EDITORIAL

HEAVEN'S BEST

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

It is a potency the world cannot gainsay, a charm which it cannot cavil, an evidence it cannot refuse, a charm it cannot deny, and bears a fruit and fragrance for need of which this poor old world pines and dies daily. It is brighter than suns, vaster than systems, richer than mines, more beautiful than landscapes or flowers, softer than down, more rugged and enduring than cliffs and Alpine mountains, sweeter than honey and the honeycomb, its rhythm richer than the harpings of the harps and the music of the spheres, and its glory beyond daily.

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

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

A decay of discipline comes of a sucession of spirituality.

A SAD CONDITION

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

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

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

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

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

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

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

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

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

SERMONETTE ON ORGANIZED HOLINESS

Text: "The locusts have not king, yet go they forth all of them by bands."

A:—No king.
B:—In bands.
C:—Go forth.
D:—All of them.

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

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

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

"I would that," said Mike, heartily. "And if ye had a hundred horses the half of thim would be mine!"

"Faith, they would."
"And if you had two pigs, sure ye'd give me one?"
"I would not. Ye know perfectly well I have two pigs."

OUR ORDERS UNLIMITED

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

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

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

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

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

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

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

The Twofold Operation of the Word

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

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

Forbearance Rewarded

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

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

The Sabbath Made for Man

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

The Sabbath was made for man; but it does not follow that he may do with it just as may seem good to his wicked heart or his perverted judgment. The woman was made for man, not the man for the woman. But it does not follow that the man may abuse the woman, dominate over her, make her his slave, kill her, if it shall seem good to him. There is a law that takes knowledge of such relations. It is lawful for a man to love a woman, to identify her, to make her his interest, cherish her as his own body. She was made for him, but there is One who made them both and holds over them a higher authority. So He who made the Sabbath and is its Lord has not relinquished His authority over it. He never made it but He is not indifferent as to how man uses the gift. A father gives a son a farm, a business, but he does not become indifferent as to how the farm or business is conducted. There is a day of reckoning. The "gift" is a stewardship, to be accounted for by and by. Some may treat every day alike; but such a treatment may be a breach of trust. "The Son of man is Lord also of the Sabbath." He is Lord of His people. He takes cognizance of their conduct and holds every one responsible for his treatment of what has been committed to him. The Sabbath was made for man; but the Son of man is still its Lord. It is lawful to do well on the Sabbath day; but it is not lawful to do evil. Let the sinner beware.

Great Faith

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

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

Passing of the Local preacher

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

It is seldom we have opportunity of seeing full exhibitions of the real possibilities of the Holy Ghost through human agency because of the lack of emptied and ready vessels for His operations. Emptiness and readiness are the chief things on the human side. Intellectual gifts or attainments and social position and advantages count for little or nothing. A life absolutely surrendered, with self-denial and willingness are the means when the Holy Spirit is to work. While Mrs. Rees was preaching one time in Massachusetts, a little girl who was in attendance, received the Holy Ghost. She was heard to whisper: "Holy Ghost, Holy Ghost." She received Him; that was all. She did not have a chance to testify, and soon after she received a telegram from her infidel father with the news that her mother was dying. She took the first train, and went to that infidel home, and fell upon her knees by the bedside of her mother, and wept and prayed and pleaded with her to give her heart to God. The infidel father stood there spell-bound. The little girl with the Holy Ghost commanded the situation. She was the captain; she bossed the household; her mother was saved. A few days later we received a telegram, saying a revival had broken out in that community, and people were turning to God. The mother went to heaven shouting, and over forty were saved. Among them was an old sea captain, who got gloriously sanctified, and souls are now across the Atlantic. He called his crew together, and told them he was going to have family prayers and that godless crew fell upon their knees while the old captain prayed. Before they reached the end of the voyage, every one of them was saved. On arriving at Liverpool, the captain said, "I am going to preach the gospel;" so he stood upon the street corner and preached Jesus to the multitudes. So there went around the world a stream of salvation, all because a little girl received the Holy Ghost. Six weeks after she was sanctified, the Lord took her home to heaven. She was terrible to sin, terrible to indecency, terrible to the devil. Through her influence a household was saved; a shipload was saved; whole communities were saved; and the fire is going yet.

