FOR SHAME!!!

FOR THE vaulted heavens to renounce the stars; for day to refuse the sun; for ashes to be ashamed of beauty; for cowardice to blush in shame for courage; for ignorance to disdain knowledge; for weakness to belittle strength; for childhood to arch its brows in contempt of maturity; for starvation to mock plenty; for the savage to ridicule science; for citizenship to contemn law; for government to despise order and courts to lock justice without their precieuses; for want to scorn relief and the drowning to spurn rescue; for war to reject honorable peace; for Art to break the pencil and Poetry to crush Genius; for the Present to sigh for Medievalism and Edison for Aboriginal America; for republicanism to pine for despotism; for Sinai to be ashamed of Calvary and the Law repudiate the gospel; for Protestantism to renounce Martin Luther for Ignatius Loyola; for Home to discrown Motherhood and Matrimony to exile Love; for America to exchange the auto for the ox cart, the Lusitania for the sailing boat, and the aeroplane for the boy's kite; for truth to abdicate in favor of error and purity to crown perdition—for any one or all these things to transpire would be no more inconsistent or improper or unseemly than for Methodism to deify and forsake John Wesley and turn to Higher Criticism and the New Theology, or for any other church to reject holiness which God provides, which He demands and requires by His laws. And yet, and yet—tell it not in Gath!! this Elixir—this Eldorado—this GREAT ESSENTIAL for two worlds, constituting the church's only business here below, is distasteful to and rejected by the great Ecclesiasticisms of the age!!!

THE SECOND IMPLIES THE FIRST

IT CANNOT be insisted too strenuously that the glorious fact so firmly inbedded in Scripture of a definite second work of grace implies with great clearness and force the equal truth and fact of a glorious first work of grace. The certainty and definiteness of this conscious first work of grace received in regeneration will greatly help to definite and clarify and simplify the second work. A hazy, uncertain, indefinite first work is a very poor start for seeking the second work. Where this is the case it is always best to go to work on the first work to get this cleared up and divinely witnessed before seeking the work of entire sanctification.

THE grace of entire sanctification is alone for converted or regenerated people. The clearer the first experience and the more faithful and consistent the life following, the better qualified is a seeker for the gift of the sanctifying Spirit. Doubtless mistakes are often made here. Great care and pains are needed at this point in our teaching and preaching. Mistakes made on this point are humiliating and discouraging and sometimes lead to tragic results.

THE author of Pillar of Fire brings Moses very near to being crowned king of Egypt under the mistaken supposition of being son of the reigning queen. Informed during the mysteries of his forty days of training and preparation for coronation of his Hebrew origin Moses refuses the crown of Egypt and very wisely. Its acceptance would have put upon him the necessity of defending the indefensible with constant and needless warfare to retain it. Those who accept a blessing as the work of sanctification who have never previously been regenerated or had backslidden find themselves in a position requiring a defense of an indefensible attitude tempting to insincerity or worse, and involving the most unequal warfare.

Better far to carefully indoctrinate beforehand and prevent these sad and often tragic mistakes.

PERFIDITY is the price of popularity generally these days. Fidelity is fanaticism. Loyalty to discipline is lack of discretion. Perils preached are but pessimisms proclaimed. Worldliness, wealth and wine propose to rule or ruin the ministry. We give this trinity notice now that they will fail diastastically in the end.

DEFENDS UPON THE CHURCH AND THE PAPER

THE St. Louis Christian Advocate last week had an editorial on the subject of Is the Church Paper Doomed? The Advocate editor's answer to his own query was in the affirmative. He says, "With us the future is problematical. With the present trend of events for us and the rest, the end, if not in sight, is yet not far removed." The editor adds the warning: "If the church paper is to live, something must be done, and that speedily."

The papers of the M. E. Church are "doomed" already, and have been for some time so far as self-support is concerned. The loss of these papers during the last quadrennium of 1812,475.02 is a sad showing with three and a half million members to support them. The fact that their membership will not take these papers is enough to alarm the church and should lead, not to their abandonment, but to their radical revolution of method and matter and teaching.

May not the cessation of stressing the great fundamental doctrines on which the church was founded, and
which gave it its early spiritual and numerical growth and phenomenal power be among the causes for the failure of the church paper as the bishops admitted it to be the cause of the pitiful increase of two per cent in membership of this immense church!

A doomed religious press means a doomed church. They mutually imply each the other, and they stand or fall together. There is no logic or process of reasoning which can dispense with the utility and necessity of a church press in and for a spiritually living and apostolic church. We mean for such a church, of course, a press of corresponding conscience, spiritual power and doctrinal fidelity and consistency. With a worldly, unspiritual church there is no need of a church press. There are papers enough run for the home or farm or social and economic and political interests, which can supply all the demands along these lines of such a church, which too many of the church papers of today very freely attempt to supply. It depends upon the church and the paper whether the church paper is doomed. A really spiritual, soul-saving church needs and will support its papers. A worldly church finds worldly papers in abundance to meet all its demands. Papers claiming to be religious will fail in their labor for such a church by vainly trying to compete with the great secular papers as news, fiction, sociological, economic and political periodicals. The church finds papers already in the field better and stronger in these respects. The only possible hope for the great church papers in question is to boldly enter the arena for the reformation of these churches. They sadly need some Luther or Wesley or press to lead them back to apostolic truth and power. If the church is what it ought to be, it will need and support a church press; if it be not, but the papers are what they ought to be, they will have a field and find a support in this work of reformation. There will be found enough in these dead churches who have "not bowed the knee" who would gladly welcome such a campaign of reform to support a press which would champion the reform.

THE MEASURE OF THE OBLIGATION

OUR obligation is alike and equal in weight, in divine authority, in need in every phase and conception of it to all and every human being, human race, in every clime and country, of every tongue and tribe in every part of the world. We are to get this first and fundamental fact clearly understood and admitted and heartily accepted in our creed as an essential condition of any scriptural and proper missionary plan or endeavor or method of procedure. We must recognize the gospel as the heathen's right as really and truly and divinely as it is our's, and that it is his need deeply, profoundly and tragically. No matter of choice or benevolence or philanthropy on our part can we claim it to be to send or take it to them. As far as the East is from the West, as far as heaven is above the earth, so far is the heathen's right to the gospel above any merely philanthropic or benevolent plane.

The absolute universality of the gospel commission admitted, it follows that Missions is not simply a department of church activity arranged and provided by the great benevolent heart of church founders or leaders for the spread of the gospel, to which cause we will magnanimously contribute according to what we have left to spare after providing for our home churches and their needs and other benevolences. This is the degradation to which this cause is debased by the average belief and practice of the churches for ages past. It is not scriptural, it is not apostolic, it is not Christ-like, it is not rational, it is not just or equitable.

HAPPINESS is a well-spring, not a river. Rivers owe mainly their volume to confluent from divers sources. Streams gathering from the melting snow from the far away peaks pour into the river on either side, swelling its volume as it rushes on to the sea. This is something like life, but nothing like happiness. Happiness, like a well-spring, is within, and comes from within outward, and flowing onward, makes a life river deep and broad and grand, as it moves on to the sea of eternity. How hard for us to realize that environments can neither make nor mar happiness—that it comes from an implantation within—from a divine inhabitation within us creating a well-spring which is both independent of and superior to outward circumstances, whether favorable or unfavorable. "Christ in you the hope of glory" is at once a fountain and a flowing—a happiness within, producing a happy, contented life without. Believe it, dear reader, happiness is in character, not in human or physical circumstances, nor in submission, nor supremacy.

NOT what a man gives, but what he has left after giving determines the measure of his liberality.
Victory Assured

This has steadily grown as the years have come and gone until today the case seems to us clear that there is conspicuous peril.

The skeptical and often atheistical character of most of the labor leaders in their conflict with capitalistic greed, the loss of our Sabbath, the practical destruction of American home life, the graft and bribery of political leaders, the defiant anarchy of the liquor traffic, the growing power and insolence of Romanism, the control practically of the bulk of American money by less than a dozen individuals, the insolent, vulgar extravagance of the very rich—these and other symptoms plainly indicate a dangerous malady in the body politic. To the chief of these very causes the great Roman empire owed its decline and fall. Ful students of current history are seeing today, in the body politic, to the case, but they do not know how.

