elements which go to make up broad, genuine statesmanship, there would be no ground for forebodings as to the coming conflict. God may raise up a few such patriotic leaders if He intends the American experiment of free government to continue. As illustrative of the success with which Rome conducts her scheme manipulation, one of our exchanges adds the following to the constantly accumulating facts:

The agitation and disclosures which have ensued over the reversal of Commissioner Valentine’s order that teachers in government schools should not wear the clothes of monks and nuns now makes it timely for us to state what had been in our possession for some time, but which we had not looked into sufficiently to justify its exposure. There was a Roman Catholic Indian school at Anadarko, Okla. The government took over this school. It was the same school; it rented the building of the Catholics. It made the priest who had had the school, superintendent, and the same nuns teachers. They carried on the same school as before. They kept their garb, pictures, everything, and the government paid the bills. Happy idea! The government carried over a Roman Catholic school and paid the bills. We know of four such.

An Unfailing Refuge

The transitoriness of all things earthly would be our despair but for one fact. The disappointing, ephemeral nature of all things human, social, physical, material would prove the paralysis of hope and utterly forbid any upward gaze of faith were there no further horizon—no object above and beyond the sublunary to invite the repose and rest of faith. But, thank God, there is somewhat above and beyond this human horizon. Though unseen and unseeable, though removed from the physical touch and reach of mortal hand, there is an object for our trust and reliance—real, stable, true, unfailing. Not to sight is the appeal made but to that which is far greater than sight, even to faith which works by love. "Whom not having seen ye love; in whom, though now ye see him not, yet believing, ye rejoice greatly with joy unspeakable and full of glory." The New York Christian Advocate says:

We may well have no confidence when we have no one to confide in. We can not trust in ourselves. We are painfully conscious of our weakness, ignorance, sinfulness and helplessness. We can not trust in our neighbors, nay, not even in our best and strongest friends. To lean on them would be like leaning on a bruised reed. What can they do...
against the earthquake, the lightning, the storm, the wrath of man and the sting of sin? Nothing. Give us some one to trust who is wise enough, strong enough, good enough, and we will not be afraid. We have such a Friend. Peter and John had learned this secret. The authorities in Jerusalem "took knowledge of them that they had been with Jesus." The secret was out. It will always come out. You cannot hide the fact that you have been with Jesus. One of the manifestations whereby all men shall know that you have been with Jesus is a surprising boldness. It will surprise the neighbors. It will surprise the world. It will surprise yourself.

**Chicago First Church**

The laying of the corner-stone of the First Church, Chicago, of the Petecostal Church of the Nazarene was observed on Sunday the 4th inst. The Editor of this paper was kindly invited by the pastor, Rev. J. L. Martin, to be present and deliver the address on the occasion. The invitation was accepted and two or three days were spent very delightfully with the pastor and the kind people of First Church in that great city. The weather was delightfully cool and pleasant, rendering the large, crowded tent, in which the congregation was worshipping temporarily, very comfortable. We preached Sunday morning for the pastor to a splendid audience of attentive and responsive listeners. The people of First Church belong to that class of listeners who help the preacher in his preaching by giving close attention and by evincing tokens of approval. Such "interruptions" are always an inspiration to an earnest preacher.

The tent in which they are temporarily worshipping during the erection of their new church edifice is a very large one, centrally located, but it was filled to overflowing three times on Sunday. We learned that this was the case regularly at the Sunday services. The new church edifice is splendidly planned, the work of the versatile and untiring pastor. Although large enough to take in any enterprise which that crowd would undertake would be carried through with absolute certainty. They are not afraid to undertake great things either.

This church enjoys the leadership of a gifted, many-sided and successful pastor. Brother Martin is master of the situation. He is tireless, tactful, eminently practical and full of zeal and good works. He comes as near being in every place at the same time as any man we ever saw. The wonderful progress of the new church enterprise is due not only to a splendid official board and a loyal and liberal membership, but also to the sagacious and able direction and generalship of the pastor.

The ceremonies of the laying of the corner-stone occurred in the afternoon. The assembly gathered at the tent and formed a procession and marched to the church, a distance of several blocks, in a body. The procession was a surprise to the writer. We would not dare estimate the length, but it was two or three times as long as we expected to see. There was a fine band to lead with inspiring music and the organization and order was perfect. The floor of the new auditorium was filled to its utmost capacity and many could not get seats. The pastor first received a large class into membership. Then the address was delivered by the writer to a remarkably attentive audience. Many were kind enough to express their appreciation and urge the printing of the address in the paper. Its length forbids this, but it may find its way in print in some other form soon.

Just preceding the ceremony of depositing the documents in the corner-stone with appropriate ceremonies, Brother Martin made a characteristically strong and pointed talk somewhat in review of the church's history, and of the new church, and told of some fifty men donating all the pressed brick for the building, and expressed the hope that others would do the same for the plain brick needed. We never could tell whether he had any purpose to take a collection, but a collection begun to take itself and in a few minutes fifty or sixty thousand brick were pledged and at night the number was increased to about eighty thousand. The ceremony of laying the corner-stone was very informal but impressive.

The meeting was full of enthusiasm and zeal and everybody was happy and hopeful and rejoicing in the Lord. Such people know no defeat. They seem to have left the word defeat out of their vocabulary altogether. They simply ascertain in prayer what the Lord wants them to do and go at once at it, staggering not at its magnitude, believing that God is able to enable them to do everything He calls upon them for.

We were pleased to meet Brothers Anderson and Hunt of the Missionary Department. They were very kind to us and we brought away grateful memories of these elect brethren. Time and space would fail us to name other brethren and sisters we met and other pleasing features of this delightful occasion.

Rev. J. L. Chenault and family, our missionaries to Japan, reached Chicago Sunday morning by the early train, and was at all the services. He preached at night.

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**The Most Inexcusable**

The mildest thing that can be said concerning the habit of profanity is that it is the most inexcusable of all evil habits. It is not only inexcusable—it is senseless, vicious, meaningless, disgusting, wicked, offensive to God and man and violating every principle of decency, good taste and good breeding. With all sensible people it weakens statements or assurances which it is used to support or strengthen and lessens respect for those who indulge in it with the hearer. This disgusting habit, if befitting any place, belongs only to the bar room and the bagnio, but is absolutely intolerable on the streets, in the counting room, in the social circle or in any other place where decent and self-respecting people assemble. Zion's Herald furnishes the following strong paragraph against this pernicious habit:

Profanity has been called "the great American sin," so common is it on our streets. It is the most inexcusable of all sins. The excuse, "I mean nothing by it," admits the very essence of the sin. Swearing is "meaning nothing" by the most sacred names that can be taken on our lips! It leads to "meaning nothing" by them in our hearts. The rule forbids substitutionary swearing. Most of the seemingly meaningless terms thus used have a significant meaning behind them. It is a contraction for "Jesus." "Zounds!" once so commonly used, is a contraction for "God's wounds." "Gracious!" is short for "Gracious God." "Jimminy!" is "Gemini," the heathen twin gods, Castor and Pollux. Even the most ridiculous "playwear" words that have been devised are used merely as evident substitutions for holy words, and indicate that the speaker would like to use those words if he dared. Finally, the rule forbids all irreverent use of the Bible, hymns, sacred things, great truths of life and destiny; all joking and bantering upon them, and connecting them with stories.

Away, then, with all feeble complaints, all meager and mean anxieties! Take your duty and be strong in it, as God will make you strong. The harder it is the stronger it is. You will be "Understanding also, that the great question here is not what you will get, but what you will become." The greatest wealth you can ever get will be in yourself. Take your burdens and troubles and losses and wrongs, if come they must and will, as your opportunities, knowing that God has girded you for greater things than these.—Horace Bushnell.
The Open Parliament

Is It Worth While?
C. J. Kinne

Does a church need a new church paper? Is it worth while to put out a paper in the interests of the church? We wonder how the question is regarded by our people. One of two things must be true, i.e., either the necessity and of prime importance to the life of the church, or it is not a necessity and could be dispensed with without great loss.