Education and Education

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

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

Credit the True While You Condemn the Guilty

Human nature continues the same in allowing some way the fall of one to blind the purity or innocence of the hundreds. Especially in church matters and especially in the matter of the clergy this is gross injustice still too largely practiced. One minister proves untrue to his vows and falls into sin and at once many seem in their thinking and talking to involve the entire class to which this fallen one belonged in moral delinquency and to discredit the whole class. Nothing could be more grossly unjust and absurd than such a course. Always and everywhere condemn the wrong-doer, but be as careful not to involve the innocent in wrongs with which they have nothing whatever to do but accord them due honor and credit. We find an illustration of the simple justice for which we here contend in a place where too often the opposite is found. The secular papers are usually considered rather unfriendly critics of the clergy. This is by no means always the case. A conspicuous case of justice is that of the Pittsburgh Gazette-Times in its treatment of the case of the murder of Avis Linnell by Clarence Richerson:

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

"Shut the Door"

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

There is no sickness but there is a balm;
There is no storm, but soon must come a calm;
There is no broken heart but can be healed;
No harsh earth-noise but can in peace be calmed.
No deep bereavement but shall find relief—
Deeper and greater than ever was the grief;
No bitter wail, but shall give way to song;
No way so dark, but light shall break ere long;
No sufferer whose sufferings may not cease,
No prisoner who may not find release;
No earthly sorrow but hath its reward—
If only we will and trust the Lord.

—William R. Newell.

What Holiness Would Do for the Church

E. M. ISAAC

It is difficult to state within the compass of one short article what might profitably be said on this important theme. It would be a labor to sort out of a series of articles touching on various phases of this question, all of which would prove a blessing to the church. There is much to learn, but it requires Father Time and Mother Experience to teach us many lessons which will never be learned by any other teacher.

Few people have thus far realized what real holiness ought to be in the power and life of the church. We have been slow to learn. Strange as it may seem, terms have caused us to stumble, and in some cases, we have greatly retarded the onward progress of the church. Terms mean to us just what may come within the limitations we place about them. Each man has a self-created dictionary. We are great on definitions. We love to build fences, and then go on and build firs stronger and taller. We love to build negations, and so dark, but light shall break ere long. It is the Holy Ghost who is the great on definitions. We love to build words. We love to build fences, and then on through hard-fought battles of opposition, testings, temptations and demon power throning in very dominion. We love to build negations, and so dark, but light shall break ere long. It is the Holy Ghost who is the only cure for sin. It is not mere passive goodness. It is the coming of holy fire that burns and glows forever on the altar of the soul. Doubts are slain, unbeliefs flesces away, and the soul breathes and feels the spirit that abides forever. It is very much out of sight, although as essential as ever. If there is to be activity and great achievement there must be flesh, muscle, nerves and a crimson stream flowing through the arteries and veins.

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young, days for the old, days for men and days for women, until there is little else but wear to bring them to the other. But how many of these same churches have great manifestations of divine power in the outpouring of the Spirit?

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

The Poor Lord's Expenses

F. M. LEHMAN

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

The "Ladies' Aid" gathered some means to devise whereby they might hope the poor Lord (one on which, people had it, the interest was due) might have some coal put in the long empty bin; repairs must be made ere the winter begin on building and broken down fences.

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

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

The question arose how the quilt might be sold so that the poor Lord get full value in gold, and thus the church profits double. The "Young Folks" suggested a rousing old time where sinners might purchase "a kiss for a dime!" Where corn should be popped on a piping hot griddle and games should be played to the tune of a fiddler—to help the poor Lord out of trouble.

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

They called in the world to help guess on the beans and thus forced the devil to help raise the means to help pay the poor Lord's expenses. They loved Him so much that the devil seemed to be in difficulty; they taxed his kingdom had spoiled. The church had dragged up the old world to her level—where now would be found means to help the Lord? It seems this would puzzle one's senses.

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

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

Since then there's been nothing but fuses and frowns: it's divided the Smiths and the Joneses and Brownes—the lawyers in luxury revel. The steeped church had the roof to the door; foreclosed is the mortgage and bolted the door; the building and fences have gone to decay, while factional hatred holds sceptre and sway, and—everything's gone to the devil!

Under the Stars

H. G. COWAN

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

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

There is some uncertainty to the lonely traveler at night, as the trail may not be familiar to him and the chances of going astray are more than in the daytime when accompanied. The road may bend or fork, and instead of following the bend or the right fork the traveler may miss them in the darkness and go wrong. O, how many uncertainties there are for the lonely holiness pilgrim! If he only knew one thing he can do: that is, trust God at all hazards, and obey Him whether he knows what the world and the worldly church say or not. There is a feeling of firmness beneath one's feet when traveling a well-treaden path, which one misses when he goes out of the way. How dark the night! He must then feel for that beaten path again, and how the uncertainty vanishes when he finds it!

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

There are dangers under the stars.
The unseen danger to afraid, the hidden snake in the grass, the vicious animal or the wild beast, the hold-up man invite the lone traveler to a perilous fall, an ugly wound or the loss of valuables. Or, at least, he may receive a bad scare. The apostle Paul was "in perils often," and so is the holiness man who walks under the stars in the midst of an unsympathizing world and a hostile element named a church. The hovel of the coyote is startling but harmless, like the fierce denunciation of the holiness man by the world; but the smiles and soft speeches of the world's great and good are the "bright and morning star," in whose presence there is fulness of joy, and at whose right hand there are pleasures for evermore. The loneliness, the uncertainties and the dangers are forgotten when the Light of the World is near.