The writer argues as another element of weakness which would to the superficial seem to be a proof of strength. This is the "passion for the colossal":

In families, as in peoples and civilizations, showiness and vainglory, the craze for doing on a big scale even what could without damage—may, to advantage—be done in little, are signs rather of decay than progress. The passion for the colossal and the vast is not a sound passion, born of epochs strong in a steady moral and social balance, but of epochs that are really in decline, disturbed by a profound disproportion between desires and actuality, greedy for excitations and violent warfare. But what is worse, the tyrants and the exploiters, to give themselves a false impression of greatness and power, and irritated by a spirit of rivalry and competition, which easily degenerates into punctilious spite.

The writer referred to closes his thoughtful article with the following words:

And now let us look within our own conscience. Can we say that our age is immune from this mania for grandeur and boastful showiness, from this spirit of sterile rivalry, public and private, which scattered so many treasures of the ancient empire and clothed its fatal decay in false splendor? Do we not know who can say so, seeing the giddy rapid progress of public and private extravagance, the continuous inflation of popular vanity, professional and class pride, the tendency to mistake, in everything, colossal proportions for intrinsic worth. Whoever thinks about him, in America as well as in Europe, sees this sentiment diffusing itself on every hand, gaining ground, modifying politics, religion, literature, philosophy, art; sees it corrupting and changing the temper alike of the higher and the lower classes; and, not that alone, he sees everywhere a strong inclination to regard this sentiment as a sign of strength, a proof of greatness and of progress.

What were vices, faults, defective attestations of the will twenty centuries ago, remain such today. Modern civilization would come to grief of all who realize that this is the great lesson of the ruins of Rome, it boasted of those defects which, in the ancient world, destroyed one of the greatest works of human mind and energy.

Illustrative of this boastful showiness and prodigal extravagance of the very rich, the papers are now agog with accounts of the colossal waste in a $100,000 "Butterfly Ball" given to four hundred guests by Mrs. Stuyvesant Fish. Socialist leaders are congratulating and thanking Mrs. Fish for thus aiding them in their efforts to convince the poor of the necessity of a radical reorganization of society. These rich spendthrifts are creating the anarchy which is a menace to all order and law and safety.

Secular Press to the Rescue

Again we have the pleasure of noting the fact that the secular papers are coming to the rescue in the matter of the abuses prevailing in women's dress. The Kansas City Star, of recent date, contained a vigorous protest from Judge John G. Park, in which the judge declares that women's clothes have reached the point where morality demands a change. It is noteworthy that in the warfare being made for reform in this matter in Chicago, as referred to in these columns elsewhere, court judges were conspicuous as well as in the protest below from a Kansas City judge. We wonder if the fact that these judges having had to deal with crime so much in their profession does not give them a reader apprehension of the natural connection between this modern indecent dress of women and a certain class of crime. Certain it is that there is a very logical connection. The judge referred to says:

To see the tight, wofully abbreviated skirts that display every detail of the figure and the America, this is the universal lamentation of men and women who must live in cities. Rents, bread, milk, meat, vegetables, eggs, clothes, all thing costs more. Persons too old to that thirty or forty years recall having seen a sort of fabled period, a mythical age of gold, when things cost almost nothing compared with present prices. Governments are besieged with requests, threats, prayers, to provide for the case, but they do not know how.

The skeptical and often atheistical character of most of the labor leaders in their conflict with capitalistic greed, the loss of our Sabbath, the practical destruction of American home life, the graft and bribery of political leaders, the defiant anarchy of the liquor traffic, the growing power and insolence of Romanism, the control practically of the bulk of American money by less than a dozen individuals, the insolent, vulgar extravagance of the very rich—these and other symptoms plainly indicate a dangerous malady in the body politic. To the chief of these very causes the great Roman empire owed its decline and fall. Ful students of current history are seeing today, in the body politic, to the case, but they do not know how.

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Illustrative of this boastful showiness and prodigal extravagance of the very rich, the papers are now agog with Victory Assured

A warfare is a favorite and very happy metaphor by which the Christian life is illustrated in Holy Writ. As felicities as is the figure, like all figures it is powerless to fully and faithfully represent the full truth. There is always some aspect or aspects in which the figure fails. So in the case before us. It most strikingly represents the fact that we are to ceaselessly watch and resist and that there is a sleepless enemy who seeks to defeat and overcome us, and that we are to use the prescribed weapons in the conflict. But there is a phase and fact about the fight which the figure can not portray.
this is the glorious truth that we are always conquerors—that the enemy is whipped before the fight begins, if we are in the divine order and have on the whole armor. “Before they call I will answer, and while they are yet speaking I will hear.” Much less can any figure convey the marvellous vigor and buoyancy this glorious truth gives to the soldiers in this glorious war. “This is the victory that overcometh the world; even your faith.” We have the faith when we enter the fight and hence we have the victory and the glory accompanying it before we open the fight. What strength and buoyancy this assurance of victory brings! This phase of the truth is illustrated by an incident in the life of General Grant, in April, 1865, as related by an exchange:

He was worn with long and desperate fighting. He was ill and weak. He presented the appearance of an old man. On an eventful day a Confederate officer rode up under a flag of truce and handed him a note from Lee indicating readiness to surrender. One of Grant’s officers said: “I never saw such a transformation. The general’s eyes took on brightness, and color came to his cheeks. He sent his answers and walked away with the buoyancy of youth.” Victory realized gave him strength and energy. So when the patriots of today see victory near they will go forth with the bearing of conquerors.

The Falling Stone

It is a fearful thing to withstand Christ. To resist the resistless sweep of the Master is to invite swift and sure destruction. This is an unequal conflict. Men had better reckon well and long the buoyancy of the holy oil which ran down his beard as the outward sign of receiving inwardly the Holy Spirit and particularly receiving the Holy Spirit to make him holy and fit him for his service as the high priest of God unto Israel. The anointing which we receive now which makes us kings and priests unto God is also a memorable event. It is memorable because it means the end of carnality in our hearts and the beginning of a life of priestly service in which we are to especially minister before God and priests unto God particularly receiving the Holy Spirit for his service.

Afraid of Death But Not of Sin

Nothing is to be dreaded like sin—not sickness, pain or even death. Sin is the most dangerous, deadly, insidious of all enemies of the good and pure. No disease, however contagious or fatal, is equal to sin in its danger and havoc. Yet men will abandon business, close up shop and at immense expense seek safety from some contagious or infectious diseases in remote places under the greatest inconvenience and embarrassments. At the same time for ten or twenty years they had sin as a constant and most intimate companion in the very business they have forsaken as well as in their homes, and now have taken this most dangerous and fatal of all diseases with them to the supposed resort of safety. What blindness and folly of which to be guilty? It is this fleeing from slight colds but carefully carrying with them the germs of typhoid fever for themselves and scarlet fever for their little ones. This would be pronounced idiocy by men of the world. You thus concede greater liberty to men than you allow to God, for people think hard of God for calling such people “fools.” A striking illustration of fearing death but not fearing God is furnished by one of our exchanges in the following incident:

Two young women met two young men on a certain Sunday afternoon, all of them strangers to each other, made an appointment with the young men for the next day, kept it. went out on a certain lake, two in a row boat and two in a canoe. The latter couple were soon caught in the swells of a passing motor boat and drowned. As they were facing death, especially the girl, great alarm was manifested, but the sin of accepting the attention and company of a young man she had never seen before and who she did not even know, nor his place of residence, caused no alarm. How Satan has blinded people! How sin has disguised itself, especially under the name of “having a lot of fun.” It was a violation of good breeding, of good manners, and of all that makes for moral security for the young women to accept the company of strangers, and equally so for the young men to offer themselves to the young women and to accept their company. There is not one whit more innocence on the part of the men than on the part of the girls.

But this thing is happening daily all over the country. A young man will walk up behind a young woman who is passing on the street, take her arm, and in ten minutes they are as friendly as if they had known each other all their lives. The girl will go anywhere on earth with the man, yet they have never seen each other before. The young man who will do this proves himself unfit to associate with cattle; the young woman proves herself unfit to associate with any decent young man. In spite of these conditions the public is wondering why it is that so many girls are disappearing and their bodies being found murdered. What is the remedy? Better home discipline and the saving grace of God. We put the home discipline first because it opens the way to the other, and its absence closes that way.

Giving That Enricheth

In grace alone as the Bible teaches, giving enricheth and withholding impoverisheth. In Bible mathematics subtraction increases. We are to get large by divine elimination. The Holy Spirit in its sanctifying power divests us of all those things which dwarf, reduce, dwindle and deplete, that we may be truly broad and large and deep as channels for the rivers of salvation. —Henry Van Dyke says:

Christ never asks us to give up merely for the sake of giving up, but always in order to win something better. He divests us, but does not destroy, but to fulfill—to fill full—to replenish life with true, inward, lasting riches.

