EDITORIAL

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

—[Phillips Brooks.]

ITS TRIUMPHS

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

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

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

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

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

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

THE PBEACHER'S AUTHORITY

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

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

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

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

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

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

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

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

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

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

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

TRADITION OR TRIFLING

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

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

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

I have journeyed on life's highway till the dial points to noon,
And I've learned some useful lessons on the way;
I have proved them o'er and o'er, and I prize them more and more,
And I think you can depend on what I say.

You may hold yourself aloof, and think it is a poor tool
That you're made of some superior sort of clay,
But you'll always find it pays in many different ways.

To be friendly with the people on the way,
If the day is dark and dreary, and the way is rough and steep,
And some weary brother falters on the road.
You will often see the time when a dollar or a dime
Will be a friendly offering most meet—
When to give a little sum, some mishap to overcome.
Will keep some needy fellow on his feet.

I have learned that shabby garments often clothe a noble soul,
And misfortune lies in wait for great and small.
Better help a friend today, who is stranded by the way—
For who knows but that tomorrow we may fall?
Then out before the crowd, let your voice ring clear and loud,
And put your heart in every word you say;
For a friendly word, you know, or a handshake and "hello"
Will help the other fellow on the way.

Greatness in Goodness

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

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

His life up to this time had been the usual life of the average church member, moral and upright but given to pleasure and business. He died and went to heaven, or its vestibule, a gloriously beautiful place. A beautiful being approached him from the regions above where he had paused. This was a man from the same neighborhood from which he had come.

The man made diligent inquiry about a prodigal son he had left, in the world, and whom young Booth remembered well. He eagerly sought to know if the General had succeeded in getting him to God. Charged with a sense of grievous neglect the new arrival was loth to confess his gross remissness. With sad and sore disappointment, but with no rebuke, the beautiful being sorrowfully departed.

Instantly the General discovered another being who had stood near and heard the colloquy, a woman of matchless beauty from the same upper glory. She made anxious inquiry of a lovely daughter who in the other world had been betrayed into sin and fell. General Booth remembered the case well, but his heart smote him with the bitter recollection of having passed the tragedy by as one of a kind sadly occurring from time to time, but with which he had had nothing to do.

The mother, sad at learning that he had not gotten her saved, left disconsolately, but left him with even a sadder heart than she had.

How he bewailed his neglect and longed unavailingly for opportunity to return to earth and live over his life and retrieve it from the gross selfishness and indifference to others in which he had spent it. After another such visit; which intensified his agony, the Christ Himself appeared with His glorious retinue, which no man could number, of the redeemed and glorified and approached him.

Abashed he dared not raise his face, fearing a worse reminder of his former neglect. Finally by an irresistible impulse he raised his eyes and met the look of Jesus. "What a look that was! It was not pain, and yet it was not pleasure. It was not anger, and yet it was not approval. Anyway, I felt that in that countenance, so ineffably admirable and glorious, there was yet no welcome for me. I felt to have one look of loving recognition would be worth dying a hundred deaths at the stake or being torn asunder by wild beasts."

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

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

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

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

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

The Preaching That Saves

Preaching morality is not the preaching that arouses and saves sinners. As true and correct and sublime as may be the moral or ethical code preached it has no saving power. Preaching on sin and a divine Savior is alone saving. A lecturer on health to the inmates of a hospital might give only the soundest principles of anatomy and give correct analysis of divers medicines but this would leave the patients to die unrelied. They need correct diagnosis, and the correct
A life which bears no resemblance to Christ's life, in its strivings if not in its attainings, has no right to be called a Christian life. What do ye more than others? questioned Christ in the Sermon on the Mount: if you are a Christian, you will produce the fruits of a Christian. "Was Christ a man like us?" questioned one of the scribes. "Yes, but he was a great man," adds: "Ah! let us try if ye then, too, can be such men as He!"

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

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

P. F. Bresser

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

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

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

E. M. ISAAC

There is no lesson in life more difficult to learn than real resignation. We said, real, for this is the age of shams. Nearly everything is but an imitation, a mere pretention. There is a sham even in religion, for which there is not even a common witness. Men cannot but feel that the sea is calm, and everything is going their way; but let the storm become fierce and the sea raging, with wild tossing billows which threaten the very life, and soon they begin to murmur and complain against the providence that permits such conditions.

But genuine resignation knows no murmur. It is steady in the darkest hour, quiet in the severest storm, calm when the test is greatest. There are but few who will stand in the hard place, the place of constant turmoil and unyielding opposition. Many speak of the unbelief of the day as though that was hard to endure. Others have their eyes on the world rushing on in sin and shame, and that is a better test of a man’s character than when compared with some other things nearer to us. It is the enemy within the gates of the city that makes it hard to be resigned. When one enters your home, gets the family secrets, and is entrusted with your confidence, and then in an unexpected moment turns traitor and lays bare your heart to a scurrilous world and bitter enemies, then is the time our resignation is tested. This is done today in our church. Men come in, get acquainted with our innermost working, learn about our troubles and difficulties, which must needs come to any church, and then on the pretense of being “holier than thou” use tongue and pen to cut and slay by every mode of misrepresentation. This is the real test. This is the modern Judas that must needs come in our Gethsemane. But after Gethsemane Judas has but a short time to live.