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

Regions Beyond

P. F. BRESEE

Alberta, Canada

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

There are many things which remind one that he is in a foreign land. Such words, on the business places, especially of the banks—of which there seems an
unusually large number—as "Imperial," "Dominion," "Parliament," "Provincial," etc., oft repeated, seem strange to the newcomer from the States. But the large number of people from across the border, make one feel that he is not so far away; and the zest of a really new country so­cial life, so full of real, generous, open­heartedness, can but be relished and enjoyed. Then the discovery that there is no failure of reciprocity with the United States and unwilling to give up thus finding a more ready and profitable market across the line.

Didsbury

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

Edmonton

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

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

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

Wetaskiwin

Brother and Sister Morris from this place were in attendance at the meetings at Edmonton. At their special invitation, Brother Brown had arranged that we after the two institutions which are so necessary to our church work, viz., our great church paper and the Nazarene University. They have secured probably three times as many subscribers to the Herald of Holiness as there are families connected with our Church, even since the recent organization at Victoria. They have also created such an interest among the young people in regard to the best possible preparation for the Lord's work, that there are a number of young people coming to Edmonton University at Pasadena this fall, one of whom travels a hundred miles to consult about the coming of his son. This means work broader and deeper and more far-reaching, than many of our pastors and evangelists have eyes to see or wisdom to form.

We leave this country with great expectations for its future.

Bible Lessons for Every-Day Living

L. B. Trowbridge

God is Able

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

1. He is able to save to the uttermost, Heb. 7:25, with Matt. 1:21.

2. He is able to succor the tempted, Heb. 2:18, 10:12.

3. He is able to keep from falling, Jude 24, 2 Tim. 1:12.

4. He is able to establish, Rom. 16:25, 1 Thess. 3:13, Ps. 40:1-3.

5. He is able to perform all He promises, Rom. 4:21, Luke 1:35.

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

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

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

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

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

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

This last promise comprehends all the other wishes of the heart. These eleven things that God is able and willing to do put at our disposal an inexhaustible bank account. With these promises to draw upon why need any one fear to enter upon the Christian life; why need he not spend a lifetime seeking to be sanctified, why need he hold back from undertaking any task which his heavenly Father assigns him?

II. The Test of Discipleship

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

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


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

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

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

1. A crown for all that is given up. Matt. 9:29.


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

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

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

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

alone I walked the ocean strand;
A pearly shell was in my hand;
I stooped and wrote upon the sand
And from the spot I passed,
I know a lasting record stands
of David's
Of Deism, unfolding a personal God
And yet, with Him who counts the sands,
And with the unintelligible thought of the day.
What is needed is the full, rich teaching of
And ready to attend to the voice of their
And to take up with the crude and
And washed my lines away.
To leave no track nor trace.
And yet, with Him who counts the sands,
And holds the waters in His hands.
I know a lasting record stands
Inscribed against my name.
Of all this mortal part has wrought;
Of all this thinking soul has thought,
And from these feeling moments caught
For glory or for shame!
—Hanna Flagg Gould.

Waiting for God

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

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

Herald of Holiness

AUGUST 21

The Why

HONEST, HUMBLE INQUIRY IS THE GATEWAY
TO KNOWLEDGE, AND SHOULD NOT BE DENIED.
BUT LIKE ALL OTHER GOOD THINGS IT IS LIABLE
TO ABUSE. SINCE "WHY" IS SAID TO BE THE
MOST DIFFICULT QUESTION THAT CAN BE ASKED,
IT MAY BE THE SHARP DART OF A TORMENTOR.
WHILE CANDOR SEEMS TO BE THE BASIS OF
THIS, IT IS TO BE ADDED TO "READY TO GIVE A
REASON." BUT YESTERDAY WE WERE ASKED, WHY
God sent the beams to destroy the children
who mocked Elisha?