Our Lord came out of the grave to show us we have nothing to fear by going into it.

The schools can polish us, but they cannot condition us in time of trouble.
The Cross

God laid upon his back a grievous load, A heavy cross to bear along the road, I was not born till I had seen one. An angry lion leaped across my way.

I prayed to God, and swift, at His command, The cross became a weapon in my hand, It swelled my raging enemy, and then It leaped upon my back, a cross again.

I faltered many a league, Not that we should just find, But God's grace works many a Heavens. And thus, through all the actual fire.

I cried: 'Create every heart, has become my bliss."

The contention of the Pentecostal Church of the Nazarene, and the holiness movement, is that the religion of Jesus, and the demand of the Bible, which is nothing less than a salvation from sin, is not mere theory or unapproachable ideal, but is reasonable, practical and to be demonstrated in this present world, amid the varied conditions of this life.

Our contention is that when men and women really receive the experience we teach and profess, they become a "peculiar people" in that they are "treasures of good works;" that their lives are so radically changed as to show a marked contrast to those of the world, and even of the generality of professed Christians.

Adjoining the city of Greenville, Tex., is the holiness community of Daniel, containing some six hundred souls. When these people settled there, they were plainly made to understand that they were not welcome. They were despised, rejected, and not infrequently the objects of persecution. Thirteen years have passed since this community, and you of these holiness people have lived their lives before the city of Greenville. Now hear the Morning Herald, one of the secular dailies, as it sums up the testimony of that city upon the efficiency of the religion of Jesus Christ, as exemplified by these holy people, during thirteen years.

No sufficient estimate of the value to Greenville and Hunt county could be placed upon the advantages of having part in its every day life, such a community as Peniel and the idea for which Peniel stands. Its high value can only be measured by the amount of earnestness and consecration with which the exemplars of the holiness sect live out their lives in their business, in their social ways, and in their daily life—and, indeed, this is true of all Christian denominations. But particularizing on Peniel, the high moral tone of the community, the University that makes a part of their religion to consist of bringing up their youth in the nurture and admonition of the Lord, the conscience they put into their business dealings and the earnestness and pleasure with which they practice their religion and the happiness they get from it shows that their chief business is to "shew the Lord's death till he came." And those to whom we address the services at Peniel in the capacity of onlookers, the underlying motive that inspires and moves this sect is plain to see.

Let us recapitulate some of the counts:

"Live out their beliefs (1) in their business, (2) in social ways, (3) in their daily life.

"A point of their religion to consist of bringing up their youth in the nurture and admonition of the Lord.

"The conscience they put into their business dealings.

"The earnestness and pleasure with which they practice their religion, and the happiness they get from it.

"Their chief business is to "shew the Lord's death till he came."

"The underlying motive that inspires this sect is plain to see." All of the answers of the true way, we offer you this testimony as to the efficacy of our religion. Can you find anything, anywhere that will show better results in the lives of individuals, or condition of communities?

We rest our case for your verdict.

Baptism of the Holy Ghost

J. C. Hensh

"Have ye received the Holy Ghost since ye believed?"—Acts 1:5. 2

This question was asked by Paul of those disciples or Christians (Acts 11:22) he found at Ephesus. And as these disciples received the Holy Ghost we would infer that all other disciples or Christians may receive Him, as God is no respecter of persons.

Let us notice the twelve. Jesus had called them and given them power over all devils and sent them to preach the Gospel—"Go therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost (Matt. 28:19)." Jesus—Jno. 2:11 and 1 Jno. 5:11. Whosoever believeth that Jesus is the Christ is born of God and (verse 10) hath the witness in himself. For further evidence they were born of God (read Jno. 1:22, 23). If received by them, they gave power to become the sons of God, even to them that believed on his name." Jno. 2:11:12. . . . (which were born ... of God)

So we see by unmistakable evidence that these apostles were born of God before the coming of the Holy Ghost on the day of Pentecost. Yet Jesus instructs them regarding receiving the Holy Ghost.

With a sad heart they have been listening to their Master as he has been telling them of this departure. But he comforted them in his sayings: I ap...
going to prepare a place for you; then I am coming back after you, and then says: "If you love me, keep my commandments. And I will pray the Father and he will give you another Comforter that he may abide with you forever."

The passion week has passed; the bloody tragedy of the cross has been enacted, the Lord is buried, He has been laid in Joseph's new tomb, but thank God it wouldn't hold Him. He bursts it asunder and comes forth a conqueror; and now comes His farewell to His disciples. After telling them all power was given Him and to go into all the world and preach He now tells them to go back to Jerusalem and tarry for the promise of the Father, and as He was blessing them He was parted from them and they worshiped Him and returned to Jerusalem to await the descent of the Holy Ghost (Luke 24:49-53), which He said would not be many days hence—Acts 1:4. Referring them to John's baptism to not to refresh their minds on what John said about the Holy Ghost (Matt. 3:11; Mk. 1:8; Luke 3:16; John 1:33).

As the disciples wait in the upper room with the women and Mary the mother of Jesus that in prayer meeting, one hundred and twenty persons in (Acts 1:14-15), the promise is fulfilled and they are all filled with the Holy Ghost; and in answer to the charge that they were drunk Peter said not so, but that was spoken by Joel saying, "I will pour out my Spirit," etc. Thank God! He now encourages us by, saying the promise is unto you and your children and all afar off, even as many as the Lord our God shall call. We also notice in Acts 5 that Philip's converts at Samaria received the Holy Ghost under the ministry of Peter and John. Philip continues on his journey and comes to Caesarea and no doubt holds a meeting there for he was an evangelist, and he proceeds to tell Cornelius that devout man and that praying man, after he had been fasting and holding family prayer, sends for Peter, who says, "Cornelius knew the word that God sent unto the children of Israel preaching pence by Jesus Christ which no doubt Philip and his four preaching daughters had preached to him for Philip stayed there about twenty years. Paul mentions stopping with him in Acts 21:8. And like Philip's converts at Samaria, Cornelius received the Holy Ghost under Peter. Now Peter proceeds to inform us that what Cornelius gave up to God was like the apostles got (Acts 11:15-17), making him remember what Jesus said (Acts 1:5). So what it did for one it did for all. The disciples were born of God and returned to Jerusalem with great joy and were rejoicing in the Holy Ghost. Cor- nelius was holding family prayer. So the Bible tells us it gave them a clean heart (Acts 15:8, 9).

Brother disciple, have you received the Holy Ghost since ye believed? If not, why not?

Professionalism

We are living in an age of professionalism and it is more or less due to this that reforms movements are more or less being converted to according to one's taste. This is no way to go to have a steady advancement.
Bible Lessons for Every-Day Living

L. D. TROWBRIDGE

The Bible Recipe for Joy

Spiritual joy is not happenstance: it is the result of definite causes. Joy is made, like cake is made, by putting together the right ingredients in the right way.

The elements for making “Joy Cake” are:

1. The assurance of personal salvation. Ps. 51:12; Is. 35:10; 1 Pet. 3:5-8.
2. Communion with God in prayer. Ps. 16:11; Is. 12:3.

Endurance of persecution. Heb. 12:2; James 1:2; 1 Pet. 4:12-14; Matt. 10:5-10; Heb. 2:3; Acts 5:41.


The Bible recipe for making joy is very simple and if generally followed, is sure to make the most delicious cake. This is the recipe:

Take the butter, or shortening, error, of chief conversion; the sugar, or sweetening of compassion with God; the milk of Bible study; the salt of service; the flavoring of an obedient spirit; the spices of consecration; the beaten eggs of persecution; and the baking powder, or raising, enlarging effect of the inner strength of Christ, and add some fruit which is the sight of souls being saved; and, for an icing, the sweet, savory taste of answered prayers.

Reader, if you have sought for joy and failed in your search, perhaps because you have failed to meet the conditions? Follow directions, put in all the ingredients, and see if great and lasting joy is not yours. God’s Word can never fail.