It has always been thus. Men of God have always suffered at the hand of some one within the gates of the city. Daniel was in an innermost room of the temple, David was in the same, and yet the same enemies have been in his day as in our. But what a difference! David suffered much from these nearest to him. Who has not met with the modern Abishalom standing at the gate of the city? Who has not with extended hand saying, “Oh that I were made judge in the land that every man which hath any suit or cause might come unto me, and I would do him justice.” Beware of the man who presumes to be wise enough, and so much kinder than every one else who has ever lived. God may make a scandal of him, and he may not be strong enough to stand the storm of public censure. The world is his judge.

David was in the temple, the sanctuary, and yet his enemies were defrauded. David suffered much from these nearest to him. Who has not met with the modern Abishalom standing at the gate of the city? Who has not with extended hand saying, “Oh that I were made judge in the land that every man which hath any suit or cause might come unto me, and I would do him justice.” Beware of the man who presumes to be wise enough, and so much kinder than every one else who has ever lived. God may make a scandal of him, and he may not be strong enough to stand the storm of public censure. The world is his judge.

Again, Paul in his defense before Agrippa declared that he was divinely called to the Gentiles, “to open their eyes and to turn them from darkness to light, and from the power of sins, and inheritance among them which are sanctified by that faith that is in me.” The conjunctive “and” is used by the Holy Ghost to distinguish the two works of grace, and as Mr. Wesley said, we do not wish to send the Holy Ghost back to school that He may find other words.

Let us say like David, “Come and hear, all ye that fear God, and I will declare what He hath done for my soul.” (Ps. 66:10.)

Law

REV. F. J. THOMAS

The violation of law anywhere is sure to bring disaster; this is true in the moral, physical, governmental, and social realm. Law is ordained that sin may not be done, and when it is, penalty is sure to follow. To utter a lie in court is a violation of the law, the judge’s law, the jury’s law, and that of the state. To give false evidence of the police is to violate the law. To sell the jewel of a church for the price of a cow, and to do so without a permit, is a violation of property law. To utter false statements, and to do so with malicious intent, is a violation of the law of slander. To utter a lie of the most scurrilous character, in the hearing of the President of the United States, and thus bring some strange things to pass if we continue to remain obedient in perfect resignation. Keep true: God will vindicate His own in due season. There is one prayer we all can pray effectively, namely, “Not my will but thine be done.”

We have been neglectful of the law, and we have violated it. We have been careless in the matter, and have not been conscious of the violation. We have thought that it was not important, and that it was not worth while to violate the law. But the law is important, and it is worth while to obey it. We have thought that the law was not strong enough, and that we could violate it without suffering any consequences. But the law is strong enough, and we shall suffer the consequences of our violation. We have thought that we could violate the law, because we were not caught. But we shall be caught, and we shall suffer the consequences of our violation.

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Jesus

GEORGE W. BUSH

"Thou shalt call his name Jesus; for he shall save his people from their sins."—Matt. 1:21.

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

These names, first of all, are gospel beauties. They are so significant. They are gifts of God, given to the only begotten Son of God. St. Luke tells us that (1) the angel Gabriel from the celestial world, ordered His mother, Mary, to call Her Son Jesus (Matt. 1:21).

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

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

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

The second Jesus promised from this Father (John 8:42). And the personal Holy Ghost also (John 15:26).

The Back-door Revival

REV. WILFRED B. HARPER

In these last days we hear and read about many different kinds of revivals of religion. There is the revival that is owned of God, in which souls are saved and sanctified. Then there is another kind of revival that is very popular these days in the large and fashionable churches and union meetings, where the promotion of church membership is put forth. They make it a matter of members to the organized body rather than to point them the way by which they might be engrafted into the body of Christ.

Now, neither of these kinds of revivals are we writing about, but we wish to call your attention to that kind that we hear talked about on eternal floors, that is, a "back-door Revival." (I know of what I speak, as I have had some experience in conducting them.) There is a reason for this kind of a revival, and that is, in many cases, the church has been losing its members, owing to the fact that they have not been asked to membership in the society. Of course there are a few that come in all right and then backslide and must be dealt with in this manner; but these are few.

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

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

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

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

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

Who Will Go?

WATSON EVANS

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

The last words of our resurrected Savior were to "Go and teach all nations." (Matt. 28:19.) Have we obeyed that command? It is true that all can not go, but some must go. Does Jesus want me? Is a question that all should ask.

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

NATIONAL CITY, CAL.