Being children, they probably did not
comprehend the magnitude of the offense
they were committing. It might seem
that the parents or teachers from whom
the unbelief and scoffing were imbibed
were the ones on whom the punishment
ought to fall.
In attempting any reply let it be well
understood that God needs no apology for
any of His acts. "He hath done all things
well." AND IT IS OFTEN STATED, "HE IS TOO
WISE TO ERR AND TOO GOOD TO BE UNKIND.
THEN IF IN HARMONY WITH HIS TRUTH YOU
SEEK FOR A REASON, YOU ARE VERY LIKELY TO
FIND IT.
1. He has said, "A little child shall lead them." IT IS EASY, AT LEAST FOR PAR-
ENTS, TO UNDERSTAND THAT PARENTS MAY
BE REACHED MORE READILY BY LAYING HANDS
ON THE CHILDREN.
2. THIS WOULD ANSWER FOR MANY CASES
OF SICKNESS AND DEATH AMONG INNOCENT LIT-
TLE CHILDREN. MANY A MINISTER HAS GAINED
HIS FIRST CLAIM TO A PATIENT HEARING OF HIS
MESSAGE IN A STRANGE PLACE BY COMFORTING
THE HEART-BROKEN PARENTS WITH THE CON-
SOLATION OF THE GOSPEL IN CONDUCTING THE
FUNERAL OF A LITTLE ONE.
3. BY THE TIME THINGS HAD QUIETED DOWN
OVER THE LOSS OF FORTY-TWO CHILDREN OTHER
ACTS OF ELISHA HAD BEEN NARRATED. "THE
HEALING OF THE WATERS," "THE INCREASE OF
THE WIDOW'S OIL," AND "THE HEALING OF
NAAMAN." THE CHASTENED PARENTS MAY
HAVE BEEN READY, YEA, ANXIOUS TO CON-
FESS THEIR SINS AND RECEIVE THE PROPHET AS
A MAN OF GOD.
4. BEING CHILDREN IT IS LIKELY THEY ARE
NOW IN HEAVEN. HAD THE BLOW BEEN INFIC-
TED UPON THE PARENTS THEY LIKELY WOULD
HAVE BEEN LOST ETERNALLY AND THE HEARTS
OF THE CHILDREN HARDENED AGAINST GOD.

When the mists have risen above us, as our
Father knows our own.

Pace to your kind aim that we love us, we shall
know as we are known;
Love, beyond the orient meadows floats
the golden fringe of day,
Heart to heart we bide the shadows, till the
mists have cleared away.
—Wesleyan Methodist.

Heliotropism

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

A Windfall Message

A leaf of an Australian newspaper, left
to the chance of the winds, was tossed
about the plains of Victoria, and finally
blown to the foot-hills beyond Ballarat,
where a lonely shepherd lived with his
sheep in “the bush.”
One day he saw and picked up the
soiled paper, delighted to find something
he could read. To his disappointment,
nearly a whole of one page was covered by
a printed sermon; but its opening sentences
caught his attention and held him till he
began to be interested. He devoured it.

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

"Tain't Nothin'

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

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

—Lippincott's Magazine.

Esther's Ironing Day

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

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

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

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

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

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

Katherine stepped with a spoonful of honey from her soup bowl and looked wonderingly at Mattie. "Why, I never thought of that," she said. "I don't think Esther minds."

"Maybe she doesn't say anything. But I just know she does," Mattie declared.

"Why, it's ironing day, and that's the day Mary always wants the breakfast out of the way as quick as she can have it."

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

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

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

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

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

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

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

He Dared to Tell the Truth

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

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

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

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

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

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

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

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

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

The trouble God sends is not trouble very long.

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

Things can never be hopelessly wrong while God is on the throne.
"No," said the boy, "she was afraid, Mr. Jones has got such a bad temper."

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

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

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

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

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

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

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

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

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

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

How Robert Fooled Himself

MAID MORRISON IVEY

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

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

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

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

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

"Yes, but what's the difference?" Robert questioned. "It looks all the same. My rows look as well as yours, and it doesn't take me any more time to do them."

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

"But it isn't cheating. He never said we were to get out every last one of the weed rows. Why don't you try again?"

"Oh, you won't get done today at that rate."

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

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

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

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

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

"You see how easy it would be to cheat if I wanted to," he boasted grandly. "If I took my own route, I could work as slowly as you do."

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

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

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

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

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

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

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

"That's a fellow always gets when he tries to cheat somebody else," remarked Ruth with the superior air of one who has been justified in rightdoings. "If you'd been willing to share the long row at the other end I might have shared, the hard ones at this end with you, but as it is I can't be obliged to do it."

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

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

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

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

"Who did the three long rows at the other end?" he asked quizically. "Uh huh! I see! Working by threes, are you? Drew a lemon at this end, didn't you, son?" Robert looked ashamed. "See here! I have an idea. Father Reynolds put a dollar in his pockets thoughtfully.

"This onion patch will have to be gone over at least twice more. Now I suggest that you each keep on as you have begun. Ruth take the first three rows, and so on, through the field. At the end of the day when the onions are pulled, I'll give a prize of 85 to the one of you who can get the most onions out of any single row you have weed."

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

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

"No, it wouldn't be exactly fair," decided Ruth liberally. "Of course the long rows would be more work, but that's what I want to have Robert to have an equal chance. We'll just cut off the ends of the long rows when it comes to harvesting the crop."