The Soul’s Holiday

REV. HERBERT F. RANDOLPH

The modern summer holiday has become an integral part of modern life. It has become as fixed a habit as that of breakfasting or going to business. This period of rest is not a luxury, but a necessity. There is nothing so fatal to a kindly vision of life as an unceasing and unvarying routine. Everything is recognized the necessity of a holiday and He sought to direct it. Carlyle once said, “A man must not only be able to work, but to give over working.” Amiel in his Journal says: “In an inaction which is meditative and attentive, it is leisure that slowly and unconsciously, soothed away. The soul itself spreads, unfolds and springs afresh, and, like the trodden grass of the roadside or the bruised leaf of a plant, repairs its injuries, becomes new, spontaneous, true and original.” Now according to the teaching of Jesus, a holiday to be enjoyed must be well earned by unrelenting toil. Two things He would have saved His disciples from—the sense of calamity and the presence of the crowd. To us, as His disciples, the call comes from the Redeemer Himself: “Come apart: let us alone,” Is. 58:13. We will have seasons of rest do for the stunned and distracted soul? They will help us to realize the reality of the invisible. If we are to have a real sense of God in the crowd it must be by discipline in secret. One special day of rest is demanded if the entire week to be observed as a Sabbath. It is apart in the amid quietness and loneliness that the invisible rears itself like a great mountain. In going apart for rest we shall gain a bird’s-eye view of the field of life and duty. We shall regain our peace and be able to face challenges as they really are. There are many feverish and threatening cries which would dwindle into harmless proportions if only we saw them in calm detachment. There is nothing more hideous and confusing than an only child leaving the confines of an inch. To see it we must get away from it. It is not otherwise with life. We are often too much in the thick of things to see them. Sometimes the Lord says to a long-time healthy man, “Come apart, I have something to say to thee.” This is His way of presenting His message. And what frequently happens is a transformed conception of life and duty: “I see things differently now.” He had been engrossed in finery and had forgotten the stars. Everything about the transcendent He had neglected.

To him who has trusted in the Lord, and has loved His law, may the Lord fulfill all his desires. —Ps. 25:15.
A Daily Resolve

To talk with God before doing anything is the most useful of habits. To talk with God before doing anything is the most useful of habits. We should make a resolve to do this. To talk with God before doing anything is the most useful of habits. We should make a resolve to do this.

It is not a question, then, of what you know, if you are to be a brother or sister of the Lord. It is not a matter of excited feeling, nor of any glowing or ecstatic rapture. He that doeth the will—though it be often sore, and though the way be dark, and though the wind be chill—he that doeth the will of My Father which is in heaven, He is My sister and My brother. That means that on dedication of the will depends all fellowship with Jesus Christ.—G. H. Morrison.

Just Saying It

An old Scotch woman lay dying. The sorrowing husband sat holding her worn hand in his, and seeing she was soon to leave him, broke through his lifelong Scotch reserve by saying earnestly, “Jen, if ever a woman was loved, I love you.” The weary eyelids were raised, and a radiant smile overspread the pale face as Janet replied: “I lay kenned it, John, but O, to hear ye say it.” Jesus knew that Peter loved Him, but reported His question, that He might hear it from his own lips. How much we often lose by not saying it!—Dr. Whyte.

Wait Upon God

To wait upon God is to try to get the mind of God, to know His pleasure, to secure His help. Considering how preoccupied we are with our own thoughts, ambitions, plans; considering how many things there are, so crosswise to our attention, this is no easy matter. It requires a steadfast resolution, a real effort, the setting apart of definite times and places for secret prayer and quiet meditation.

“Enter the closet, man, for there is grace shining bright.
And there God opens wide His heart to give life, joy and light.
You only intercept the rays by word or act of thine;
Even to thy thought and will give pause, and wait the impulse divine.
Let all within thee, for the time, be hushed in calm repose.
Tis on the lake’s unruffled breast the sun tis the moon’s image, tis the moon’s image.”—J. Y. Ewart in Herald and Presbyterian.

Tact, at root, means touch. Ruskin calls the quality of tact the “touch sense.” The way in which we touch lives is the evidence of our tact. The gentle, considerate, loving touch is the kind of contact which deservesthe most to be called “esthetic tact.”—W. E. Ellis in Continence.

Unless our hearts go out to the people we shall never reach their hearts. We may talk to them forever, but unless we have this loving sympathy we might as well be silent.

“Avoid Aversion. And Anxiety.”

Drummond called courtesy “love in society.” Tact is the flowering of a beautiful inward spirit. Tact is the consideration which the love of Jesus shows to all men. We try to touch other lives gently and helpfuly, because we are sure that it is what Christ Himself did, and what He would have His friends do.—W. Y. Ellis in Continence.

| Hour by Hour |

Eyes that have wept must look a little way—not For God broke the years to hours and days.
That hour by hour and day by day Just going on a little way. We might be able all along - To keep quite strong.
Should all the weight of life be laid across our shoulders.
And the future rite with we And struggle meet us face to face At just one place We could not go; God lays a little on us every day.
And never, I believe, in all the way Will burdens hear so deep. Or pathways lie so steep.
But we can go, if by God’s power. We only bear the burdens of the hour. |
Mother and Little Ones

"Time Enough Yet!"

"Time Enough yet!" O sleeper, remember,
That Time will not wait for thy sinful delay.
Grime death will soon out thy frail heartstrings
saunter—
Repent! O repent! There is mercy today.

"Time enough yet!" A tool's proclamation!
Why wait till life's sands leave the hourglass
of Time?
The day of thy youth is the time for decision;
Before the sin-try thy heart overtwine.

"Time enough yet!" What words for a mortal!
When just on eternity's threshold he stands.
One step and his soul must appear at the judgment
With sin-stains all red on his up-lifted hands.

"Time enough yet!" O maiden, consider!
His love is the love that thy soul should secure.
All other loves fall at the last lonely crossing,
His only love that will ever endure.

"Time enough yet!" He uttered them only
To silence the pleading of sister or friend.
Alas, but a day, and he passed into torment.
When sad tos of Perdition his sufferings attend.

"Time enough yet!" O, lost fellow mortal.
Give heed to God's warning and pleading today.
Tomorrow never comes to the soul off refusing,
Repent! there is danger and death in delay.

The Lure of the Pumpkin Pie

MABEL W. CLAREMONT, MINN., U. S. A.

A wide shelf full to its very edge with glass jars of golden pumpkin! Before Mrs. Burns, with her husband, had left the farm that fall to move to the city she had insisted that a load of pumpkins be gathered from the field. After that, she had worked for days, cutting them with his hands in his pockets.

"Time enough yet!" All Hell is in tumult.
There souls are lamenting their sorrowful state.
They waited too long, and then crossed the dark border
Where hope is a stranger and prayers are late.

"Time enough yet!" Twain carelessly uttered.
But swiftly the shaft of the grim Reaper fell.
And he who had planned for a life-time of assurance
Woke up in a place that the Bible calls Hell.

"Time enough yet!" The years are so fleeting;
Death comes to our home like a thief in the night.
It enthralls and ruthlessly slatters the temple.
And leaves the lost soul to its sorrowful plight.

"Time enough yet!" The moments are passing,
Sweet Mercy may soon leave you hopeless and lone.
Today is the time to repent and accept Him—
Tomorrow may find you forlorn, undone!

"Time enough yet!" From hovel and mansion
These words re-echoed a long time again.
The youth and the aged, the high and the lowly,
Plead on for delay, till their pleadings are vain.

"Time enough yet!" Death waiteth no longer.
The soul must go hence to its prison flame.
That was too long the day of salvation;
Rejected too often the conquering Name.

Fred, after vainly trying to get work near home, had gone to another city. The house seemed very lonely without him, and the sight of the dozens of cans was one of the things that always spoke to his mother of him, causing a tightening at her throat. "I don't know what in the world we are ever going to do with all that supply of pumpkin," she thought, one day as she stood looking at the shelf.

"Somewhere, since Fred left, I don't feel as if I could make a pie." That very morning, a letter had come from young Burns. Yes, and all of Fred's
descriptions of his experiences but between the lines the mother read the story of the aching heart of a homesick boy. He had ended, "I wish I had a piece of your pumpkin pie tonight, mother. They don't grow that kind at my boarding place."

"Time enough yet!" She snid onc to Mr. Burns.
"Isn't this little animal yours?" the young man inquired, doling his cap.

"A dog must have chased it down the street, for I found it crying in a tree over on the next block. I was sure I had seen it somewhere before and I leaiced it down and brought it along."

"Oh, I'm so glad you did!" Mrs. Burns exclaimed, swinging wide the door.

"Bring him right in and give him to Mr. Burns, won't you? My hands are all full today."

The pumpkin pie was on the table, and to Mrs. Burns' satisfaction, she noticed the boy's eyes linger on it an instant.