"Holy and Reverend Is His Name"

E. M. ADAMS

There is an article in the Christian Advocate, of August 1, headed. We Wish We Could Effect the Change, which is sound and appropriate. It seems to be widespread among all classes, that reverence in addressing God is not what it should be, or is almost entirely lacking. The Scriptures, speaking in Psalms says, "Thou thoughtest I was altogether such a one as thyself." A poor mortal made familiar with an infinite God. The Scriptures, I think, stated that neither Christ nor the Person of God, of the word you in addressing the Lord. And this is true. Now, there is another word used by them, or by good men, in all the Bible, in addressing the Deity. It is the word, dear. There is a verse where ascribed is my name of the dear Son. But that is no parallel to a mortal addressing a holy and eternal God, or even a high earthly personage. In the recorded prayers of Christ He addresses God as "Holy, Most Righteous," and in the prayer of Mary, she says, I thirsted in hell, hallowed be thy name." If any one could have called Him dear, yet He did not teach His disciples to say dear, Moses, who is said to have talked to God face to face, used no endearing words; but he says that in His presence he exceedingly feared and quaked. We see no instance where the disciples ever used "dear" in addressing Christ or writing of Him. They used such words as "glory," "honor," "majesty," and "God" in connection with the Lord, as did all the hosts of heaven.

We suppose this statement will be censured. But with Christ and the apostles and all the hosts of heaven, and last, but not least, John Wesley, we feel that we must be true to the glory of our God, and among folks are seldom taught to honor old people, to say nothing of reverence for God. By our words and actions they are made to imagine the mighty, holy and infinite God is a dear old grands, and that Jesus Christ is our Elder Brother, who will make it easier for men. Try to run over us and will also minister to our amusement when it is necessary. O, vile and blasphemous are these thoughts.

"And every created thing which is in heaven and on the earth, and under the earth, and on the sea, and all things that are in them, shall bow down; and every knee shall bow, every one that is in heaven, and in earth, and under the earth, shall manifest that Jesus Christ is Lord, to the glory and dominion for ever and ever." We may think we are so advanced in the divine life that we may use endearing words to the living God. But it is not recorded that Christ, who is our pattern, or the apostles and prophets ever so addressed the Lord.
O Pilgrim, Pray!  
D. RAND PIERCE

If I could breathe but just one word  
Into the Christian pilgrim's ear,  
And never one other sound could frame  
Another word to bless and cheer,  
You wonder what, perchance, I'd say—  
With all eternity so near—  
I'd whisper—Pray!

Love might have been my message sweet;  
Oh, how soon would these lowly listeners die,  
If I had told them of God's power;  
Or hope, or fair humility,  
Each to the soul a priceless dew?  
But, no, my voice would these dear words ring:  
Should you or I, in life's dark hour,  
Forget to pray.

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

O prayer! blest refuge of the soul  
Through all life's variegated maze.  
Journey on in strength and grace.  
That turns earth's sorrow into praise.  
I could not live content a day  
Apart from that dull and daze  
Could I not pray.

5280 Somerville Rd., South Vancouver, B. C.

Boulevards and Back Streets

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

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

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

Under a rough exterior a great heart often throb. The author of "One Way Out" of the slums of a rough Irishman recently come to America,  
"Blew his beef and brawn, below his aggressiveness, below his coarseness, below even a peculiar moral bluntness about many things there was a strain of something fine about Dan Rafferty. He had a heart as big as a woman's and one as keen to respond to sympathy. Thia, in its turn, inspired in others a feeling toward him that, to save my life, I can describe only as love—love in its true sense. And when Dan learned that Anton had lost his boy he sent down to the house a wreath of flowers half as big as a cartwheel. There was scarcely a day when some old lady didn't manage to see Dan at noon hour and draw him aside with a mumbled plea that always made him dig into his pockets. He taught me watching him one day and said in explanation, 'She's my grandmother.' After I'd seen at least a dozen different ones approaching him I asked if they were all his grandmothers. 'Sure,' he says. 'Every old woman in the ward is my grandmother.'

Our Lord could see infinite good under the most forbidding exterior. He was not attracted by splendor and wealth and worldly glory. Palaces did not seem to be according to his taste. The manger, the lowly house at Bethany, the dusty highway, the brow of Calvary, were far more interesting to Him. He did not fawn upon the rich or beg them to follow Him. He never passed by the leper or the bereaved widow or the broken-hearted sinner. Eyes were laid on the heads of little children and concerning them He said, "Of such is the kingdom of heaven." It is worth while to set one's mind on lowly people and lowly things. Kindness shown to a neglected child may bring forth more abundant fruit than the most profuse attentions bestowed on the children of princes.

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

A boy may wear shabby clothes, or be deformed, or suffer some kith-  
And some kinship, or his parents may be drunkards, or he may live in a back alley,  
Yet he may have in him the soul of a poet, a statesman, or a leader of men.

Let the cities look after the back alleys, and the boulevards will take care of themselves. Our grandmothers are the most important actors on the stage of life, and the whole world will feel the touch. —Christian Advocate.