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

When it came to the second weeding, Robert saw where Ruth's thorough work had given her the advantage of him. The weeds that had not been thoroughly pulled, but only broken off at the surface, bested him in springing up again, and in a few days were almost as riotous as ever. Their strong roots doubled themselves in vigor, and when it came to a second pulling Robert found it almost impossible to get them out of the ground; besides, they had starved and crowded the onions till he saw with alarm that they were only half the size of those in Ruth's rows. In trying to get out the weeds he loosened many of the small onions, too, and was obliged to set them back, though he felt sure they would only wither and die.

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

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

(Concluded on page 16)
Rev. C. P. Lanpher of Pittsburg, Mass., reports souls seeking and continued victory. Bro. and Sister Konyon of their church have just presented them with a communion set.

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

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

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

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

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

**Announcements**

**A Great Opportunity**

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

**Evangelist S. L. Flowers.**

**Notes and Personals**

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

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

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

Hunting for Jesus

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

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

In these days are these Scriptures finding special fulfillment. Many evangelists of the cross are running to and fro, and knowledge where, the Lord working with them, and where special fulfilment. Many evangelists of the Church. The attendance was good, and of the great salvation is being increased. Word with signs following.

And some things bard to understand, the Lord stood by and directed and blessed; and my ministry. Itineracy for Jesus had many movements and long stretches and diverse engagements. It is my privilege and church with which It Is my privilege and long days meeting with our church there, of which Rev. Ing.

Of the New York Assembly. There the evangelists have done well during my absence. Our meeting place at No. Attleboro, Guild Hall, was damaged by fire, but we will be ready for use again August 11. Pray for us.

ARThur F. INGLER.

Peniel, Texas

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

Pasadena, Calif.

Sunday, Aug. 11, was the closing day of a three weeks revival in Pasadena. The Evangelist, Rev. Will O. Jones, proved himself an untriting worker, and good congregations greeted him the last three days. We are open for calls anywhere in the field. Our paper is most excellent. J. B. McBRIDE.

First Church, Los Angeles

We are somewhat handicapped because of an epidemic of infantile paralysis. All children under fifteen are forbidden to come to the Sabbath school. The congregations are largely made up of adults, and there are very few young people. In spite of this, our congregations are quite large, and there is a good degree of salvation. Yesterday, (Aug. 11) Brother Cornell preached in the morning on the ministerial work was Mrs. Ida Vennard, of the Evangelistic Institute of Chicago, Rev. J. L. Braher, of Boas, Alabama, and the well-known evangelists, Joseph H. Smith and Beverly Carradine. What a happy time we had laboring together with God.
"A perfect heart and a willing mind." Eight responded to the altar call and there were some excellent cases of salvation. Sister Smoot led a blessed praise and testimony meeting in the afternoon and at night the crowd was good and one young man seeking the Lord.

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

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

From the General Statistical Secretary

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

None of these have the name of the District Superintendent on, and some do not have date nor page of the report. In a blank space has been written "1893," and the name of the District Superintendent should be given. Send it on, please.

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


Urichsville, Ohio

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

WILL H. HAFER.

Grand Rapids, Mich.

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

E. F. WALKER.

Buldana, Berar, India

We praise the dear Lord for the good rains He has been sending us. They have been sufficient for the crops and for the grass, so far. But as yet the tank which supplies water to our town has filled but little. We are expecting to have a three months' famine, and it is expected to arrive in Bombay today. Miss Nelson has gone to meet her. We are glad to welcome another missionary. We need more men.

L. A. CAMPBELL.

Notes from Abilene District

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

At Hackberry we assisted the pastor, Rev. J. W. Bost, four days in a revival. Quite a goodly number found the Lord. At Buffalo Gap we met with our beloved General Superintendent, Mr. Reynolds. He has been sending us thirty new souls, with the pastor, Bro. and Sister Cagle. In the annual camp at that place. Bro. Reynolds was doing great preaching and the revival was on.

We next spent several days with the Bitter Creek Church, a newly organized church, and we believe that they will soon be witnessing their twentieth member. We closed out in a blaze of glory. We are near Dublin, at Union Grove, for a few days battle. Seven of the altar last night, three prayed through.

The fire is falling in many places on the Abilene District, and we are expecting a great harvest of souls on the District this season.