"Just want a minute," she said impulsively, as he turned toward the door, "I want you to eat a piece of this."

Mrs. Burns had just a small piece left, and when she had a large slice of it on a plate. 

"Sit right down and talk with Mr. Burns and me while you eat," she coaxed. "We get real lonesome since we moved to the city. You see we don't have as many people around and we want to talk to us as we did in the country."

The boy's face lighted. "It's awfully good of you," he said. "I was thinking just a little while ago that I'd give almost anything for a piece of one of mother's pies. This looks just like them."
of these and setting them before him.

"They're hot yet. That's the way Fred likes them best. He's off in another city working."

Suddenly the boy dropped his head on his arms. "I guess Fred's homesick, too," he said without looking up. And then came the story of the young man's own struggles; of his hopes and cruel disappointments.

"And weren't you ever tempted, my boy?" asked Mrs. Burns.

"Yes," was the answer. "The gaming tables beckoned to me, the places of vice called loud and long, and the saloons with their cheerful, bright lights and their open doors, fairly touched me on the shoulder as I passed by—but thank God, ma'am, I've held myself steady so far."

At last the young fellow straightened himself. "But I haven't found work yet. I must go out now to try one more place. If I don't succeed this time, I don't know what I'll do." Despair was beginning to creep into his tone.

"Do! Why, you'll keep right on trying. There's a place for you somewhere, my boy. Don't give up till you find it," Mr. Burns encouraged.

"I'll be glad to see you. You don't know what it means to be invited into a real home here in the city."

"We'll always be delighted to see you," Mr. Burns said haughtily. "Come whenever you feel like it."

When the boy left he went whistling down the street. Things did not seem to him nearly as discouraging. There was new courage and determination in his walk that would go far toward helping him get work. In his heart was the glad consciousness of newly found friends who would be interested in his success or disappointments.

That evening when he came again and jubilantly announced that he had secured work, he said: "Mr. Burns celebrated the event by finishing up the pumpkin pie, the boy laughingly declaring that that goody would hereafter always be associated in his mind with good luck.

As the weeks went by a link was formed between the warm hearts of Mr. and Mrs. Burns and those of other home-sick and friendless boys in their part of the city. After a little it came about that scarcely an evening passed that from one to a half dozen did not drop in, always finding a welcome and a sincere interest in all their affairs. They often found, too, a freshly cut pumpkin pie awaiting them! Those who once returned and brought others.

And thus a many a young soul, through kindness and a glimpse of real home life, was saved from the temptations and allurements of the great, seething city.—The Union Signal.

"Good Night!"

The tiny boy, a little white-robed figure, was repeating his evening prayer, and after the "Amen," still kneeling, he added, "Good-night."

The mother gently reproved. "You should wait until you are quite through your prayer, dear, until you rise to your feet before you say 'Good-night,'" she

"Why, I was saying 'Good-night, to Jesus—I always do. Doesn't He want me to say 'Good-night to him?' The clear eyes clouded with troubled questioning. "Most always I say 'Good morning, too, when I'm members—same as I do to you—but I always say 'Good-night.' I should 'spose He'd want me to."

"Yes; dear; it is all right. Mother only didn't understand." The wise mother had accustomed to amend, for the child's simple faith was nearer the truth than our later-acquired ideas of reverence. We hold back as secular too many things that the Lord would gladly share with us.—Ex. T. B. J.

The Baby's Nurse

"Yes," said Mr. Hillier, as he carefully dug around my pansy bed, "O yes'm, I've seen elephants in India many a time. I was stationed at one point, with the English army, you know, where I saw one who used to take care of the children."

"Take care of the children! How could he? What do you mean?"

"Well, he did, ma'am. It was wonderful what that elephant knew. The first time I made him his acquaintance he gave me a blow that I had reason to remember. I was on duty in the yard, and the colonel's little child was playing about. She kept running too near, I thought, to the elephant's feet. I was afraid he'd put his great, clumsy foot on her by mistake, so I made up my mind to carry her to a safer place. I stooped to pick her up, and the next thing I knew I had had a knock which sent me flat on the ground. That elephant had hit me with his trunk. One of the servants came along just then and helped me up; and when I told him about it, he said: "I wonder the old fellow didn't kill you. It isn't safe for anybody to interfere with the baby when he has it in charge. I'd have you to know that he's that baby's nurse!" Well, I thought he was just saying it for sport; but, sure enough, after a while, the nurse came out with the child fast asleep in her arms. And what did she do but lay it in the elephant's trunk as though it had been a cradle! That great fellow stood there for more than an hour watching that baby, and rocking it gently now and then. He was real good to the other children, too. It used to be his business to take the family out riding. The colonel's lady would come out and mount to her cushioned seat on his back. Then, one by one, the three children would be given to the elephant, and he would hand them up to the mother nicer than any nurse or servant could, you know, because he could reach and knew how to do it. Oh, the elephant was an uncommon handy nurse when he is trained to the business; and faithful, I tell you. You can trust him every time.—Pansy.

Be great enough to despise the world, be greater in order to esteem it.—Jean Paul Richter.

He who receives a good turn should never forget it; he who does one should never remember it.—Charron.

TRIAL SUBSCRIPTIONS!

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

Everyone! Everywhere!

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

A Good Thing!

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

Be a Missionary!

This is real missionary work and should enlist the zeal of all our people. Oh spread the tidings round, wherever man is found, Wherever human hearts and human woes abound; Let every Christian tongue proclaim the joyful sound; THE COMPUTER HAS COME.

Publishing House of the Pentecostal Church of the Nazarene 2199 Trent Avenue C. J. Kline, Agent Kansas City, Missouri
Gone Home

The Herald of Holiness has the following telegram:

"Bro. E. A. Ferguson left home Aug. 6, for Waco, Texas, camp. Came home ill with typhoid fever, August 14, from which he died August 23.

MRS. E. A. FERGUSON.

A mighty man has left us—a prince in Israel. Big, six-foot two-hundred-twenty-five Ed, "four square" for God! How sweet were his words of comfort and companionship! How we shall miss him. How precious his memory. How strong he was in the Lord; what a valiant warrior. Ah, but we shall see him in the morning, for we are assured that he awaits us at the Eastern Gate.

in meetings, and will be glad to hold meetings for our people (Nazarenes) but will take meetings with any church. No set price, all we want is open doors. For reference write Dr. B. F. Haynes, Dr. E. P. Ellyson, Bud Robinson or C. A. McConnell. Address till Sept. 14 at Peniel, Texas; and after September, Wash. J. H. McBride, Evangelist.

Notice to Pittsburg District

I will finish my summer engagements of meetings Sept. 8 and will then take time to attend to any district work that needs attention. Will pastors or churches please let me know if you desire any special service from me during Sept. and Oct. or of any new work to be organized, etc. Then commencing with the latter part of October we will begin holding meetings again. Any of our churches that desire me to hold a meeting for you before the first of the new year please let me know as I am now making up my fall slate.

Bro. T. J. Adams has accepted the call to our East Liverpool church and expects to take up that work about the first of September. Bro. Adams is a strong man and we beseech for him a prosperous pastorate at East Liverpool.

Let all the churches begin planning and praying for their fall and winter revivals. Let no evangelist be engaged only those you positively know are either our own or friendly to us.

Push the Herald of Holiness. It will help you establish holiness and the Nazarene Church.

C. A. IMHOFF, Dist. Supt.

Missouri District Assembly

Our Assembly will be held with our St. Louis church, Manchester, and Lyle Ave., Oct. 2-5, Dr. Walker presiding. Exam will be conducted on Tuesday, Oct. 1st. Let all local preachers without fail be on hand promptly Tuesday morning at 8 o'clock. Examinations will all be written.

Let each church elect the quota of delegates allowed by the manual and elect only those who will come. A pastor and one or three-fifths can be secured if as many as 50 attend. St. Louis is so central and accessible that no one who is a member of the Assembly should fail to attend. Free entertainment will be furnished for all delegates and members of the Assembly. Cheap rates will be provided for all others who will be attended.

Church reports will be made to Oct. 1. The following persons are to report their work to the Assembly: pastors, evangelists, deaconesses, Sunday school superintendents and licensed preachers. Let all have their reports ready, and in case of one or three or none, one-third can be secured if as many as 50 attend. St. Louis is so central and accessible that no one who is a member of the Assembly should fail to attend. Free entertainment will be furnished for all delegates and members of the Assembly. Cheap rates will be provided for all others who will be attended.