The Bible and Reason

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

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

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

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

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

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

Take Care of that Tongue

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

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

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

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

The Christian's Guarantee

God's workmanship in man is man's guarantee that finally all will be well with him. That was a touching prayer of the psalmist: "Forsake not the works of thine own hand!" An artificer naturally follows the product of his own hand with interest; and when the figure is right and of the correct form and size, he is pleased with his work. They have thought about your tongue, and used their own about it, beyond question, and would be pleased with dominion over it. But they cannot have it, you are the only ruler.

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A New Song

It is easy to sing, "Thy will be done." It needs greater grace to sing it cheerfully. But it can be done. The apostle, who, perhaps, more than most men knew what real suffering was, could truly say that he glozed in tribulations also. The
reason was that the keenness of his faith had brought him to heaven. For the last of anthems of those who had come out of great tribulation, and who, with voices sounding as the voice of many waters, were singing—a new song, indeed, but the same great song-inspiring themes.—Jas. Black.

One's Real Self Reflected

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

Important!

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

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

The censuses-burdened superintendent takes issue to order like that, it means that the cigarette question is an important one.—Selected.

Coming to Jesus

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

Mother and Little Ones

If I Knew

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

If I knew a box that were large enough To hold all the trophies I meet, I would give them all, every one. From nursery, school and street. Then, folding and holding, I'd pack them in, Remembering always, "I'll go!" I'd hire a giant to drop the box To the depths of the deep blue sea.—Selected.

Old Brindle

LOUIS M. OGLEY

"I found the bars down again this morning," said Grandfather Towner, severely. "It is what the diner man meet, to hold all the rowns I meet, To h o ld all the rowns I meet, 'Twould open, I know, for me."

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

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

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

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

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

Away to the house Henry ran swiftly and quietly. "Oh! grandfather, come," he cried. Grandfather was back with him in time to see Old Brindle let down the second bar. "So it was you who did the mischief, was it!" said grandfather, as he put them up again. "Well, we'll just fasten them with wire after this, and even if you are pretty wise, I guess you can't manage that. We'll try it and see."

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

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

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

Tell the Other Boys

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

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

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

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

"Oh, I could not," he replied. "If I could not get to smoke I almost went wild. I could think of nothing else. That my grandmother might not suspect me, I would work extra hours instead of spending my regular wages for cigarettes.

"For months I kept up this excess, although I knew it was killing me. Then I seemed to fall to pieces all of a sudden. His disease took the form of dropsy in his legs, and was very painful."

Hubbard continued the story: "During all his sufferings he never forgot what had brought him to this terrible condition. He kept asking me to warn all boys against their use. A few days before he died he called me to his bedside and said he thought that he had not lived in vain if only those boys who are still alive would profit by his sufferings and death."

There is no other form of tobacco so dan-
gerous as cigarettes, because the nicotine in the smoke is not absorbed in the loose tobacco particles which are blown away, but is taken, unfiltered and unadulterated, into the lungs. It was not the poison in the paper, but the poison in the tobacco, which killed Samuel Kimball, and is ruining the health of thousands of other pale-faced boys. —Exchange.

How Trip Said “Please”

MRS. M. W. BAKER

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

“Oh, I want some,” he cried.

“I can’t,” said auntie; “how do you ask?”

“I want some,” he repeated, a little louder.

“Ask for it properly, then.”

“I tell you, I want some!” roared Tommy.

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

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

“Where’s the food there and looked as sulky as a small thunder-cloud, auntie sat and polished the teaspots. All was quiet for a little, then they heard a low whim from the dining room.

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

“There, Tommy,” said auntie, “see that Trip is saying ‘Please,’ without even being told. And she went in and gave him a piece of fudge run.”

Tommy followed after her hanging his head. “Please give me some,” he said.

“I’m sorry I was so cross.”

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

Her “One Call More”

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

“A drink, Jen—just a swoller of water!”

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

“I beg your pardon”—the voice was clear and low though it had some one moaning down the hall. It was just coming down from the floor above and I was sure I heard a moan.

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

A chance gleam of light from down the cluttered hall revealed the possessor of the voice.

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

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

“A drink, Jen—for heaven’s sake, a drink!”

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

The next hour was spent in an attempt to alleviate the suffering in the little inner room. After she matched the Home for fresh bedding and sundry other little accessories stored there for just such emergencies. The tumbled bed was made, the flushed face bathed, the long, matted hair combed, and then: “Can I do anything else? Until morning mean. I’ll be back then, of course.”

“O miss, you’ve been so good to me! I wonder if you would know.”

“Known what, dear?” The deaconess’ voice was as tender as a mother’s brooding over her child. “Known what!”

“What I am. The likes of you wouldn’t have touched if you’d of known.”

The tone was bitter and the eyes hard.

“The baby ain’t got no father,” she hurried on, defiantly. “I ain’t the sort of a girl your sort knows or cares about knowin’.”