I. M. ELLIS, Dist. Supt.
charge of the singing, and it was well done. Bro. Overholser preached once, to the delight of the people. The pastor on this charge, Bro. Henderson, preached once and his effort was highly appreciated. Evangelists Merryman and McFarland also preached, and they were a blessing to the meeting. The unity of the Spirit was a marked feature of the meeting. No discord in any service, and another blessed fact was seekers at every altar call. The large tabernacle (seating seven hundred) was filled every night and many standing for three hours to hear this gospel of holiness. Every service was blessed with victory, but some meetings were occasions of power equal to any that I have ever attended, and I have been in some of the greatest camp meetings in the holiness movement. The finances were easily met. A good impression was made on this city. Many of the best church people attended the meeting, and many of the older people, especially the people from the Methodist Church, said it was the old-time religion. It was a great blessing to have Father Crosson, of Oskaaloosa, Ia., in the meeting. The meeting closed on Sabbath night at midnight, and on Monday night a Pentecostal Church of the Nazarene was organized with twenty-seven members, and more than a dozen others who have expressed themselves as desiring to unite with the church. The outlook for our work is opening ... the old-time religion. Some or the holiness people had moved until of in the church, many of the children have sought full salvation. Our Sunday school has outgrown our church. We have to enlarge. Expect to start a tent meeting soon. As a church we feel full of faith, and feel sure of victory and precious souls. We expect to push the battle harder than ever till Jesus comes. Our free school with its sanctified board and teachers behind it is doing fine work. We begin a meeting at Pawpaw, Ill., the 15th with the Nazarene Church at that place. W. H. LOGAN.

Buckeye, Ohio.
I want to report victory. The meeting at Buckeye conducted by Rev. W. Manney has been a great uplift to our people and country. There have been lots of meetings, hundreds of people heard the doctrine of holiness preached during this meeting, for which we praise God. Our free school with its sanctified board and teachers behind it is doing fine work. We begin a meeting at Pawpaw, Ill., the 15th with the Nazarene Church at that place. H. H. Sherrill.

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

Medical Lake, Wash.
The Lord sent me from Los Angeles here to open the doors for a Nazarene Mission. Waves of glory are sweeping over our mission. Four at the altar either for pardon or reclamation or entire sanctification. One an old man over seventy years of age. We had the battle won. I think, we have had for years. We are praising God for a salvation that saves from all sin.

MRS. CARRIE LAWRENCE.

McKinney, Tex.
The meetings in some of my churches for the summer have come and gone. The first was at Mt. Pilgrim Tabernacle near Copeville, Tex. Here our District Superintendent Bro. Nelson, did faithful work. Twelve souls were saved or sanctified. The next meeting was at Calleoka. Here Bro. J. E. Gaar was with us. The meetings continued for two weeks, increasing in interest with each service. Bro. Gaar is a faithful and earnest minister, in the ministry of intercession as well as the Word. His Bible readings each day were a great blessing and strength to the church. About twenty were saved or sanctified. The closing service was a time of great victory. Five united with the church. About twenty were saved or sanctified. The closing service was a time of great victory. The spiritual life of the church is now assisting the pastor, Bro. Couphran, at the Ash Grove church.

INA LEE HUGHES.

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

Kansas City, Mo.
Yesterday (Aug. 18) was a record day here. It had been announced that an effort would be made in the afternoon to raise money for the erection of a new church building. Brother Kinne introduced the subject and led off by a good subscription which was immediately subscribed by a number of others. Then fifties and twenty-fives came in quick succession, followed by tens, fives, and back to twenty-fives, twenties, and a sprinkling of threes, fives, closing with a ten which made a total of [$100]. It is the largest offering to date. We expect to have it completed by Nov. 1st. Then we expect to have a month's revival campaign with Evangelist U. E. Harding. Our ear caught the tumbling of great sections of wall as the people moved out of their seats to shake hands with each other. Tears flowed freely over joy-lit faces in the general holy hilarity of giving. It was delightful to see folks get a real taste of liberty. We had no programme, hence the devil was kept guessing. This preacher-scribe is proud of his class.

P. M. LEHMAN.

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

J. H. PENN.

Clark, Ohio.
Just closed a good meeting in Blissfield, O., with two of my preacher boys, Rev. C. K. Hurlburt, H. S. Sherrill, and myself. I have been with the pastor, had the tent pitched and things in readiness for the meeting. We had good crowds; the Holy Spirit put conviction on the people; some yielded, and prayed through, and the Lord gave victory.

Woodlawn, Md.
The meeting in the M. E. church in this place, and trust the Lord to give the victory.

H. C. BAKER.

The fifth annual camp meeting of the Douglas Co. Holiness Association closed Aug. 12. In all of the meetings we had a grand meeting. Rev. Glen Lewis from Orlando, Florida, was in charge; the writer led the singing and did some preaching. God blessed with conviction. No account was kept, but a goodly number was converted, reclaimed or sanctified. We feel more sure of victory.
Seattle, Wash.