The point we want to emphasize is this: to publish a church paper the front rank requires no small amount of toil and thought as well as expense. In fact it is such a tremendous task that it is hardly worth while unless it is really a necessity. The Herald of Holiness of any value to the church? It is worthy to live and grow? Is it worth while for those who produce it to devote their lives to that work? If the answer is in the affirmative, then we go on to the conclusion that it is worth while for the rank and file of the church to work, pray and pay for the success of the paper. A great many loyal pastors and members have done nobly and have supported the paper royally. Quite a proportion of our pastors and people have not been heard from in a substantial way. Oh, why is it that they like the paper and think it is the best in the field. But good opinions and good wishes, however good and pleasant they are, will not pay the bills. When a person writes us that the paper is fine it makes us feel good, but when they write and send a list of five, ten or twenty-five new subscribers, it makes us feel better, and if they even forgot to say how they like the paper, we are not left in doubt about it for “actions speak louder than words.”

We fear that too many of our people fail to realize the importance of pushing the Herald of Holiness. One brother wrote us that he was doing his best to get subscribers for the paper but that the pastor did not give him a chance to present it publicly. Others have said to us, “I meant to have pushed the Herald of Holiness and secured a list of subscribers but I got so busy that I did not get time.”

Brother pastor or evangelist, what have you found that is more important than the spreading of scriptural holiness? How can you more effectually spread and conserve it than by putting into the hands of your people the paper which represents your church with all of its branches of the Christian work? After you have the paper you get the paper and read it. You enjoy it and your soul is fed by it. Come now; confess. How many persons have you really labored with to try to get them to subscribe?

To our pastors and people to a man would begin now to prayerfully, zealously and enthusiastically push the work of getting subscribers to the Herald of Holiness, our subscription list would double by the end of the year.

Such a campaign would do an incalculable amount of good in strengthening the weak and wavering ones, and even the whole church will benefit. A stimulus and inspiration from the interest thus created.

If you want a loyal congregation, get them to read the Herald of Holiness. If you want them to grow, have them read the Herald of Holiness. If you want them to understand the world and its temptations, have their subscription to the Herald of Holiness. If you want them to be ready for any good work that comes along, see that they take and read the Herald of Holiness. If you want a congregation to be noble and have a soul, then pray for a large subscription and for the extension of the work.

The Need of Holiness Schools
A. S. London

Holiness schools were not born before they were needed. God saw the condition of the worldly institutions, and that the rising generation trained in the average public school would imbibe indolence and worldliness until it would be a scarce thing to find a boy or girl receiving an education and at the same time growing spiritually.

Listen parents: the Bible has been examined in public schools in several different states. At a recent meeting of the Students of the American Bible Society they voted unanimously to take hell out of the Bible. If they take out hell, they can take out heaven: if they take out heaven they can take out holiness, and then what will there be left?

In one of the counties of the state of Missouri the principal of a public school wanted to read the Bible and pray with his scholars daily; the board of directors objected, the matter was taken to the courts, and finally went to the supreme court, and it was settled in favor of the board of directors. No prayer. No God, and yet thousands of children with a nature that only God can satisfy sit eight hours of the day, nine months out of the year in school rooms like this, while parents are praying for, make sure that every family takes the Herald of Holiness.

A Seeming Compromise
S. H. Walls

In looking round us these days and in taking the situation, one is led to consider whether or not there is a compromising among the lighthouses of divine grace, when we see the regular service and the Sabbath school, the evening service, and young people’s meeting run in conjunction or discontinuing the ministry of the Word for a time in order to release those in attendance from becoming fatigued and from a decision to remain away from the house of worship, when a great many of the aggressors of such a movement could and do enter a crowded theatre or hall and spend hours without becoming weary or fatigued.

Does this not conflict with the thought of divine truth? “He that hath not the spirit of Christ is none of His?”

Let us of the Pentecostal Church of the Nazarene take warning and not remove the ancient landmarks. We stand for the salvation of those for whom Christ died. If people are interested in a lost world let us prove it by being constantly at our post of duty letting the “lower lights be burning” thus giving the critical world no occasion to point out this seeming compromise. But rather let us have a motto in action and that motto be “everything at it” that the unsaved may know that we are interested in them.

Though some of our churches and halls are warm and uncomfortable and the temptation comes to us to “do as the Romans do,” let us first see if it is possible to have the devil take a Sabbath afternoon off from his activity. If so, all right. If not, let us stand against his wiles.

There is not much danger in this day and age of wearing ourselves out preoccupied to the point where we would be better to do so and be conscious of having done our best, than to save the physical and have some doubts of our service in His name who loved us and gave Himself for us. A few cases of such in our church would be a good thing for example’s sake.


The Old Paths
Fred Meschi, Jr.

“Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein.” — Jer. 6:16.

The New Theology and general modern
thought is making ever-widening inroads within the churches. The higher critics, with their destructive methods, have torn the buildings down to their foundations. Many great Theological Seminaries, like Union Theological Seminary of New York, reject the Immaculate Conception, divinity of Jesus, etc. Just a few days ago, a number of young candidates for the ministry with the old-time truths being questioned, would not say that they believed in the divinity of Jesus and the Immaculate Conception. They came from Union Seminary. The International Bible Students' Association which received much attention in Washington, declared by almost unanimous vote that they no longer believed in the literal hell as the Bible language describes it. In cities all over the land ministers are preaching on the subject, as far as we have read in the papers so far, all agreeing with the above associations. The great Methodist Episcopal Church in its Sunday-school literature, declares the necessity of regeneration for children, denying the fact of depravity. We could go on thus ad infinitum.

It is most needed for the exhortation of the prophet as quoted above! Unless the servants of God stand in the breach and proclaim the old ways, it seems as if the church will be swamped. There is a mighty demand for sanctified souls in the church. We would be glad to inspire with men to make a thorough preparation for the work of the ministry. Never was the time riper for the display of heroism in the ministry than now. We must have old-fashioned preachers preaching the old-time truths with the old-time power.

The Bible must be the old-fashioned one. There is no power in the Book as reconstructed by the higher critics. They have no assurance to offer. The methods employed by these scholars have lanced the mind of man. They have created memories regarding the authorships and dates of the books of the Bible. They cannot agree with each other nor can they now agree with their own findings of a few months ago. They are in an inextricable maze, from which the only way of escape is an utter abandonment of all methods. Their plan of judging by internal method is wholly devoid of that reverence with which the Bible ought to be approached. Our Bible must be entire, including the story of the creation and fall of man as well as the story of Jonah and the whale. We believe in the Book of Job as well as in the Gospel of John. Let others slash the Bible like the infidel of old, but we must believe it, study it, and preach it entirely.

The doctrines are old-fashioned. We preach, not the latent goodness in man that awaits but the frustrating influence of the sun, but we declare that man has fallen from his high estate as originally created and is by nature a child of wrath, possessed of a depraved nature. Not the Fatherhood of God and the Brotherhood of man, but rather that "he that cometh in is of the devil," and that the new birth alone inducts one into the divine brotherhood and brings us under the Fatherhood of God. As a church, we must insist on the necessity of the new birth and that as a radical, conscious experience. The church world is subjugating church-joining, card-signing, forms, decisions, etc., for this divine work. We must insist on the witness of the church to the new birth and the new bower of sonship. The holiness preacher is almost alone in insisting upon this feature. Many church people get into our altars, saying they never knew anything of a witness to their conversion. Of course, we must insist on the witness of the church to the new birth, and in our classes the altar must be the objective of our labors.

The doctrine of the Holy Spirit is more dangerous and more to be dreaded than the shade horrible of the world's dark yesterday. This is why Satan in holy Writ that at one time Satan held a very exalted position near God's throne. His brilliance and beauty influenced one-third of the angelic host. But when his pride sought to usurp the throne of Heaven the insurrectionists were routed. Satan, as Lucifer, was cast out of Heaven. And the Sacerdotal Majesty has devoted his seductive skill to fall Adam's progeny. We are not dealing with a weak, contorted, hoof-and-horn caricature, but an intelligence which to combat demanded the incarnation of God. God, who, as the Bible most emphatically says, has slipped the dark-age goggles astride the nose of humanity.

A man straight and tall, six foot six, wearing a modern-milled, tailor-made coat, patent leathers, and twirling a serpentine gold-headed cane in conscious ease, sits slightly still on a curiously brown hair and a costly stone getters in a snow-white tie. His hand hangs shapely and white from a late-style gold-clasped cuff and broad stone-circle rings, sparkles from slender white fingers well polished from touching well-dressed feminine experts. To a careless observer the well-shaven face seems beautiful. Two rows of white teeth gleam under a curled mustache as smile follows smile, while a pair of sharp black eyes pierce you through and through. Every word of his pronunciation is perfect and the voice modulates in timed dulcet harmony and faultless grammar while subtle impressions are placed in the heart that wither like newly-hatched caterpillars. Behold!—The Devil.