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The General Missionary Board

The General Missionary Board of the Pentecostal Church of the Nazarenes will meet at the First Church, Chicago, Ill., Thursday, Oct. 3rd at 2 o'clock, p.m. Let all the members of the Board take notice and attend.

W. H. HOOPLE, Pres. of Board,
H. F. REYNOLDS, General Secretary.

Notice

Myself, with and daughter expect to go to Bladensburg, Wash., for a meeting beginning Sept. 6th, D. V. And we desire to spendograms in Washington, Oregon and California.
The Work and the Workers

District Camp

The first Nebraska state camp meeting was held in the Chautauqua Tabernacle in the beautiful Chautauqua Park, Hastings, Neb., Aug. 9-11 inclusive, by the Pentecostal Church of the Nazarene.

The location for a state camp meeting is ideal. There is an abundance of water, a splendid tabernacle with seating capacity for three thousand persons, profusely lighted by electricity, just on the edge of the city of Hastings, which has a population of twelve thousand, and located near the center of the state. The centre park, tabernacle, water and lights were furnished by the city, to our local church free. A generous offering, for which a rising vote of thanks was given, by our church and campers the last night of the meeting.

The attendance was not large at any time, but there were some twenty-seven families or societies that tented on the grounds, and the Sunday services were well attended. The workers were Miss Blanche Schaaf, song evangelist, who did splendid work for the Master in leading and in special messages in song and altar work; District Superintendent A. S. Cochran and the writer, who were present from the start to the finish. Dr. Cochran’s thoughtful, earnest and unctuous sermons will long be remembered. These workers were assisted by Rev. Theodore Ludwick and Miss Blanche Schaaf, song evangelist, who did splendid work for the Master in leading and in special messages in song and altar work; District Superintendent A. S. Cochran and the writer, who were present from the start to the finish. Dr. Cochran’s thoughtful, earnest and unctuous sermons will long be remembered. These workers were assisted by Rev. Theodore Ludwick and wife, Rev. Laager and wife, Rev. Calhoun and wife, Rev. A. S. Dean, Rev. Lane, Rev. J. M. Buncy and Rev. J. M. Bassett. Revs. Dean, Ludwick and Bassett preached once each. Sisters Ludwick, Calhoun and others conducted the children’s meetings. Pastor Deck and wife and their local church and its many friends were all at it, and all the time at it, making it possible for God to give us victory in every service.

The boarding accommodations while of primitive order, were among the best. There was an abundance of excellently prepared food and quickly and kindly served.

The financial obligations ran up to about four hundred dollars, which was quickly and joyfully laid on the table during a hallelujah march. We also secured 25 subscribers for Herald of Holiness. The pastor and wife, with their church and its many friends are to be much praised for their unuttering and successful efforts, which the dear Lord has blessed, in making the first state meeting of the Pentecostal Nazarene a marked success, for while we will have to wait till the judgment before the results will be known in full, yet there were marked cases of reclamation, regeneration and entire sanctification. Pastor Deck received thirteen into membership during the meeting, among these were Rev. Ludwick and wife, Rev. Laager and wife, and Rev. H. M. Bassett.

The meeting broke up Sunday night about eight o’clock the old fashioned march round, hallelujah songs and hand claps. To God be all the glory for this first state meeting of the Pentecostal Church of the Nazarene.

H. F. REYNOLDS.

Bertram, Tex.

We closed out at the Pearl camp Sunday night. We had good crowds and fine interest all day through, but it is hard to beat, and he has well done. Church work is increasing very much. We have a small number of people to move and only a small number get through to God. Some real substantial work done and we trust that results of the meeting will continue to be seen throughout the year and on into eternity.

The people of Pearl are among the kindest and most thoughtful of any with whom we have labored during our two years of evangelistic work. Mrs. Chapman and the children were with me there and enjoyed the meeting very much.

Rev. T. J. Carpenter is pastor at Pearl. He is much loved by his people and has the confidence of the entire community. He is a fine man to work with. We helped him in two of his meetings last year. He is a strong preacher, a good prayer, booster, singer, and in fact, is good everywhere I have seen him. He is a spiritual man; his wife has the blessing; they make their children obey and they carry a burden for their people and are among the best pastors on the Abilene District. President Moore of the college at Hamlin has been engaged for the camp there next year. He was with us a few days this year, rendered effectual service and won his way into the hearts of the people.

We are here at Bertram where we are to open with pastor Williams tonight. We are expecting victory in the name of our God. The work here has had some hard blows, but there are some true and tried once here. God bless you all. In perfect love, 

JAS. B. CHAPMAN.

Peniel Camp

This was the greatest camp I ever witnessed. A thousand miles beyond last year. It was said by the best authorities that the work went for while we will have to wait till the judgment before the results will be known in full, yet there were marked cases of reclamation, regeneration and entire sanctification. Pastor Deck received thirteen into membership during the meeting, among these were Rev. Ludwick and wife, Rev. Laager and wife, and Rev. H. M. Bassett.

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Hutchinson, Kans.

We just closed a fifteen day tent meeting at Mitchell, Kans. God was with us and gave us victory. One of the Methodists ladies was wonderfully sanctified and an old grandfather and his wife and eighty years old were re­claimed. They were praising the Lord when we left. Two of the Methodists stood nobly by us, both spiritually and financially. May the Lord richly bless them. How glad I am for the Pentecostal Church of the Nazarenes. I believe the time is not far distant if the old churches, especially in Kansas, don't preach holiness as a second work of grace (which is the only way to preach it) they will lose their spiritual members. Bro. Mark Whitney, our pastor at Newton, was with us five days and certainly preached the Word with the Holy Ghost sent down from heaven. He has resigned the pastorate at Newton and will go into the evangelistic field. We expect to have him with us next winter again.

ED. AND DAISY LANG.

LIVINGSTON, Wis.

We just closed a four weeks' battle in this village of about 400, with evangelist H. H. Kernoah of Minneapolis as our leader. Thank God for victory. Not one service but the Holy Ghost touched somewhere. Sometimes in song, sometimes in prayer, with the message was organized. Mrs. Mary H. Southwick, of Marshalltown, Iowa, has been called as pastor. We have a neat church building as a home already, so we expect to build up a work here that will stand.

Any one wishing the services of Rev. Kernoah can write him at 509 Grand Ave., Minneapolis, Minn. He is a true man of God and will stand by the fight.

MARY SOUTHWICK.

Mukilteo, Wash.

The un denominational work at Mukilteo had as its pastor Rev. J. C. Scott of the Pentecostal Church of the Nazarenes. Our work is prospering and gaining ground. We have a good-sized Sunday school and are using the Nazarene literature. A special meeting was called Sunday afternoon, July 29, for the purpose of organizing a Pentecostal Church of the Nazarenes. All present were united with the church. We have a beautiful little church located on a hill overlooking the bay, which was erected for a light-house unto the Lord, where full salvation could be preached. We feel that the Lord has sent the Nazarene people here that we might have full salvation.

MRS. C. E. CHANDLER, Secy.

OAKLAND CITY, Ind.

We have just closed a very glorious camp meeting with the people at this place. This was our third year with them, and in many ways the best meeting we have had. The meeting was over three weeks long, so the people felt that a ten day meeting was too short, and the writer believes that was one reason why we reaped more of the harvest this year. Many a man leaves the field for a better crop when the harvest is just ripe. In fact, it makes it harder for the next meeting when the folks think the field has been saved.

This is a clean band; no liens, no tongues divided, etc., but all united.

Rev. John Hewson of Indianapolis was our co-worker this year, and God blessed and owned his ministry.

The last Sunday of the meeting was a great day, and long to be remembered. Love feast begun at ten o'clock and a blessed spirit was on the people all day. We organized a Nazarene class here with thirty members. They have over eight hundred dollars to start a new church. The class is composed mostly of heads of families and good farmers. A bright future is before this band.

U. E. HARDING

OAKLAND, Calif.

Yesterday (Aug. 18) registered the highest mark in attendance in our Sunday school in its history. For some weeks there has been unusual advancement along all lines in our church. There is a spirit of oneness and an effort to promote the work of the church in every way. Our Sunday school superintendent, Mrs. Mary E. Mabee, is one of the most tireless workers we have ever known. The success is due largely to her visiting of homes, and her constant effort in many ways of securing the children. It is the personal touch that counts. The Young People's Society is growing in numbers and spirituality. They recently presented the church with a new organ. They have also given twenty-five new quilts for the new Rescue Home.