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

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

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

C. O. BANGS.

Southern California District

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

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

We have a number of evangelists in this District who give themselves to the work to which they have been called. Bros. Arnold Ingman, Bro. Robert Will Shepard, Neufeld, Guy Wilson, with a number of others more local in their work, are doing much to adorn the doctrine of God our Savior, and leading many to the hallowed blood. We have a number of preachers and workers who labor with their hands for a support, but are ever ready to preach or testify to this gospel of full salvation on sweet corners, in homes, or wherever opportunity affords. To this class I always feel like taking off my hat. Our missionary interest goes apace with the other phases of our work. A live church means a missionary church. If we are to maintain fervor and fire, we must continue to stretch forth our hands to the regions beyond.

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

In Him,

W. C. WILSON, Dist. Supt.

Obituaries

Wood

J. Weldon Wood, entered into the life beyond at 9:15, May 13, 1912, at the age of 50 years. He was converted in 1904 and was licensed as exhorter in the M. E. Church. He was faithful to his calling until God called him home.

Knight

Mrs. Robert Knight, born in Missouri, January 28, 1846, died July 4, 1912, at Milton, Oregon, after a very short illness. She was married to Robert Knight in Des Moines, Iowa, May 16, 1867, removing to this vicinity shortly afterward. Brother and Sister Knight united with the Pentecostal Church of the Nazarenes in Walla Walla in February, 1911, and have continued faithful since. She lived a devoted life until called to her reward. M. L. Baltzore conducted the funeral service at the M. E. Church in Milton.

Mrs. Delia D. WALLACE, Pastor.

Clark

Mary Wendell Clark was born at Mogouketa, la., March 23, 1850. She was converted in 1878 and united with the M. E. Church in that year. She was married in 1887 and had one child. She lived a consistent Christian life and died Aug. 1, 1912. She leaves a husband and many friends to mourn her departure.

The writer broached from the text found in 2 Tim. 4:7, 8.

EDWIN E. HATFIELD.

Lyons

Mrs. Elizabeth Lyons began to be for ever with the Lord, July 12, 1912. About two hours before she suffered the paralytic stroke that caused her death she gave a very definite testimony of her salvation. Her going was very triumphant. When she was nearly over we sang the sweet songs of Zion to the tune of “Swing low sweet chariot.” The funeral was conducted by the pastor in the church in the presence of a large concourse of people, the text being Heb. 6:19.

E. E. WOOD.

Lawrence

Dr. William Joseph Lawrence died in Christain triumph, Saturday, July 6, 1912, at 9:30 a. m. He was born August 28, 1876, at Poughkeepsie, N. Y. He was converted at the age of thirteen, and as far as I know maintained his Christian integrity throughout the years of his life. Several years ago he was led into the blessing of holiness and united with the First Pentecostal Church of the Nazarene, Los Angeles, of which he was a faithful member when he died. The pastor, C. E. Corniell, preached a brief sermon from a text fittingly applicable to the life of Dr. Lawrence: “The law of truth was in his mouth, and iniquity was not found in his lips; he walked with me in peace and uprightness, and turned many to righteousness.” Drs. W. LaFontaine also spoke words of appreciation and comfort. He will be waiting at the eastern gate for the loved ones of his home circle and for us all. C. E. CORNELI.

Anderson

Our dear sister, Bertha Anderson, was born in Norway on the 16th day of May, 1855. She came to this country about forty-two years ago and located in Chicago. She was converted soon after her arrival, in the Norwegian Methodist church. She was later sanctified in her own home, and enjoyed a blessed, victorious experience for years. She joined the Pentecostal Church of the Nazarenes under the ministry of the Rev. I. G. Martin, and until the day of her death lived a earnest, consistent Christian life. A beautiful service was conducted by I. G. Martin on Sunday afternoon, June 27. She did not forget the Lord’s work, but left $500 to her church, and while building our new church edifice we expect to furnish one of the class rooms to her memory. Thus while dead she yet speaketh. EMMA A. JOHNSON.

Good Solo and Revival Songs.

Amen, Jesus.......................... 05
Does God Answer Prayer Today?........ 05
From Pulpit to Torment............. 05
The Abiding Place in Jesus........... 05
The Royal Telephone............... 05

The set for 20c.

F. M. LEHMAN.

2423 Tracy Ave., Kansas City, Mo.

(Continued from page 10)

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

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

The Pentecostal Church of the Nazarene—What Is It?