He understands the sciences. He is a modern theologian. He knows man's perfidity and woman's weakness. He is the libertine's friend and the betrayed woman's destroyer. He works upon the plastic heart of the child. He writes the law of divorce into every state of the Union. He fosters the fondest hopes of the parent and murders and digs the grave of every worthy ambition. He hangs crape on every door-knob, runs coffin-trusts in day and night shifts, and, with black-plumed hood, kneels in every nook. He changes curiously brown hair to thin strips of yellowing silver, drives the youth-lust from the eye and draws wrinkles and death-beds on every cheek and brow.

From the motion-picture lure he buries the late-caught victim to our police-protected Red Light District in a costly automobile, accelerates her doom down the dive-gauntlet to hospital, morgue, potter's field—Hell. Humanity is in the spell. He has the hirpling and playfellow. He is publican to the college and the university, wholly: the home, the state and the nation, largely. He has divided the holiness people into factions, vies with truth for victory in the culminating events of this age, and proclaims that God, by His devilish way on His throne, What a Devil! Not by rack and thumb-screw is he now progressing, but by the suave sophistries of a polished diplomat. Not as a "roaring lion" so much, but as an "angel of light" the more. Exit, Devil of hoofs, horns and tail! Enter, Gentleman.

Your ticket is just as good in the tunnel as it is on the mountain top.
For This One Day
Grant us to see the road;  
Cross the praying, prayerless way;  
Grant us strength to bear the load.

For this one day—
Guide our feet the road along,  
Let not our weary footsteps stray;  
give us a taste of song.

For this one day—
Let us not see the mud beneath,  
But know the gold above the gray  
And sense the wind upon the heath.

For this one day—
When bowed at eve for benison,  
Grant that upon the uphill way  
Our passing smile has gladdened one.

—Edna S. Valentine.

Prayer for a Desperate Case
BISHOP W. F. MALLALIEU

It has come to pass in these modern times that in every community, especially in our large towns and cities, there are numbers of people who never darken the doors of any of our sanctuaries. They are not only the rich and well-to-do people, who live in luxurious homes, and who prefer the ease and the quiet they find in them to any sort of church service. Nor are they the poor, not even the poorest of the poor, who have few if any of the comforts and luxuries of life. The truth is, that the mass of non-churchgoers are of all classes and conditions of life.

It thus comes to pass that neither the missionary nor the deaconess, nor the nearby church pastor ever finds entrance to these homes, and the inmates drift along, and have no use for preachers or churches, except for weddings and funerals.

And yet every preacher is supposed to be a pastor; and every pastor, if he be true to his call, is supposed to be a shepherd; and, if really a shepherd, then he will not only care for the ninety and nine that are safely gathered into the fold, but he will have a care for all those outside, whether they be counted by the twos or the hundreds.

Not so very many years ago a Methodist pastor was appointed to take charge of a church in a community where there were to be found many who were confirmed in their habits of non-church attendance. This pastor remembered that it was a very important part of his ministerial work to care for the wandering souls for whom Christ died, and was not at all content to merely look after those whose names he found on the pages of his church records.

In process of time a family of three persons—father, mother and daughter—were discovered by him, and as was his custom, he one day called while on his daily round of pastoral work. He found that the daughter, a maiden lady some forty-five years old, and the mother, who had married him after being made a member of the Baptist church, and the mother had been a member of the Methodist church for nearly fifty years; and, in fact, had a church certificate made out in due form by a pastor who afterward had become a bishop, and this certificate she had held in her possession for almost forty years.

The father was not at home, but on inquiry it was learned that he was a drinking man, and often intoxicated; that he was fearfully profane; that he had not entered a church, except on two or three funeral occasions, for more than twenty years. In fact, as it subsequently developed, he was rated as one of the very worst, one of the most disreputable, men in the entire community.

The pastor called the preacher asked the mother whether she was praying for her husband; and she answered with a sigh which seemed to come from a broken heart, that she had long since given up praying for him, as she felt that the case was perfectly hopeless. Then, turning to the daughter, the pastor asked whether she was praying for her father and she answered in about the same way as the mother had done. But the pastor, not discouraged, turned to the mother and said: "Will you promise me that for your husband's conversion every day until he is converted or he or you are dead?" After a little pause, while the great tears coursed down her cheeks, she said, "I will make the promise." Then, turning to the daughter, the pastor asked the same question, and the daughter made the promise. "Then," said the pastor, "let us begin to pray for him right here and now." So at once they kneeled before God. The daughter prayed first of all, and seemed to claim the promise; then the good mother prayed, and such a prayer—it was wonderful!

With cries and sobs, in trembling tones, she prayed for her wicked, dissolute husband. Then the pastor prayed, and when the three rose it seemed as though the victory had been achieved.

And this is what came to pass: The very next Sunday morning, some little time after the commencement of the services, who should appear coming into the audience-room but the very man for whom prayer had been made! He quietly dropped into a seat near the door, and when the troops of services slipped out before anyone had a chance to speak to him. The pastor's faith was strong that the threefold prayer had been answered. But the next Sunday the man did not appear, and the pastor's faith wavered just a little. But the next Sunday night the man came in good season and took a seat on the outside aisle about halfway from the door to the pulpit. As the service was about to close the pastor gave an invitation for penitents to come forward to the altar: not waiting, but led by the Holy Spirit, he went to the aged man, took his arm, and just said, "Come, brother, now is the day of salvation; come." And, sure enough, to the surprise of the whole congregation, the man went forward for prayer, and before he had risen from his knees he was gloriously converted.

Did it last? Indeed it did. Like Naaman of old, he was made all over anew, and for ten years, for the most of which time he was an effective member of the church, and then passed in holy triumph to join the blood-washed innumerable company before the throne. Prayer had been answered, and the work of grace was complete. No case is too desperate, no soul so wicked that he may not perform a miracle of divine love and power, and save to the uttermost even the worst of sinners.—Pittsburgh Democrat.

"I'd Like to Die for Him"

A pretty gypsy girl was called from her rough tent home to have her face painted by a great artist. In looking about the room she saw a picture of Jesus upon the cross. "Who is that?" she asked. "That is Jesus Christ," answered the painter. "Did the people paint him like that because he was a bad man?" "Oh, no!" said the painter, "He was the best man that ever lived."

"Tell me more about him," she begged.

Day by day as she sat to have her picture painted she looked at Jesus' face. One day she said: "Master, how can you help loving him, if he died for you? If anybody had loved me like that, I'd like to die for him!"

Her picture was done, and she left for a gypsy camp, but the words kept ringing in the painter's mind. He fell on his face, and asked forgiveness for turning away from Jesus who had died for him. Love for Jesus filled his heart, he began painting a new picture of Jesus on the cross, one that would tell the world, before he passed on, how it was done crowds came to see it, and they each read the words the painter had written beneath:

1. I did all this for thee,  
What hast thou done for me?—Ex.

The Ripening Years

I have only to pass a mirror to take notice that I belong now to October. And why should any man pull out his hair, or color it, that he may escape suspension here? Why, this October is the Beulah of the year. Old earth hath become all saturated with sunshine, and from every hill and plain pours back the glory.

Yes, we are in Beulah Land. So I have found that the richest highlands of our country are the Judahs and the Gileads, and the most fertile hills, are gained in these glad year memorial and prophetic when the fruits of our spring plantings are maturing around us, when our children and our churches are adulting from their vigorous spring gushings, when thus the perfecion of fearless love is answered by some harvest colors in our homes and
fields. I did not find the flowery spring so deeply joyous as I find this heavenward-leaving autumn. One of the last things that I met Bishop Ames he said to me: "You are looking a little older, Brother Jervis, than you were when I came to your Dansville Conference with Bishop Waugh, and heard that first speech of yours. But I hope that you are glad of that. I love to grow old." The stalwart bishop has gone on before us through the November and December of his year. And we will not shiver even when our October begins to fade into the shorter days, when the heavier frosts and deeper snows come and through an scenery and all sound steals in a sublime and cadenced murmure of the unreported sea. We will expect that the very last days of November will bring in for us the grand Thanksgiving, the Te Deum of our year. And so, when December silver gathers over all, as we are more and more snowed in to a narrowing home, and the spring season of our sowing and the summer of our ripening and the autumn of our gathering are receding farther and farther into distant and even oblivion, we will rejoice that the great holiday, brightest of all, is nearing the Christmas, the nativity of Him, our immortality, Jesus Christ our life, the same today, yesterday, and forever.—The Christian Advocate.