We recently organized a new church at Stockton, Calif. This was a very fine class, all tithe, all adults, men and women of influence in the city. This will do doubt become one of the best churches on the district as Stockton is no mean city, and is growing very rapidly. So the work moves on under the leading of the Spirit of holiness.

E. M. ISAAC.

COVERT, KANSAS.

Our camp meeting closed last Sunday, Aug. 18. Bros. Ball and Spear preached the word with power and many hearts were touched. The meeting was a great uplift to the church and a few souls found God in His saving or sanctifying power. We are believing for great things from God.

H. H. SANDY, Secy.

Noonday Camp Meeting

The Noonday camp meeting closed with great success. Sinners were converted or saved and backsliders reclaimed and believers sanctified. Rev. Andrew Johnson, from Kentucky, was the preacher in charge. There were a number of visiting brethren: Revs. Brown, pastor of Hallville church, and Rev. Whitmore of Medall, among them. Mr. Davis of Center, Tex., was leader in song. There were the local preachers present, Revs. J. M. Black, H. Jones, and W. B. Woodall.

MARY WOODALL.

Broome, Tex.

We are having a glorious revival of Holy Ghost religion here in Bro. Cornelison’s big tent. The Nazarenes and the Free Methodists are working together. Bro. J. W. Doel, of New York, is doing most of the preaching and claim this as the lower end of my Fortaleza circuit, 100 miles from the parsonage. Pauline and Bellew, my son and daughter, are with us helping in the meeting. Also my only granddaughter, Stella Harris, thirteen years old, is a worker in the meeting. Our dear Sister Bess Flida, one of the best workers of our Amariillo class, is here helping push the battle. She received the experience of entire sanctification under my ministry sixteen or seventeen years ago. We have 60 far had seven converted, six reclaimed, and ten sanctified. Bro. W. B. Huckabee is to hold our revival meeting and Holiness Association meeting in embracing the fourth and fifth Sundays in September.

M. W. Adams.

MISSOURI DISTRICT

We are still enjoying the smiles of heaven, and God is blessing us all over the District. Or­ganization work is prospering. This is the time of inauguration and elevation of the work. The result of the past year is a promise of the next. The Lord has given us a high spirit of faith and determination.

J. B. McBride has recently held a camp meeting with our Ellington charge. He goes next to a place where he hopes to join us in a day or two. Ben Haynie of Little Rock, Ark., will hold a meeting at Sabula, beginning the 23rd. Hay­ nie is a great success as a “meeting holder.” God wonderfully uses him to win souls. Glad to have the brethren from other districts to labor among us.

J. L. Cox, assisted by Sisters Gussie Pate and Ora Lovelace, are in a camp at New Madrid. It is hoped another earthquake may result, but this time a spiritual one. This conference of workers are in the habit of having them, too. Mark Whitney and John Smith of Newton, Kans., are now in the district with a tent. They purpose locating permanently in Mis­souri. Our people should keep them busy. They are worthy and worth the confidence and patronage of our churches. Any desiring their services will either write me or Bro. Whitney, Serah, Mo., Rt. 1, care of F. B. Speakes.

Geo. T. Taylor, carpenter, is now in a battle with Bro. Cox’s Rock at Mill Spring, and Dr. A. O’Bannon has recently closed at Oak Grove and one other place.

The Missouri Holiness College expects to open this fall with the largest attendance and best prospects of its history. Many improvements have been made this year and the friends and patrons are greatly encouraged to promote this needed work to still greater results. None of our schools enjoy a more healthful location, and none can be attended more cheaply. Those interested should address Prof. A. S. London, Des Arc, Mo., who will gladly furnish all needed information concerning terms for ten camp.

L. Milton Williams, the John the Baptist of the holiness movement, will hold the Des Arc camp meeting Sept. 12-22. The greatest camp of its history is fully expected. The attendance will be large. No one should miss this greatest camp in the district. Pray for it; plan for it; come to it.

Dr. E. F. Walker will preside over our Assembly, which will be held in St. Louis Oct. 8-13. Of course no one who is now a member of this Assembly will think of missing it. It will be a great Assembly. Let all hol­ lied preachers be on hand for examination the morning of Oct. 9th. The full four years’ course must be taken and completed before ordination can be had. Let everybody pray for and plan to attend this great Assembly.

JOSEPH SPARKE, Dist. Sup't.
4748 Easton Ave., St. Louis, Mo.

CARRILLO, Ky.

We are now in one of the best soul-saving camps of our summer’s work. We have not seen much deep, pungent conversion in a long time. Men, strong men, are falling at the altar crying through to God. How they con­fess, repent to bed rock. Not much chance to talk to the seekers. They pray at the top
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of their voices for salvation. A fox hunter came driving in, a hurry, jumped out, ran down the aisle, saying, "Men come around me. I am lost. I am in a horrible state." How he did confess. Yes, he went to the bottom and he got a good-case of old time religion. Men are getting saved at home. We have had the best summer of our life. We find where the saints will pay the price in much soul-sagony and fasting. He will crowd the altars. We go next to Mississippi, then to Indiana, then to Kentucky. We have one open date for some camps for 1912.

WILL J. HARNEY.

Seymour, Ind.

We are still in the front of the battle against sin and for Holy is God. We have the Lord is blessing. Our next meeting will be the Wheeling Camp, in Southwestern Indiana. Then to Billings, Mich., and on as God leads. We would be glad to make dates as soon as possible for winter meetings. Our address is Seymour, Ind., and we are ready to correspond with church or pastor who may desire our services.

Yours and His.

J. F. HARVEY.

Pomona, Calif.

 Yesterday (Aug. 18) was a blessed day. God was with us in manifest presence and power. At the morning service we celebrated the Lord's Supper and God met with us in the sweetness of His power. At the evening service there seemed to be much conviction on the unsaved. It is good to have a brand new one, or, otherwise, one that is in very good condition. If you feel the Lord will place this little sacrifice upon your heart, please write to me at 1304 Texas St., and do it now.

S. D. ATHANS.

East Wareham, Mass.

The past week has been a most victorious week in our church. God has blessed us in saving and sanctifying souls in this place, steeped in spiritualism. God blessed us so Thursday evening in our prayer meeting, sanctifying four precious souls. One poor backslider came back to God and Sunday evening another backslider came who had been got sanctified wholeheartedly. Expect a big time Sunday.

G. G. EDWARDS, Pastor.

Enroute to Calgary

We leave Boston the 28th for Calgary, Alberta. We are starting the best time of our lives in this new country for God and for souls. I hear the rustling of the wind and my soul shudders hallelujah.

E. DEARN.

Dearville, Ill.

I was just in a good camp meeting here under the auspices of the Illinois Eastern Holiness Association. The first sermon was preached by Bro. Carradine, and the power of God came down on the saints. This was my first time to hear Bro. Carradine; it was certainly a treat to my soul. The crowd was good and they listened with great earnestness, and several responded to the altar call. Bro. Carradine got the gospel in song. Bro. Gouthey of New York was the other preacher. The farewell was preached in the power of God and there were several at the altar. Bro. Gouthey was invited back for the camp meeting next year.

EDWARD HART.

PRACTICAL WORD

You can do this by obtaining subscribers to the Herald of Holiness. Its mission is to preach the gospel of holiness to the whole world.

The work here moves steadily forward. God is blessing and the fire is filling. God has given us five souls the past week. One prayed through at home, and another at our middle-week prayer meeting. Sunday night three souls knelt at the altar, two for pardon and one for holiness. All came through clearly. Sunday morning four united with the church, and others are coming. To God be all the glory.

MARTHA HOWE, Pastor.

Mexican Mission, El Paso

We are glad to again report another day of victory on the Sabbath. Good services both at the jail and mission, with several seekers at the altar, but we are not satisfied. We are meeting so many people at the altar; our hearts' desire is to see a genuine work wrought in these hearts by the Holy Ghost. They are so deeply sunk in sin and superstition. We thank the Lord for the privilege of standing out and out for God and holiness in this city of Sodom. It is sad to think that among the few, if any, other Mexican denominations, there is not one of them that goes out in the streets or jail to seek the lost. We need an organ for our mission so much that we feel the Lord would have us tell you about it. We would like to have a brand new one, or, otherwise, one that is in very good condition. If you feel the Lord will place this little sacrifice upon your heart, please write to me at 1304 Texas St., and do it now.