But I ain’t had no show for nothin’ different. Jen’s baby was the only one of the streets because there weren’t no other places to stay in. After ma died there weren’t nobody to care away. We both worked at Hamer’s until Jen’s baby came, an’ then we both got fired. They don’t keep girls like us at Hamer’s. An’ since then—""

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

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

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

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

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

A Little Boy’s Composition

Said the teacher-of-composition: “Now, children, do not attempt any flights of fancy. Do not try to imitate the things you have heard, but just be yourselves and write what is really in you.”

As a result of this advice, one little boy turned in the following composition: “I ain’t goin’ to attempt no flits of fancy; I’m just goin’ to write what’s in me. And I got a heart, a liver, two lungs, and some other things like that. Then I got a stomach, and it’s got in it a pickle, a piece of pie, two slices of peppermint candy, some dry diny.”

Brotherly Love

The highest achievement of charity is to love our enemies; but to bear cheerfully with our neighbor’s failings is scarcely an inferior grace. It may require more patience and worthier and obliging—what fly is not attracted by sugar or honey? But to love one who is cross, perverse, tiresome is not pleasant.

Nevertheless, this is the real touchstone of brotherly love. The best way of prac-ticing it is to live cheerfully in the place of him who tries us, and to see how we would wish him to treat us if we had his defects. We must put ourselves in the place of the buyer when we sell, and the seller when we buy, if we want to deal fairly. —Francis de Sales.

How Moral Cowardice May Be Overcome

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

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

“I will walk at liberty because I keep thy commandments.” O those great words of David! What an everlasting story they tell of the liberty that comes by loyal service. They tell of what the young people need, at the very outset of life, to save them from cowardice. Not by despising men will you cease to fear them. People’s worst slavery very often is to the things and people that they despise. Only by loving God and fearing Him with that sort of heart at all times, only by letting Christ show your best life—Phillips Brooks.

Many years ago a judge was riding in a stage coach in the mountains of Pennsylvania with three companions, engaged in all sorts of discussion. Finally the three got on the liquor question. Two were in favor of whiskey, one against. At last the whiskey men appealed to the judge for his opinion. The judge quietly replied: “I dare say you are all right, but I got a different key.” The pro-liquor men laughed heartily, and as the stage stopped at the next inn they invited the judge to take “something.” The judge shook his head with a decisive no. “Why, we thought you said nothing was better than whiskey,” said one. “I did; I mean I take nothing.” —Exchange.
HOUSING MEETING AT COLEMAN, TEX.

Our summer meeting will be held at Coleman, Texas, Sept. 26-29. Rev. T. J. Adams, of Osenr, Ark., in charge. Come and enjoy a feast of family pleasures.

MRS. ANNA TETRICK, Pastor.

HOLINESS MEETING AT COLEMAN, TEX.

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MRS. ANNA TETRICK, Pastor.

NOTICE—MISSOURI DISTRICT

The annual assembly of the Pentecostal Church of the Nazarene, Missouri District, will be held Oct. 5-13, 1913, in the St. Louis, Missouri District. The meeting will be held at the First Pentecostal Church of the Nazarene, 1101 W. 18th St., St. Louis, Mo., Dr. B. F. Walker, Gen. Sup., presiding.

Missouri District is licensed preachers will be held Oct. 6th, at 7 o'clock, E. M. Whitted, M. M. D.

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

In order to be placed on the eligible list for pastoral work for another year, your name should be presented to the secretary before the annual assembly. For further details, we will be pleased to see that it sends full quota of delegates to the Assembly.

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

FRED GIBTY, Jr., Secy.

HUTCHINSON CAMP

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

H. M. CHAMBERS, Pastor.


Offerings received during July.

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Total | $352.25 |

Bear in mind, beloved, that the financial year of our General Foreign Missionary Board opened Sep't. 1st. On our district apportionments of $2,000.00 for Foreign Missions we have raised $1,649.15 up to July 31st. Let us all do our very best and make up the remaining $352 before the end of September.

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

TOM M. BROWN, Dist. Dir. Miss. Treas.

22 Hampshie St., Lowell, Mass.

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 and send to you free of charge. If you order 1,000, $1.75; 2,000, $2.85; 5,000, $5.75.

Advertise your church! It pays!

SEND IN YOUR ORDER AT ONCE

Publishing House of the Pentecostal Church of the Nazarene

3200 Troost Avenue

C. J. Kinne, Agent

Kansas City, Missouri

PENILE UNIVERSITY

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

The age demands them and our people are willing to sacrifice to support them in order to meet the demands of the time.