Leadership

A real test of leadership, says one, is the readiness to be invisible. The rudder is under the water during the voyage, and is not seen by the passengers. If it were not made chiefly to be seen its guiding power would be of no account. Until we learn not to care whether we are observed of men or not, we shall never become as effective in leadership as we might. The great forces of nature work chiefly without attracting attention.—The Vanguard.

Beautiful Hand

Two charming women were discussing one day what it is which constitutes beauty in the hand. They differed in opinion as much as the shape of the beautiful member whose merits they were discussing. A gentleman friend presented himself, and by common consent the question was referred to him. It was a delicate matter. He thought of Paris and the three goddesses. Glancing from one to the other of the beautiful white hands presented for his examination, he replied at last: "I give it up; the question is too hard for me. But ask the poor, and they will tell you the most beautiful hand in the world is the hand that gives."—E.W.

The swing door of prayer stands always waiting for the least touch of faith to press it back. If our Father's presence chamber were opened to us only once in a year, with how much greater reverence would we enter! How much more store would we set on it! We should anticipate the honor and privilege of that interview for the whole year, and eagerly avail ourselves of it. As that familiarity with prayer does not always increase our appreciation of its magnificence!—F. B. Meyer.

... Mother and Little Ones ...

Two Boys and a Cigarette

Two bright little fellows, named Harry and Fred were just the same age and the same size until one day in their travels it chanced that they met.

A queer little creature, named Cigarette. This queer little creature made friends with the boys.

And told them a story of masculine joys He held for their sharing. "I'll tell you," quoth he, "The way to be manly and big is through me.

Will listened and yielded, but Harry held out. "I think your assertions are open to doubt," he said, "and, besides, I'm afraid I'd be sick.*" "Afraid," echoed Will. "Oh, you cowardly stick!

Well, I'm not afraid, look here!" As he spoke he blew out a halo of cigarette smoke.

Five years from that meeting saw them again. The time they arrived when both should be men:

But, strangely enough, although Harry boy stood

As tall and as strong as a tree in the wood,

Poor Will seemed a dwarf; sunken eye, hollow cheek,

Stooped shoulders proclaimed him meanly and weak.

With thumb and forefinger he listlessly rolled

A cigarette, smoothing each wrinkle and fold; And the smoke that he putted from his lips, I declare,

Took the form of a demon and grinned from the air.

And it said: "See that wreck of a man that I made

Of that boastful young fellow who wasn't afraid."

—Ella Wheeler Wilcox

Mable Ashton's Dream

C. H. Fenn

As the guests came and went, the young parents, I thought it would be if you could have Me visibly

Wish to speak to my father, mother s, and my heart, the pleasure of meeting.

They both gave a start of amazed

Wish to speak to my father, mother, and I am filled with joy at seeing You, Lord Jesus?

With those eyes looking into mine I could not say it, for it was not true. For some reason I only half comprehended, I was sorry. He had come. It was an awful thought, to be glad to have the rest of you here, yet sorry to see my Savior and Lord! Could it be that I was ashamed of Him, or was I ashamed of something in myself? At length I recovered in a degree and said: "You wish to speak to my parents, I am sure."

"Yes, Mabel," but as he accompanied me to where my father and mother sat, He added: "But I came tonight chiefly to be with you and your young friends, for I have heard you speak in Christian Endeavor meetings about how delightful it would be if you could have Me visibly present with you."

Again the blush came to my cheeks as the thought flashed through my mind, tomorrow night is prayer meeting, I should have been delighted to hear Him, but why not me? I led Him to my parents, and, in a somewhat shame-faced manner, introduced Him.

They both gave a start of amazement surprise, but recovering a degree of self-possession, my father bade Him welcome, offered Him a seat, and the young man's countenance was an unexpected pleasure. Then, after a somewhat lengthy pause, he explained that his daughter Mabel, being very closey occupied with her studies, and having very little variety in life, had been allowed to invite a few friends for an evening, with a little quiet dancing by way of healthful exercise. Her friends were all of the very choicest and he felt
that this was a harmless amusement, which the church had come to look upon in a somewhat different light from that in which it was viewed forty years ago. By removing the objectionable feature of bad company, it had now made this pleasant pastime safe indulgence for its young people.

"As my father stammered these words of apology, I felt myself flush crimson with shame both for my dear father and myself. Why should be apologize for what was an unavoidable circumstance? Some How hollow it all sounded! Did not Jesus know that my studies were not so pressing but that I could keep late hours, sometimes several nights in the week at parties?

"Then father, anxious to relieve my embarrassment, said: "I am sure we can leave these young people to themselves and nothing would please me so well, Lord Jesus, as to take You off into my study for a talk."

"No, said Jesus, "Mabel has often invited me; I have come tonight especially to be with her. Will you introduce Me to your friends, Mabel? Some of them I know, and some of them I do not know,"

"Again that miserable, uncomfortable feeling came over me. Why could I not refuse you? It was better for their becoming acquainted with me, and so I agreed to bring my presence. But I feared that they might come when I was working through the night, and He would come, and so I went to another place. When I arose from the table and saw the presence of Him whom most of us called our Lord and our Saviour, I was almost beside myself with shame and confusion, when the Lord Jesus turned to me and said: "Mabel, your guests do not seem to be at ease. Why do you not as their hostess relieve their embarrassment by dancing yourself? Would it help you any if I should offer to dance with you?"

"My confusion gave way to an expression of horror as I looked into these ten-year-olds eyes and exclaimed: 'You dance! You cannot mean it!'

"'Why not, Mabel? If My disciples may dance, may I not? You pray for My presence in prayer meeting; you do not quite want it here; but why not, my child? Why has My simple presence spiritual blessings for all, and are they not also for our Man of sorrow and acquainted with grief; yet I delight to share and increase all the pure joys of my disciples. Is it possible that you leave Me out of your pleasures, Mabel? If so, is it not because you feel that they take your time and strength and thought to such an extent that you have less delight in My word and in communion with Me? You have been asking: 'What is the harm?' Have you asked: 'What is the gain?' Have you done these things to the glory of God?"

"It was all plain to me now. Overcome with self-reproach and profound sorrow, I threw myself on the floor at His feet and sobbed out my repentance."

"With a 'Daughter, go in peace, thy sins be forgiven thee,' He watched me, I awoke and found that it was all a dream. And now I want to ask you, friends, shall we go on with the program tonight, or shall we discuss for a time with our partakes the question: 'What can young people do toward the great world better for their living in it?'

"As the case was unanimous in favor of the latter plan, which was followed by other wholesome recreation, and as the social evening was declared the most delightful of the winter, it is safe to say that the Lord Jesus had sent that dream for others beside Mabel Ashton Exchange.

The Human Touch

Wherever there is a soul unsaved, God calls for the life line, and He wants you to bring it; He wants you to cast it. When the soul is lost, God is anxious to save; but He instead of it, with you or some one else. It is through men that God saves men. By human hands He brings His banished home. When Jesus went back to glory, He left His kingdom in the hands of men, and it has been to every one of your best brothers. She as the gospel of God's dear Son and the Spirit working through you or another. If Peter and the rest of the disciples had remained in the upper room, there would have been no Pentecost. United Presbyterian.

Rising Above Pettiness

Only a little person can be touched by little things. When I hear a woman complain of a slight upon her or an insult she has received, I am ashamed of as well sorry for her. I wonder why she does not try to hide the happening, instead of telling it abroad in a childish hunt for sympathy, for in reality the blame is partly hers. It is possible for every one of us to have such a dignity and self-respect that an attempt to slight or insult us would be like firing a pop-gun at a lion.

A favorite note that those who love her tell of Alice Freeman Palmer is this:

One of those women who are forever thinking themselves aggrieved and slighted came to Miss Freeman with her troubles.

"Why not be superior to these things and let them go unregarded? You will soon find you have nothing to regard," Wellesley's famous president suggested gently.

"Miss Freeman," retorted Miss S., "I wonder how you would like to be insulted."

"Miss Freeman drew herself up with splendid dignity.