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

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Kansas City, Missouri
Notes—Queries—Quotes
E. F. Walker, D. D.
Why did Herod think of John the Baptist when he heard of Jesus? (v. 14.) Upon Jesus men entertain different opinions; but all recognize and acknowledge that He, as no being that has ever lived in this world, is unique and wonderful, and must be accounted for. (v. 15.)
Even a Sadducee, an infidel creed (?) denies the resurrection of the body, when he comes across Jesus is forced to believe in the resurrection. (v. 16.)
The unlawful marriage leads direct to other sin. (v. 17.)
A true preacher of righteousness will courageously rebuke wickedness among the "other classes" of earth, regardless of consequences to himself. (v. 18.)
Rebuked sinners would if they could destroy righteous rebuke. (v. 19.) A just and holy man will inspire fear and a sort of respect and admiration in those to whom his word and life are a proof of his words. (v. 20.)
To some comes the("convenient day") for worldly pleasure, and even for unrighteous conspiracy; to others the convenient day for repentance and salvation. (v. 21.)
Things which shock modesty and horrify pietly afford pleasure to the earthly and sensual. (v. 22.)
The wicked pay a great price for the indulgence of sin. (v. 23.)
Sad for the young and foolish to have to resort to the worldly and wicked and wanton for advice. (v. 24.) Considerateness and mercy are unknown to the wicked when they exact a pledge. Settlement must be made to the uttermost, with no day of grace. (v. 25.)
The wicked are prone to consider self and pride rather than what is right when they are extricated by their light and foolish pledge. (v. 26.)
The king sent an executioner to do the murder, and it is the crime charged to himself (Matt. 14:10), and by himself (Lk. 9:9). Thus the account of sin is strictly kept in God's book and even in the sinner's mind and conscience.
Some of the wages of sin even those who receive do not want to keep. (v. 28.)
To those who believe that the body is the temple of the Holy Ghost, and who have the blessed hope of the resurrection, even the remains of the dead are sacred and precious. (v. 29.)
"Physical beauty is as much God's gift as wealth, or position, or mental talent. Too often it has been used for the sake of display, for the gratification of vanity, or for the allurement of lustful desire. Those who have thereby been led into moral ruin. Salome degraded herself unreasonably by coming forward in this shameless dance. Forgetting all decency and decorum, she danced 'in the midst;' that is, in the circle of half-intoxicating admirers." Here is an outline of morals taught by this sin and greed.
"I. The haughtiest despot is himself ruled by the meanest things."
"II. The diversions of the world are common occasions of sin.
"III. A partial surrender to truth is no security against corruption."
"IV. Thieves, whose greed retributive restorations." The following is an analysis of the lesson:

"I. The apprehensions of a guilty conscience.
"II. The resentment of the vicious under reproof.
"III. The conflict between conscience and passion.
"IV. Youth and beauty the instrument of vindictiveness.
"V. False honor and wicked pride preferred to justice.
"VI. Malice triumphant.
"VII. The good mourn whom the bad destroy."
"When the evil deed was done Herod scarce felt that he did it. There was his plighted truth, there was Herodias's presence, there was the excitement of the movement. He seemed forced to do it, and scarcely responsible for doing it. And no doubt, if he ever thought of it afterwards, he shuf- fled off a large percentage of the responsibility of the guilt upon the shoulders of others."
"In the silent sessions of things past, the image and remembrance of the deed came up to him, all the helpers and tempters, the worldly pleasure, and even for unrighteous conspiracy; to others the convenient day for repentance and salvation."
"Things which shock modesty and horrify pietly afford pleasure to the earthly and sensual."
"The wicked pay a great price for the indulgence of sin."
"Sad for the young and foolish to have to resort to the worldly and wicked and wanton for advice."
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"Some of the wages of sin even those who receive do not want to keep."
"To those who believe that the body is the temple of the Holy Ghost, and who have the blessed hope of the resurrection, even the remains of the dead are sacred and precious."

"Physical beauty is as much God's gift as wealth, or position, or mental talent. Too often it has been used for the sake of display, for the gratification of vanity, or for the allurement of lustful desire. Those who have thereby been led into moral ruin. Salome degraded herself unreasonably by coming forward in this shameless dance. Forgetting all decency and decorum, she danced 'in the midst;' that is, in the circle of half-intoxicating admirers."

Here is an outline of morals taught by this sin and greed.

"I. The haughtiest despot is himself ruled by the meanest things."
"II. The diversions of the world are common occasions of sin."
"III. A partial surrender to truth is no security against corruption."
"IV. Thieves, whose greed retributive restorations."

The following is an analysis of the lesson:

"I. The apprehensions of a guilty conscience.
"II. The resentment of the vicious under reproof.
"III. The conflict between conscience and passion.
"IV. Youth and beauty the instrument of vindictiveness.
"V. False honor and wicked pride preferred to justice.
"VI. Malice triumphant.
"VII. The good mourn whom the bad destroy."

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

"In the silent sessions of things past, the image and remembrance of the deed came up to him, all the helpers and tempters, the worldly pleasure, and even for unrighteous conspiracy; to others the convenient day for repentance and salvation."

"Things which shock modesty and horrify pietly afford pleasure to the earthly and sensual."

"The wicked pay a great price for the indulgence of sin."

"Sad for the young and foolish to have to resort to the worldly and wicked and wanton for advice."

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

"The wicked are prone to consider self and pride rather than what is right when they are extricated by their light and foolish pledge."

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

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