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

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

AN OPEN LETTER IN THE INTEREST OF OUR SCHOOLS

Greetings in the love of Jesus. I am rejoicing this morning in the grace of God that has (Concluded on Page 15)
SPOKANE, WASH.
After a ride of twenty-five hours from Calgary, Alberta, during which time we again crossed the Rocky mountains, we arrived in Spokane yesterday. We are comfortably situated in the home of the pastor, Bro. A. O. Henricks. On the following day we met a large attendance at the closing of the camp meeting here. In the early part of the meeting we were favored with the presence of Dr. Ellyson, president of the Nazarene University at Pasadena. He has been visiting a few of the churches in this part of the country, and is now in contact with students who are arising to come to the institution next year, of whom there are a good many. While present didval service. After the first Sabbath he was obliged to go on his way to meet other engagements and to hasten home to attend to some many preparatory things necessary for the coming of a multitude of students for next year. We find that the university has a large place in the hearts and thinking of the people of the Northwest, to which Dr. Ellyson’s visit has further contributed. District Superintendents, Bro. W. H. Miller, secretary and treasurer; Mrs. S. B. Rhoads,Mrs. Victorina Yorba and Mrs. F. J. McDowell were in attendance. Brother Maitland was at his best from July 26th to August 4th. My co-workers were Brother A. O. Henricks, B. Rhoads of Alameda, California, J. D. Slocum of Oregon, W. L. Woodall, Squire, Kilday, Monroe, California, and a few souls converted and sanctified and great numbers in our church at North Montana.

BERKELEY, CAL.
God is blessing in the work at this place. The Sunday school is taking advance ground. Plans are on foot to start a day-school in a neglected part of the city. Rest Cottage of the Nazarene Rescue Association, in its temporary home, is now swelling to three blocks from the church. A particularly encouraging feature of the work in Berkeley church is the fact that five young men in the church are "yet believing." The newly organized Nazarene Rescue Association in San Francisco District, as noted in these columns, reports progress. A state charter has been taken out. The board of directors consists of E. M. Isaac, chairman; H. H. Miller, secretary and treasurer; Mrs. S. B. Rhoads, Mrs. Victorina Yorba and Mrs. F. J. McDowell. The work of the Cottage has been opened to the public, and all who come in contact with it find the work most attractive. A temporary location has been secured at 2429 Grove street, Berkeley, California, under the supervision of Bro. Leckie. Rest Cottage is the perfect place for the friend of God to find rest. The house contains fourteen rooms, and is open to all for the purpose of seeking the presence of God. It is a true child of prayer. The association has a fine lot on University avenue. Berkeley is a gift of the church; the gift of a lot on which a building will probably be put up soon.

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

This camp has as its supporters some of the best people in the movement—God, Holy Ghost, Brother Johnson, and myself. We preach the truth with both their money and influence. Preachers have come here from all over the United States and have been so blessed that we have turned to win hundreds of souls at their homes. The great work continues. May God ever bless this great work and this movement by such as Wynne, Redell, the Scotts, Putley, Austin, Slater and others. Several ministers were present in camp who did much to help us. Among them were Brothers Black, Woodall, Sayres, Kidd and Weldon. Brother Weldon is our man. We were without any money, and Marshall, was with us the entire time and proved a mighty power in prayer.

The meeting opened with the Pentecostal camp. The date was August 1-8. The workers in this meeting were the Rev. Fred St. Clair of California, Professor Landon of Mis- souri and myself. It would be hard to describe this meeting. The crowds were on the people from the first to the last. We had such crowds as have never been seen at a holiness camp this year. The meetings were in the tent, and the long altar under the shed was filled with seekers at almost every service, day and night. We would not dare to state that not less than two hundred and fifty people prayed through definitely and gloriously, being brought into the kingdom of God. Hundreds of people prayed almost day and night until such power came upon the people that the entire congregation gripped the souls not right with God. We were so blessed that our music was fine. Brother London, the leader in song, did excellent work. We had a large number of singing and speaking people in our orchestra. These combined gave the people splendid music. Brother St. Clair, my co-worker at Los Angeles, and our home pastor, was there also. The readings were great, and his preaching was good. Brother St. Clair is a mighty man in prayer, and an uniting worker for the salvation of souls. God bless him. It will be our privilege to return to the Pentecostal camp another year. May God bless the readers of the Herald of Holiness. We bless God for great victory in this part of the Lord’s vineyard.

R. T. WILLIAMS.

JERUSALEM, I.A.
I closed a glorious revival here Sunday night. This place has been neglected, for they have not had a good meeting at this place here and had ever been here. Brother Shaw, from Monroe, was with us a few days and preached some splendid sermons, and the result was that all of Oak Grove kept the singing and was a blessing to the meeting. God put His seal on all the meetings here and blessed the men and women who accepted Christ, and all the workers. Brother, it pays to preach it straight and hold on until victory comes. My God will answer prayer. We began at Girard last week with T. C. Leckie, pastor, and we have been with us this week.

B. D. SLOCUM.

JONESBORO, AR.
We have just closed a meeting at Mill (La.) M. P. Church. The Rev. T. C. Leckie, district superintendent of the Pentecostal Church of this part of the country, held the meeting. Brother Leckie is a Bible preacher and brought us messages full of fire, union and power. We have not had such a meeting, but Brother Leckie made it as solid as sin and the carnal mind, until a person had to have the new birth or the new life. Some few went and prayed through to God. May God’s rich blessings rest upon the Herald.