"Oh, yes, there is no one living who could insult me," Miss S. said.

Now, Alice Freeman Palmer was a distinguished college president, but that does not mean that one must be of a high station to possess that dignity. It is a natural character rather than of station, a result of self-respect rather than of external conditions.

I have seen people of lowly estate, just as I have seen it lacking in many who had wealth and position. One of the best exhibitions of it I ever saw was in a poor girl.

While I was waiting to be served on the day before the other day I had the opportunity of seeing one of the most disagreeable women I ever laid eyes on.

She asked for a certain kind of face. The poor girl patiently showed her half a hundred varieties, with each of which she found some fault—"too commonplace," "not bold enough," etc. The girl patiently tried box after box, and finally said that it was all the shop had in stock. "I know there must be others up on those shelves that you are not showing me," said the most disagreeable one, petulantly.

"I have shown you all there are, ma'am," the girl said quietly.

"And you think you have just what I want right there, only you won't look for it," was the maddening answer as the disagreeable one flounced away.

"How can you endure people like that?" I asked the girl, red hot with the fury she did not seem to feel for herself.

"Oh, we think they just don't know any better," she answered quite calmly.

"Now, wouldn't that have enraged the disagreeable one? And yet it is truly splendid example of the dignity that sheds insult as a duck's back sheds water?

Hold yourself above slight and rudeness or insult. Next time you start to feel aggrieved remember Miss Freeman's advice: "Be superior to these things and let them go unregarded. You will soon find you have nothing to regard."—Philadelphia Bulletin.

Two Irishmen, on their way home from a funeral, were conversing about the uncertainty of life. Says Pat:

"Sure and I'd give a thousand dollars, Moike, if I knew th' placa where I was goin' t' die."

"Faith, Pat, and phwat good would that do yez?"

"Begorra, I'd niver go near th' place at all, at all," says Pat.—Ez.
TO THE CHURCH

Following the earnest recommendation of a number of district assemblies, the General Assembly of our church, at Nashville, last fall, by an unanimous vote adopted the following:

“We recommend the election by this General Assembly of a Board of Publication, consisting of seven members, representative of the entire connection, whose duty shall be to raise a fund for the establishing of a central publishing house, which shall be a repository for our church and Sunday school literature, for Bibles, books, tracts and holiness publications, and such supplies as our church shall need and desire to use; said board to have power to establish a publishing house, and to regulate the affairs of the same.

“This board shall also have authority to establish a church paper in connection therewith, whenever the occasion demands and circumstances will permit, which shall be the official organ of the church.”

In accord with this action, the General Assembly elected the following brethren to compose the Board of Publication: B. F. Haynes, Will T. McConnell, A. S. Cochran, C. J. Kinne, L. D. Peavey, W. M. Creal, Delance Wallace—all good men and true, and “representing the entire connection.”

This board, well encouraged at the General Assembly, especially by the general expressions favorable to immediate action, and particularly by the hearty and generous pledges of financial backing from all parts of our church, felt that the time was at hand to at once establish a publishing house and a paper to be “the official organ of the entire church.”

That house and that paper have been established, at the most central and convenient location, at Kansas City, Mo.

Not yet has the publishing house begun to turn out books, as it is proposed to do. But the Sunday school literature and the “official organ of the entire church” are being regularly printed.

These speak well for themselves and for the true and efficient men who are directly engaged in their production.

They are not for any particular section of our country or church; but are owned by, are existent for, are ministering to our “entire connection.”

All loyal members of our church are true friends of this house and these publications. All are in love with and duty bound to support them in every possible way.

Particularly the Herald of Holiness calls for the most earnest and practical support of all our ministers and members. It is very ably edited. It is very beautifully printed. Certainly it ought to be in every home in our “entire connection.”

It costs much money to produce such a paper. The cost of its production is much more than the price paid by subscribers, unless the number of subscribers shall become much larger than at present.

It is incumbent upon us all to do all in our power to enlarge the subscription list; and thus reduce the expense of publication, while getting the truths for which we stand and concerning the denomination with which we are connected before the people.

Certainly every minister, and, so far as possible, every member of the Pentecostal Church of the Nazarene should be an active agent, engaged in getting subscribers for our great and sole church organ.

Preachers: Shall we do it?
Members: Shall we help in every way?
Dear People—all who have this sacred trust: Let us now do with our might all we can do for the support of these agencies of truth and means of grace!

And may the Head of the church, He who was called the Nazarene, whose we are and whom we serve, bless our Board of Publication, the faithful and patient and efficient manager, all the consecrated writers, and especially the able and true editor of the Herald of Holiness! May the dear Lord put it into the hearts of His people who have means to devise liberal things for this great work! And may He help us all in our work of faith, and labor of love and patience of hope, to which we are committed in prayer and by pledge.

Edward F. Walker,
H. F. Reynolds,
P. F. Bresee,
General Superintendents
Herald of Holiness

Announcements

Iowa District, Notice

The Board of Examination of Iowa District will meet at Bloomfield, Iowa, at 9: a.m. on September 10, 1912, the day preceding the opening of the District Assembly, for the purpose of completing examinations and the transaction of other necessary business. All preachers enrolled in the first year's course of study by the last District Assembly, all licensed preachers, any licensed persons otherwise exempt, are requested to meet the board at that time.

E. J. FLEMMING, Chairman.

Special Notice

Will all my correspondents please take notice that we have moved from Santa Rosa, Calif. Address me henceforth, and I will be glad to correspond and let you know that we have had a busy time since my last letter and that the work is going forward. Our work is a salvation time. We are truly working to glorify God.

FRED ST. CLAIR.

Grand View Park, Mass.

August 31-Sept. 3 is the date for our closing camp at Grand View Park. We are planning the greatest Sunday and Labor Day meeting we have ever had. We want everybody to come. Let us make this the greatest rally we have ever had.

M. E. BORDERS, Pres.

Evangelistic

Any church or camp wanting a preacher or any one wanting help in a meeting may address me at Whitesboro, Texas, and it will reach me. References furnished.

A. B. JONES.

Camp Meeting Notice

The first annual encampment of the Tallulah Holiness Association will be held at Tallula, Ill., Aug. 26 to Sept. 10, 1912. Workers: Evangelist B. T. Finlay, of Lewistown, Ill., preacher, and Rev. B. D. Sutton and wife will lead the singing. Three services each day. Free entertainment to all Christians. Tallulah is on the C. & A. R. R. just north of Jacksonville, Ill.

Camp Meeting Notice

The fourth annual encampment of the Hillcrest Holiness Association will be held at Hillcrest, Ill., Aug. 15-25, 1912. Workers: Evangelist T. F. Bangs, of Lewistown, Ill., Evangelist T. P. Roberts of Gravel Switch, Ky. The song services will be in charge of Rev. B. D. Sutton and wife of Tallula. Ill. To reach the camp, come to Nebo, Ill., on the C. & A. R. R. from Hanibal, Mo., St. Louis, Mo., or Springfield, Ill.

Notice

The District Assembly of Dakota-Montana District will commence Aug. 29, 8 p.m. All the delegates and preachers please get in on Aug. 28th. Come to stay through. Assembly held at Surrey, N. Dak. General Superintendent F. F. Brown and corresponding secretary, will preside. Come believing for a big time.

LYMAN BROUGHT, Dist. Supt.

To The Kansas District

As our Assembly is drawing near we want to have all of our missionary money in and out of the way by that time. So I request that we all have it in by the 10th of September. Now if every pastor assists the missionary committee we can easily do this. It will be a great convenience all round. Please send in all you can by that time. Let no church be lacking on this point. If you need missionary envelopes, drop me a card at once. We are in need of both home and foreign funds at present. He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall also reap bountifully. I Cor. 9:6. Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver.

Send all remittances to Thos. Keedle, Jr., Plainville, Kansas.

THOS. KEDDLE, JR., Secy.
Report of Mexican Work—Los Angeles

We are still walking in "The Highway" and giving God all the glory for the manifestation of his power among us and His care over our loved ones in the field who have been our special objects of anxiety and prayer. Bro. and Sister Lang have been passing through deep waters, but now we are looking upon the Nazarenes.

Our work in El Paso is being blessed of God under Bro. Athans.

MRS. M. McREYNOLDS, Supt.