L. S. TRACY,
2387 J St., San Diego, Calif.

Bentonville, Ohio

We have just closed our Naraure camp meeting, with Bro. Imhoff, our District Superintendent, and Mr. P. A. Coates, as evangelist and pastor. We began July 24 and as tent got misplaced, we were compelled to use the church the first night, but we all prayed and the tent was found piled up in the depot. We raised the tent, proclaimed by faith the victory, and began in the name of the Lord to wage war against sin, and declare God's power to deliver from sin. In answer to prayer real conviction began to settle down on the people that could not be shaken off. The interest was deep and a goodly number prayed through to victory; some for salvation from sin, others for holiness. The afternoon meetings both morning and Sabbath were times of special blessings. The full expense of the meeting was met, for both evangelist and pastor. Bro. C. A. Imhoff was called again for next year, also Bro. L. Milton Williams.

C. M. TOMLIN, Pastor.

Kingston, Ohio

The Tabernacle meeting started here Friday night the 7th with a service in power in the tent. The meeting was carried over Saturday and the tide rose all day, and at night not more than half of the crowd could be seated. Pray for this meeting that God may give us a revival here. I am assisted by a band of Cozatites. Six seekers so far.

J. J. BOGELL.

Fair Grove, Mo.

Have just closed a fine meeting in this place in which our God gave the victory. Opposition was broken down, and conviction settled down on the unsaved. Some couldn't sleep at night. God helped us especially to awaken false witnesses and some who were members of the church went to the altar and were truly born of God. Fifteen souls were saved and some-
many others were helped in the Christian life. We will get one student for Pentiel University. We go next to Conway, and then to the camp meeting near Mansfield, Mo., and then back to Pentiel for another year of school. We are ready for calls for the summer of 1913.

In holy love,

W. A. and MAUD FULBRIGHT.

Hutchinson, Kan.

The Nazarene camp at Conver, Kansas, closed last night with victory. The Lord wonderfully worked in the face of busy times and much rain. Among the many things that we shall never forget about this place was the overflowing of the creek, near which we were entertained was surrounded with torrents of water, while in the tent the water was more than four feet deep. Well, we just asked the Lord to make the glory to come on the place so ever as ever and the last state of that camp was better than the first. Praise the Lord. Bro. Spear, who is my co-laborer, and I go to Eagle City, Oklahoma, for our next meeting.

ROY S. BALL.

Davenport, Okla.

Our camp closed last night with great victory; about 100 knelt at the altar during the meeting and nearly 76 of this number received definite experience of grace in their hearts. It was a great meeting, and the tent was soon made as comfortable as ever and the last state of that camp was better than the first. Among the choicest persons located in the camp was the Rev. M. F. Shaffer.

Portsmouth, R. I. Camp

It is said that the meeting this year was the best for ten years. The workers were E. E. Martin, W. G. Schurman, E. B. Angle, C. E. Roberts, H. S. Taylor and the writer, Sisters Clifford Smith, May Taylor Roberts, Lincoln, Draper, Josephine Burns and Rev. G. G. Edwards also assisted, and were a great help to the meeting. Bro. Edwards' son, Alice Hillerry, and Marion Wallace assisted with the music. The last night about 1500 people were present, and the camp closed in a blaze of glory with demonstrations of wonderful power.

JOHN NORBERRY.

Herald of Holiness

August 26

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Nazarene University Notes

Dr. Ellyson, our president, has just returned from a month's tour through Oregon, Washington, and Idaho in the interest of the school. Besides assisting in two camp meetings and preaching on Sundays he has attended in many of the churches on "Do the Bible and Science Harmonize?" He reports much interest in the Nazarene University throughout the churches in these states and a larger number of students preparing to enter our school this fall. The meeting opened September 16th. The prospects for the opening are very fine. A larger increase in attendance is expected. We are now busy at work getting ready for their coming. We expect to have a splendid opening day. Pray that we may have a spiritual downpour at the very beginning.

The faculty for the year has been strengthened and increased. It will consist of Dr. E. F. Ellyson, Prof. and teacher of theology; H. O. Ander, A. D. B. Dean of college of liberal arts; Rev. M. Emily Ellyson, dean of Bible school, teacher of Bible homiletics and church history; Rev. Myrtle Willson, Myrtle D., assimulating practical theology; Mrs. Blumle, drawing, Anna L. Libberg, nursing; Elsie Wiley, principal of grade school; Mabel H. Moyer, assistant in grammar grades; Ethel Wilson, principal; W. L. Jones, voice; Bertha L. Timmons, piano; Effie Goosen, assistant in Piano; Effie McConnell, violin.

Professor Hill, our new science teacher, with his family, arrived several days ago. They seem much pleased with the prospects. Prof. Hill has been a successful teacher of science for several years and his work will greatly strengthen this department.

Prof. Mech, the new expression teacher, has already gained a good reputation as an orator. He has won in two contests, once a state, and the other an interstate contest. Those desiring to take up this work will find this a great opportunity. We have just purchased a good four-inch retractor telescope for the work in Astronomy. Also we have purchased considerable more laboratory apparatus for the work in chemistry and physics, and some for psychology. We expect to keep adequate equipment for the growing needs of the school in the different departments.

The Nazarene University affords the best of opportunity to prepare for all lines of Christian work. Persons desiring to take special work as Christian workers can register as special students electing the branches desired without having to offer the entrance requirements for the regular courses.

Kansas Nazarene Institute

Prospects are certainly encouraging at the Kansas Nazarene Institute. God's blessing is on the services. Enlargement of the building is in progress to accommodate the growth of the school and congregation. Many new prospective students are writing in.

Rev. J. G. Rogers of Long Beach, Cal., will be with us for a tent meeting to begin Sept. 8, 1912. School opens Sept. 17. Pray for us in this responsible work.

H. M. CHAMBERS, Pastor.

Appointments of General Superintendents

First Business Session at 9 a.m., first day of Assembly.

GEN. SUP'T. F. F. BESEER

Home Address, 1128 Santee St., Los Angeles, Cal.

Dakota District—Surrey, N. D. Aug. 29.

Iowa District—Rev. H. T. Sample, Des Moines, Sept. 16.

Chicago Central District—Chicago, III., Sept. 6.


Clarks Station, Tenn., Oct. 17.


GEN. SUP'T. S. P. REDFORD

Home Address, Bethany, Oklahoma City, Okla., R. F. B. No. 4.

College Meeting—Bethany, Okla., Aug. 24—Sept. 6.


Gen'l Mis. Board Meeting—Chicago, Ill., Oct. 5.


Southeast District—Oct. 23-27.

Dallas District—Oct. 3-10.

Louisiana District—Dec. 4-8.

GEN. SUP'T. E. F. WALKER

Home Address, Gledson, Calif.

Illinois Nazarene University—Geeorgetown (Olivet), Ill., Sept. 16-22.

Kansas Nazarene University, Kansas City, Kan., Sept. 24.

Michigan District—St. Louis (Maplewood), Oct. 25.

Illinois Nazarene University—Geeorgetown (Olivet) Ill., Oct. 7-Nov. 2.

Oklahoma District—Shawnee, Okla., Nov. 5-10.

The opening service of the assembly meetings will be held on the evening of the first day.

The heart has its own memory like the mind, And in it are embedded The precious keepseases, into which is wrought The gier's loving thought.
The Mission of the Twelve—Matt. 9:35-10:5; 10:40-11:1

SEPTEMBER 8

Notes—Queries—Quotes
Rev. E. F. Walther

THE SUNDAY SCHOOL LESSON

The Head of the church authorizes and commissions and empowers His workers for the work He gives them to do. (v. 1)

The number of spiritual workers has never been commensurate with the amount of spiritual work needed to be done. (v. 23)

Jesus Himself enjoins prayer for the great missionary cause. (v. 38)

The word "faith" means to believe and then to act upon the faith. (v. 12)

There must be emphatic recognition of the work of Jesus, His work is not to be dispensed with peace if our work does not bear the reward of faithful service. (v. 40)

God will require it of those who reject gospel-bearers who go forth in His name and their condemnation will be great. (v. 15)

The true man, a Christian man, is that man whom the world and unto every creature else the church, should have taken part in the saving. (v. 50)

SUGGESTED HOMILETICS

The mission of the Twelve was to receive the commission of the Lord. (v. 1)

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Spurgeon said: "The question is not, Will the heathen be lost if they do not hear the gospel? but, Will we be saved if we do not take it to them?"

The general spirit of the instruction merely is, Go forth in the simplest, humblest manner, with no hindrances to your movements and in perfect faith; and this, as history shows, has always been the method of the most successful missions (Farar)."