A. B. CALK, Pastor.

MORRIDGE, I.A.
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A. B. CALK, Pastor.

SPARNA, TENN.
The great work of the Master is progressing well in this section. The Rev. Lige Wear, pastor of the Church of God at Splane, Tennessee, is missionary to the Nazarene, and a Spirit-filled man, with his sweet singer, Bro. John T. Grismos, closed this week a great meeting at Sparna, Tennessee, fourteen miles from Sparta, in which there were seventy-five professions and above fifty thousand in the camp. The camp meeting only ran twelve days, but it was the greatest meeting which Brother Wear and his wife have ever held. Many who have been working willingly in it, and the Holy Spirit had the right of way, the result being scores of happy homes. Where Jesus is a welcome guest, the presence of the Holy Spirit is never far away. Brother Wear is a deep work, and the shouts of newborn souls could be heard almost all over town. One man was so saved that he testified that he had been saved and sanctified and he was now going to serve the Lord and be a testimony for those who had served the devil before this. This makes the third meeting Brother Wear has held in this section this summer and more than about 175 conversions and sanctifications together.

The Pentecostal Church of the Nazarene at Splane, Tennessee, has invited Rev. William Hamrick to begin a meeting in it, October 4th, and we look for even a greater meeting than the one he held here last summer.

R. P. BAKER.
her faith. The present building (a school house) is too small for our Sunday school. We have been compelled to have two classes outside. The Youth's Convention is a favorite here. 

REV. A. H. MCLAIN.

DODSONVILLE, TEXAS

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

I. M. ELLIS.

JASPER, ALA.

Closed an eight-day, old-fashioned bush arbor meeting at New Liberty. We have a number present to be in each service. Several prayed through to real victory—three sanctified and twenty-seven saved and received.

C. C. BUTLER.

DYER, ARK.

We can report glorious victory here. The fifth night the break came. The tabernacle was full, with wagons and buggies all around it. Conviction seemed to grip the hearts of all. The altar quickly filled and ten or more were saved in a few minutes. Others went away weeping. The next day at 11 o'clock about twenty were saved and one was professed on the altar. All over the tent people arose, praising God. One young man prayed all night, awaking his sisters at 6 o'clock. We believe in the truth. Last night the whole altar space was occupied. Truly a glorious time.

T. J. ADAMS.

BOUNDS, MO.

The Rev. T. M. Mason and I just closed a good week's meeting in this place. About thirty professions of pardon and purity, and nine joined the Pentecostal Church of the Nazarene. We were privileged to be in the same tent. A. W. Luell was the Rev. W. G. Davis of Poplar Bluff and Mrs. O'Bannon did good work and were a blessing. Brother and Sister M. H. Renton were visiting and meeting at Bounds. Crowds are large and we are expecting a good meeting. Brother Mason expects to close the work here and go to Columbia, Mo.

We are in need of an experienced cook for the dormitory. If any one is led to come this way, write me at Joliet, Ark.

C. A. O'BANNON.

VALDASTA, TEXAS

The Pentecostal Church of the Nazarene at this place was closed this week. The meeting of the night of August 15th our pastor, V. S. Coughran, with W. D. Moore, both of Pentiel, opened the tabernacle and we had a fine meeting. We professed a fast and convocated with the church to go down before the Lord for victory. After the first few nights the fire began to fall and God gave us souls in almost every service during the remainder of the ten days. Many were saved, others sanctified, who had never before had a like experience. One lady was so filled with the Holy Ghost when sanctified and so good to praise and witness for Him that some said she was hypnotized. The saints shouted and victory rolled on until forty precious souls were blessed at the altar, and we, with other churches, saw many others were renewed in the congregation, of which we had no account. We asked God for more. He has sent Dr. and Prof. Sutton of Pentiel, with three young men, students of Texas Reformed University, with us. They have been going through several quartettes which were beautifully rendered and very much enjoyed by all. Brother Coughran's wife and W. D. Moore were also present during the meeting, she at the organ and the girls with two guitars and a mandolin. All meeting and some two thousand people could not do better than to send them to Pentiel. Seven united with the church.

C. B. LANGLEY.

CAMARGO, TEXAS

I am in one of the hardest battles of my life at a little town of about two hundred inhabitants on the Wichita Falls and Northwestern Railway. I have been here in the Southern field nearly two months. We have only about five people to visit and we went to the meeting picture show, but now they are coming. Convic-

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

A. E. BONIS.

BOWIE, TEXAS

I am at this place in my third revival. God gave us one only forty-five professions here last year, and the work has steadily grown and prospered. Best of all, most of the present time in camp meeting praying are expecting a great time. Two professions at the first service. The tide is steadily rising and will be beautiful. Closed camp meeting at Pleasant Ridge, six miles from here, Sunday night. Quite a number prayed through.

J. W. MANNEY.

SULLIVAN, OKLA.

I am glad to report victory. God is blessing Sullivan in the big test meeting. A number have found God for which we praise Him. Our faith is looking up for greater things.