OX PILGRIMAGE
P. F. Bresse

From Vancouver to Calgary is thirty hours travel by the Canadian Pacific, along the rivers, through and over the Rocky Mountains. The scenery is full of grandeur and beauty. Great, precipitous, rocky, mountain peaks, sometimes crowned with snow; with deep gorges as if the mountain chain had been cut asunder; and again seemingly almost endless mountain ranges, with here and there a Beautiful lake, and sometimes dashing waterfalls, making it all in all an attractive and charming trip.

Arriving at Calgary at 2:30 p.m., we were met at the train by Brother Tait, who, giving us a hearty welcome, conducted us to our place of entertainment.

It is well known that this Alberta country is the opening of a new empire—a vast domain of fertile land, a climate which is healthy and considered by residents as desirable, though there is some cold weather in the winter, when the thermometer goes down to 40 or 50 degrees below; yet the winters are dry, and usually the weather is clear and still, and are not considered unpleasant. The rainy season, I am told, is usually in early summer, but this year it is a little belated, and it has been rainy much of the time since we arrived, and it has been quite cool. This country has allied many people from the United States and seems already to have a British thrust. The press of the country seems to know little of the world outside of the British Empire, and to find little to interest it; and it would seem as if this might be sufficient, as Canada itself is a very vast Domain, and so rapidly developing that it absorbs largely local thought. Indeed a great empire is rapidly springing into being, between the United States and the Northern Sea. The press seems industriously set to fan the patriotism to their mother country, almost as if they were afraid it might in some way lag. I should think there was little reason to fear, for the country seems well governed as a colony of Great Britain, now scarce a dependency, but more as one of a sisterhood of states, or part of the government at large, ready to put its arm, already grown strong, under the needs of the Empire.

Calgary is a new city, but has already about 75,000 people building and broadening and paving streets all about. It is seemingly so much of Western Canada in the midst of a great boom, yet the natural resources are so great that it will bear much of this kind of thing.

But our chief interest is not in booms nor politics, but in the kingdom of God. Meetings here had been arranged for, to be held in a

Fourth Annual Camp Meeting
Pasadena, University Cal., Aug. 22-Sept. 2, 1912

The Nazarene Camp Meeting Association of Southern California extends a most cordial invitation to all people to attend the Fourth Annual Camp Meeting, to be held at the beautiful camp grounds of the Nazarene University Campus, Pasadena, Cal., beginning August 22 and extending over September 2, 1912. The Nazarene University Park is a delightful place for the Camp Meeting. The camp grove adjoins the University campus and is well supplied with clear, cool mountain water, electric lights, good shade and easy walks. The grove is well adapted for a great camp meeting.

The evangelists engaged for this year's camp meeting are men of national reputation, and all will be equipped with ability, experience and Christian training. They are

DR. E. F. WALKER

DR. A. S. COCHRAN
District Supt. of Kansas District.

Ministers, pastors, evangelists and deacons in active work of the district will be provided tent and furnishings free of cost, and meals at half rates. A Transient Tent for men and one for women will be nicely furnished and in charge of reliable people. Local Cork can be obtained for 25 cents a night for each person. Let everyone arrange too attend this camp meeting! Come expecting a great time in the Lord, and He will do ticulars concerning arrangements ad-acording as your faith. For full particulars see Rev. C. V. LaFontaine, R. D. No. 1, Box 227 A, Pasadena, California.
great tent pitched in the western part of the city, conveniently reached by street car.

Though our church had nothing in this country, other than here and there a man or family who had been here a number of years, the tide of emigration—and very few such—yet near the country, other than here and there a man or family who had been here a year and a half ago, Rev. H. D. Brown came here under the appointment of the General Superintendents, with a commission as District Superintendent of Alberta Mission District. Among the few who were scattered about in this country he found Rev. W. B. Tait, a young man from New England, who has proved a very providential man up here "for such a time as this." He entered heartily into every effort for the opening up of the work. There were a few holiness people in the land, mostly in the colleges and denominational churches, with a few others scattered in the different churches and outside. In the meantime a Holiness Association was formed, and a camp meeting held in this city with Rev. L. Milton Williams and Rev. I. G. Martin as evangelists. After the meeting in Calgary the Nazarene was organized, with fourteen charter members, and Rev. Thos. Bell, a Methodist minister, who had been Conference Evangelist here for some time, who had united with us, was called to be the pastor. The church has grown and prospered. A very excellent meeting was held in Spokane, very ably assisted the pastor, at which time his two brothers, residents here, with his sister-in-law, and others were converted and came into the church, greatly adding to its strength. A lot had been purchased for a house for the pastor which was, with the assistance of the District Superintendent, Bro. Brown, dedicated in connection with that meeting.

Arrangements for this great tent meeting, under the auspices of our church, with Rev. L. M. Williams as evangelist, were made a year ago; and it was subsequently arranged that the District Assembly should be held in connection with it. The weather has not been auspicious, but rainy and cool for tent meetings, but the blessing of the Lord has been very graciously upon all the services. The power of the Holy Spirit has been given in great measure, and especially Brother Williams has been active and powerful in his teaching. Many have been at the altar, and not a few converted and sanctified. A class of twelve was received into the church, some of them leading citizens. The faces of many have been turned towards this work of holiness.

The District Assembly occupied two full forenoons, and the work of this new but large field was carefully considered and planned. The health of Sister Brown is such as to necessitate Brother Brown's return south, and Rev. W. B. Tait was elected to fill the position of District Superintendent. The superintendents for the four districts are: District Superintendent, W. B. Tait; Calgary, E. Earn; Edmonton, H. D. Brown; Red Deer, Thomas Bell; Victoria, G. S. Hunt; Vancouver, as yet unappointed.

This was the first visit of our General Superintendent, Dr. P. F. Bresee, to Canada. Needless to say he won the hearts of the people, and his ministry has been a wonderful blessing. He says that he has given him yet a few more years on earth to bless the holiness work and to multiply to the church more preachers of this character as the days go by. Brother Bresee spends a few days in Edmonton with Brother Brown, thence to the camp meeting at Spokane next week.

W. B. TAIT, Secretary.

Missouri Holiness College

Amid the beautiful scenes of the Ozarks is an institution that stands uncompromisingly committed to the gospel of holiness for the salvation of every human soul. Every teacher is inspired by the experience of holiness. Students who come under the care and tutorage of this school will be given the most careful training of both head and heart, and an earnest effort will be made to lead every student to Christ. Prospects for the school are promising. Many students from several different states are writing and asking for information.

Our college buildings are being painted on Inside and repapered and we mean to have everything in fine shape for the comfort of our students. One of the most pleasing things in the new season is the line of the Iron Mountain railroad, 119 miles south of St. Louis. College Hill is one-half mile from the town of Des Arc. We have thirty residences on College Hill, and houses for students will be in demand. Fine spring water, a nice seven-acre campus and two nice two-story college buildings, with a faculty efficient in their lines, and in the healthiest section of the state. We mean to train young men and women in the departments of Primary, Preparatory, Academic, Latin, English, Theological, Vocal and Instrumental Music, and do our best to send them out refined and cultivated Christians, with the fire of God on their heart and life. Nothing short of this will satisfy us as the faculty of Missouri Holiness College. Your child will be given special attention. If entrusted to our care, their expenses are reasonable, the influences are fine for the welfare of your boy or girl spiritually, and the best we have as teachers will be put forth for the advancement of every child entrusted to our care. The session of 1912-13 will begin Sept. 24. Camp Meeting begins Sept. 12. Rev. L. Minton Williams preacher in charge. Do not fail to attend.

A. S. LONDON.

Mexican Mission, El Paso, Texas.

Last Sabbath was the very last day we have seen since we came here. God poured out His Spirit upon us in answer to prayer, and gave us liberty to preach a full salvation here and now. The attendance, both in the open air and in the mission, was the largest we have seen here so far. Six earnest seekers at the altar in the evening, all testifying to the saving power of Jesus, one of them a S. D. Adventist. In the afternoon service in the jail four men sought the Lord, another one under conviction promised to seek until he finds. We are almost alone in the battle since Sister and I left the mission last Sunday. Good meetings. Wednesday morning the vote was taken for district superintendent and W. B. Tait was elected to this office. Following are the arrangements for the work: District superintendent, W. B. Tait; Calgary, E. Earn; Edmonton, H. D. Brown; Red Deer, Thomas Bell; Victoria, G. S. Hunt; Vancouver, as yet unappointed.

Upland, Cal.

God continues to give victory at Upland. At the morning service a notorious sinner who had prayed all night came to the altar and got through gloriously. In the evening service the Holy Ghost was present in power and four more sought the Lord. Two of them had never been saved before. Three came through shining with the tears streaming down their checks as they praised the Lord. We have two places to call and pray with unsaved ones who are under such deep conviction they can't stand it much longer. There have been two singing evangelists. This week the church has a new velvet carpet on the pulpit and in the aisles and the windows have been screened. One hundred and fifty-five dollars extra were raised for these things. The best of all is: God is with us and gives us showings of blessings. We are going to keep on believing. We enjoy working with this noble band.

O. F. GOETTEL.

Bentonville, Ohio

Just closed a good camp meeting with our people at Bentonville, Ohio. Great crowds and real victory. Rev. C. M. Tomlin is the efficient pastor and was my co-worker in the meeting.

C. A. IMHOFF.
We closed here last Sunday night, July 14, in a real sweep of victory and glory. The meeting was a success from beginning to end. The Christian people of the community were greatly helped and encouraged. Some were converted and some sanctified. I believe there will be an opening at Sargossa some time in the near future for a Nazarene church. During the meeting some of the brethren dropped in and gave us a lift in the services. Rev. F. M. Covington, pastor at Jasper, was with us two nights and preached with good effect. Rev. J. A. Manasco, of Nauvoo was with us the last Sunday and gave one soul-stirring message. Several of the brethren from Jasper church attended some. Rev. R. T. Harlin made it possible for us to hold this meeting. Several of the saints from Sargossa were there. The power of God was on and the glory did come down. Great rejoicing among the saints was the order of the entire meeting.

We go next to Brilliant (Alabama) Camp, where we expect a great time. The next to hold the best part of the Nazarenes, of Jasper, is now in a meeting near Durant with Mother Roosevelt, Okla. Twenty-two souls were either saved or sanctified and we are looking for a great time also. Rev. Fred Moesch will hold our meeting at our new church at Center Aug. 20 to Sept. 30. We have a fine little congregation there; church about three months old. Our revival meetings have been good thus far. Our last meeting was held at Grandfield, Okla. My co-laborer was Rev. Aura Smith. Several found full salvation.

D. J. WAGGONER.

Walla Walla, Wash.

We must again sound the note of victory from Walla Walla. This has been a most glorious summer. Our congregations have been splendid and have been increasing rather than dropping off. We are having seekers at our altars right along, and we thank God and take courage. Dr. E. P. Ellyson was with us Saturday and Sunday. On Saturday evening he delivered his lecture "Do Science and the Bible Harmonize." It was a great service.

Sunday was an high day in Zion. Dr. Ellyson preached both morning and evening. The church was well filled at these services. The saints were blessed, heavenly glory came upon us, and at the closing of the day we felt it was one of the best days we had ever had.

MRS. D. WALLACE.

Hallville, Texas

You are giving us a splendid paper in the Herald of Holiness. It is neat in style, strong in argument, stimulating to faith and edifying to the soul. May God continue to bless you in your favorite field of editorial endeavor.

Yours in Christ,
ANDREW JOHNSON.

Ashland, Ore.

I am glad to report victory in my soul. I have been in this mountain country for a couple of months past seeking some needed recuperation; there seems to be some calls for missions past and present, and I feel like to secure a tent for some meetings. Any one having a tent to rent or sell please communicate with me at this place. State size, condition and terms in first letter.

The Pentecostal Church of the Nazarene at this place is enjoying a revival spirit, and souls are seeking God. Bro. Little is a soul-winner.

JAMES G. WILKIN.

Edgewood, Texas

It has been some time since we girls reported our work. Nevertheless we are doing our very best and God is blessing us with old-fashioned Holy Ghost revivals. We four girls, Sisters Mae and Verdie Salee, Lula Dilbeck and the writer, had the pleasure of being in a glorious revival four miles from Stroud, Okla. Twenty-two souls were either saved or sanctified and a good feeling prevailed in general.

Sisters Verdie Salee and Lula Dilbeck are now in a meeting near Durant with Mother Brown and Sister Mae Salee and myself are here in a good meeting. We are looking up and going on, believing and receiving.

Yours in perfect love ESSIE OSBORNE.

PIERVA, Kans.

We have just closed a seventeen day tent meeting at Crisis, Kans. This is a good field to work in and the prospects are ripening for a Nazarene Church to be planted in this part of the country. Rev. J. G. Demore was our co-laborer in this meeting and was greatly used of the Lord. He joins us in our meeting which is now in progress on our charge at Langdon, Kans. Let the same spirit use us in prayer for victory. 

W. F. KIEMEL.

Sargossa, Ala.

The Christian people of the community were slat ed for next year. This is our second meeting was a success from beginning to end. The saints here keep in their tents between their knees and getting the second blessing good.

Rev. J. L. Hamric.
Home address, Vilonia, Ark.

Roosevelt, Okla.

Victory has been ours through the blood, for the past few weeks. God is still leading us on to still greater things. Our church building is under construction at Glendale, and is gradually reaching completion. Our folks there are hopeful and are looking forward to our regular meeting to be held beginning Sept. 1st. We are looking and praying for a great time. Our other two churches are looking for a great time also. Rev. Fred Moesch will hold our meeting at our new church at Center Aug. 20 to Sept. 30. We have a fine little congregation there; church about three months old. Our revival meetings have been good thus far. Our last meeting was held at Grandfield, Okla. My co-laborer was Rev. Aura Smith. Several found full salvation.

D. J. WAGGONER.

Chicago Central District

The Lord is wonderfully blessing us on this historic camp. We are in the district under the direction of Nazarene pastors, evangelists and district superintendent, that are pushing the battle for full salvation.

Rolly Morgan, pastor of our church at Pittian, III., took his tent to Fairmount, III. He and his wife and three children slept on the platform from which he preached. He rigged up a stove out of a gasoline torch, on which they cooked their meals and with the help of Sister Welch and Miss Smith he stayed on the field until many souls were saved and fifteen members added to our church. Rev. A. T. Harris, who are waiting for the district superintendent to come and organize a Nazarene Church there.

Rev. A. T. Harris with no promise from me but a plentiful supply of air and water, has taken the pastorate of our church at Falcon, Okla., and is doing splendid work. Our favorite field of editorial endeavor.

JAMES G. WILKIN.

Bloomburg, Pa.

Great day here Sunday. Congregations large and services glorious in results. Seven conversions and recommitments during the morning and evening services. The church being without a pastor, the pulpit is being supplied by local workers. The saints are victorious and well united. Will return to Washington in a few days. God is giving the increase there. Glory!

H. G. TRUMBBAUER.

Leicester, Vt.

God's blessing was upon the Sunday morning and evening services. After communion a precious young mother came to the altar and gave herself to God. We are praying and believing for an old-time, sin-killing revival.

ARTHUR J. MYERS, Pastor.

August 14

Herald of Holiness
Revival at Bethany, Okla.

A spontaneous revival has broken out in Bethany Station, Oklahoma City. At the evening Sunday service there were seekers, who prayed through. Wednesday night at the Nazarene Rescue Home the revival increased with greater victory; at the Thursday night church prayer meeting eight seekers prayed through. The next Sunday services were greater seasons of prayer and the mid-week prayer meeting at the Rescue Home and church were Pentecostal storms. We are ready for the camp meeting, Aug. 29.

C. B. JERNIGAN.

Francis, Okla.

I feel like the dear Lord would have me give you a report of the meeting at Raptown, Okla., in charge of W. H. Logan and J. W. Varanadel, Bro. Che. Raden preachings in charge of altar song service. Never was among a set of bigger-hearted folks in my life. Praise the Lord for a set of people that will get under a meeting with their support. They will organize a church there in the near future. The blessed Lord has used us or anyone in a big way for which I give Him all the glory and honor. Glory! I feel like going on. Jesus sweetly saves just now. Yours and His for lost souls. Open for calls.

J. R. RUSHING, Evangelist.

Francis, Okla.

Oak Hill, Texas

Well, glory. This evening still finds me saved, free from sin, and on the highway of holiness, still pressing on to the higher calling of Jesus Christ. Our meeting has just closed. We had a very good meeting. Bro. B. M. Kilgore held the meeting. A good many were reclaimed. Some, like the young man who came to Jesus, found a little church, because they were not willing to pay the price. But thank God He proved Himself to those who really surrendered. This is a hard place. We would like very much to have a fifteen of twenty days’ meeting held by some one next year. We have saved a sick brother that is unknown. Help me to pray for him to be reclaimed. God is able to save and to heal. Your sister in Jesus.

RHODA TOWNSEND.

East Palestine, Ohio.

The Lord is wonderfully blessing at East Palestine. Yesterday was a day of victory. There were dozens of souls in the altar. In the evening service, some to be reclaimed, some to be sanctified. Some prayed through to victory.

EDGAR PEPFER.

Little Rock, Ark.

The Lord is blessing us here. Just closed a successful meeting. We had an old-time grove meeting and the Lord met with us in every service. Fifty-two prayed through in the good old-time way. Drunkards of twenty years’ standing prayed through and got delivered from the drink habit and saved from sin. Well, I praise God that the gospel has never lost its power, but is quick and sharper than a two-edged sword. Nine united with the church, and more to follow.

B. H. HAYNIE, Pastor.

Rock House, Ohio

We will close our meeting here next Sunday night. This has been another hard battle and there has been very little visible result so far. The spiritual condition of this community is appalling. This ground has been a summer resort for years, where sin runs with a high hand, and there is a great need for a holiness meeting to be kept up here until something is done. These hills and valleys are dotted with churches whose pulpits are filled with secret order ministers. One pastor sits in our congregation every night who is under bond for his appearance at court to answer to the charge of immoral conduct.

There are three vacant churches within four miles of this place. We have been asked to hold revivals in two of these churches and to organize a church of our denomination in the other. All these churches are for sale and can be bought for $500 or less. Only one needs repairs, and they are well equipped. All that is needed is a few self-sacrificing preachers and the encouragement of all beloved to it.

We go from this place to Pine Grove to hold a tent meeting for the Methodist Protestant Church.

A. R. WELCH.

Marysville, Wash.

In the providence of God, we are now at Marysville, Wash. Last Sabbath was our first Sunday with this dear people, and the Lord was with us, which is always the best of all. In the afternoon two precious souls, in answer to a good conscience, were baptized in a nearby creek, and the Lord blessed it to all present. We expect this to be the best year of our lives, and we are asking and expecting great things from God.

REV. C. J. EBB.

Ozark, Ark.

The Flavia camp closed August 4th. Large crowds came at night. Some interest and quite a number found God in pardon or purity. The saints prayed, sang and shouted. I go on to Alma (Ark.) camp with victory in my soul.

J. D. EDGIN.

Hickory Plains, Ark.

We have just closed our meeting with our church at Monroe, Ark. Souls prayed through at home. We ran two weeks and closed with the altar full of seekers and the people under deep conviction. We promised them that we would go back in September.

J. M. STEVENS.

Ada, Okla.

Have just returned from Durant, where God gave us a fine meeting, with forty-two souls in the fountain. We closed on Sunday night. Visited our church at Mill Creek Monday night and Tuesday and to Davie Wednesday. On our arrival two of our members were already ready for the message. We spoke about forty minutes; at the close six came forward for prayer and three prayed through. We are encouraged to go on. Yours in Him.

B. F. PRITCHETT and WIFE.

Cucamonga, Calif.

We had a good day on the Sabbath. God was with us. At night we told the people three times they were dismissed, but they seemed loath to leave. Although sickness is keeping some of our people away, the attendance at Sabbath school is increasing. We are looking to the Lord for a revival in which souls will be saved and sanctified in the regular services as the rule and not the exception. Pray for us.

U. E. RAMSEY.

Sparta, Tenn.

Rev. Lige Weaver, of Shelbyville, Tenn., closed a tent meeting near this place last Thursday night. The meeting had been in progress nearly two weeks. Brother Weaver is a very earnest holiness preacher, who preaches a full salvation, impressing the fact upon the minds of the people that they must live above sin in order to have fellowship with Christ. There were thirty or forty either saved or sanctified during the meeting. He was assisted by Bro. John T. Grissom, of Rock Island, Tenn., who led the singing. There were people saved or sanctified during this meeting that said before it began they guessed they would have nothing to do with it as it was not their kind, but it looked like it all belonged to them when they got saved, from the way they laughed and shouted. The last service was held in the Nazarene Church. The church was packed to its utmost capacity. The only trouble about holiness meetings is, no church building will hold the people who want to hear a full gospel. The doors of the Pentecostal Church of the Nazarene were opened and three united with it, and others aim to join soon. Bros. Weaver and Grissom will begin a meeting at Ravencroft, Tenn., next Saturday night. Rev. L. H. Hueske of Arkansas, will begin a three weeks’ meeting here at Sparta, Oct. 4th, 1912. We are expecting a great meeting here at that time as he held us a meeting at that time last year with great success.

F. M. GOODWIN.

Girard, Ind.

The meeting closed at Oak Grove with good results. W. F. Dallas did some good preaching. There was good interest from the very first. God set His seal on the preaching and several found God.

S. D. SLOCUM.

Hastings, Neb.

Meeting opened well last night. Several campers on the ground. Dr. Cochran gave us a strong message on “Personal Influence.” The Lord was with us in power. There are indications of a victorious time. Sincerely.

H. F. REYNOLDS.

Topeka, Kans.

I am just in from my last service here. Brother Cochran left Aug. 6th, having organized a powerful organization. We had four at the altar tonight; two claimed entire sanctification and one reclaimed. While our numbers are small, they are expecting to push right on in the battle against sin. Please pray for our church in this city.

H. F. REYNOLDS.

Malden, Mass.

Well, glory! Last Sunday was another day of power. A beautiful communion service in the morning, a glorious open-air meeting in the evening, and then about ten souls forward for prayers! Praise God for victory! Oh, brethren, let us push the open-air and street meeting work, while the summer lasts! Oh, for revival fire!

L. D. PEAVEY.

Abilene, Texas.

God is still blessing us on the Abilene charge. Just closed a fine meeting at Nazarene chapel, one of the points on the charge, with gracious victory for God in the salvation of souls. J. O. and Beasie West held the meeting for us and did us faithful work.

The paper is fine. God bless the whole Herald family. In Him,

J. C. HENSON, Pastor.
Notes---Queries---Quotes

E. F. Walker, D. D.

It is a Christly custom to enter into the house of religion, and to sit and listen to the Word of Jesus. The principal furniture in the house of worship is the inspired book (v. 17).

The principal part of preaching and teaching is the sacred text of scripture.

The essential function of Christian preaching and teaching is the dispensation called "the acceptable year of the Lord" (v. 19).

The preacher and teacher of divine truth should command and receive the undivided attention of hearers (v. 20).

Testimony to the fulfillment of the inspired word always give vantage ground to the preacher and teacher (v. 21).

Even those who are not in sympathy with divine truth unwittingly attest its beauty and power (v. 22).

The Searcher of hearts detects the rising thought and protests of those who would put away the dispensation (v. 23).

Those who might most reasonably be expected to receive a prophet of God often most rudely reject it (v. 24).

The facts illustrate and enforce Gospel truth (v. 25).

A prophet of God loyally goes where He is sent (v. 26).

Radical cleansing is a common thing in history even of the people for whom cleansing is provided (v. 27).

Straight preachingaltura the opposition to abulations of wrath. Wicked men may lay violent hands on truth, but they cannot destroy it (v. 29).

"Our Lord may have had two reasons for leaving Capernaum and for visiting Nazareth. One a personal reason—to see His mother and His sisters, who seem to have been married there. The other a ministerial reason—to escape the busy things which required His presence at Nazareth, and to take a new centre for evangelistic labor on the part of His disciples, by the lake, and to a new market for the Gospel, and there to die."

"The Nazarenes were prejudiced against Jesus because of His origin and circumstances. The son of so lowly a mother that they looked upon Him as a highwaysman, and a penniless traveling pedlar (Luke 4:22)."

"It is a very common thing for the Lord to bring out His people as a nation in the midst of a people of the world, and to appear among them in such a way as to cause all the world to see that they had been gathered together by the hand of God, for the salvation of the world."

"The following is an extract from an editorial in the Bee ofocal at Boston. "The church will suffer that gives place to and not be mistaken."

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We have a job lot of Sunday School tickets packed 110 in package. They are printed in colors and are specially good for kids. We base them out before our new stock arrives.

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