G. O. and BERTHA CROW.

HUGO, OKLA.

We are just home from Meridan, Texas, where we were engaged in the annual camp meeting with Rev. and Mrs. C. W. Lancasterer, pastor. As fine people down there as you will find anywhere, and God is good to them. Their pastor is a man of God, and I am sure, and is loved by his people. Bro. Charley Gandy led the singing to the delight of all the people. I go next to Lubbock on the same meeting.

D. H. HUMPHREY.

THAXTON, MISS.

We closed at Thaxton, Sunday night, 11th, with victory. The Lord gave us fifteen souls, either saved, reclaimed or sanctified. All we had nearly all in the tent, making confession. Thank God for real Holy Ghost conviction! Wife and Sister Alice Hawkins were our collaborators. From here home to the city, we have seen the Rev. S. Lancaster, Jasper, Ala. In charge. They are fearless exponents of God's Word. The glory fell on many. One was a man of God, saved, reclaimed or sanctified, and the church upbght. At the last service the writer received twelve into the church.

H. H. HOOKER.

FITCHBURG, MASS.

The blessing of God is being realized in our work here. Good congregations in the Sunday services. A splendid interest in the Sunday schools, young people. A systematic giving our Sunday school is turning dollars into the church building fund. A few homes are being closed and we are filled with members and friends who came bringing their refreshments with them. There was a meeting here last Saturday night we had prayer, by the pastor, and a real joyous evening spent together as a church. We have some real, royal souls in our membership here and often wish we were in a setting to have a lifting meeting with their live-wire testimonial and burning prayers at an altar service. Thank God for victory.

The work at Gardner is moving nicely. They start special meetings this week. The prospects are good for a real, holy service.

C. F. LAPPHIER.

BENTHINO, N.Y.

We are here in the battle at Cross Roads. Pitched tentarnele Thursday, 22nd, and opened the meeting Friday night. Saturday night about twenty hands went out to begin the work. We had a good closing service, five at altar, one prayed through to victory. Write Rev. Mr. Mark H. Whitt, B. F., and we will get a chance to visit with you, as we have six weeks open for dates.

J. N. SMITH.

B. E. BENTHINO, Mo., Care B. F. Speakes.

GARDEN CITY, KANS.


In Jesus, 
FRED H. MENDALL.

PASCOET, ARK.

I am in the Macon camp in the midst of a great revival. A number of souls have prayed through. Last night the altar was filled with people praying through. Large crowds attending. This camp is taking on new life. Several new camping rounds built.

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

LEE L. HAMRIC.

Vilona, Ark.

MONTEAGLE, TENN.

We have just closed some fine meetings in Franklin and Coffee counties. Several souls found the Lord in these meetings. Bro. and T. B. Dean was our yoke-fellow. He will still anywhere you hitch him up. His wife did good work in the camp.

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

J. T. TURNER, Pasfor.

LOUISVILLE, KY.

While stopping over in this city on my return from Silver Heights camp I had the blessed privilege of conducting two services in the Nazarene Church, the last service being held on Sunday afternoon, Aug. 1st. Truly God is blessing this place and a great number of people at this place who really have what they profess. How their faces shine. At the close of the last service one was reclaimed, the other sanctified. God is using Bro. Eckel and wife and honoring their work. They are a very attractive feature of the work, being conducted by Bro. and Sister James and their daughter. They are filled with the Spirit and can sing the gospel into people.

HATTIE MAR. ARNOLD.

BELLENGHAM, WASH.

The little band of Nazarenes here are still pressing forward and while we are few and the meetings numerous, we are growing away, looking toward the future. More and more, strangers are coming to see that we are here to stay, and that the Lord is with us. We hope in the near future to have Bros. Lewis and Matthews with us in special revival meetings, and we ask our friends to remember us in prayer. Belling-

ham has a population of 35,000, and many saw mills and working men, and there are many needs. We are here to do the Lord's work, and we need the Lord and His spirit and brood, with no "meat for the strong" here for about nine months. Have seen a few seekers and thank God we have been saved. They all render us the honor of placing worship on E street, between Dupont and Ellsworth streets, quite centrally located, where we hope we will see many souls saved and sanctified.

C. B. LANGDON.

HILL, OLA.

I was at Spring Lake, La., at my last report, where my wife joined me. We had good help from Rev. R. C. Leckis, Dist. BP. of the Nazarene Church in Louisiana. We had three meetings throughout the meeting. Bro. S. D. Sclooom, one of our Nazarene preachers of Louisiana, was in the midst of the time, as was also Bro. Burnett and Valley. They all rendered valuable service in the meeting. Prof. A. S. Lox-

don was in the services, and we were most happy. While the crowds were not so large as formerly owing to the trains not running as before, yet we had every reason to be pleased. We had in both pardon and purity; I suppose there were some twenty or twenty-five professions during the meetings. We went on and ran down to Shreveport where they had announced me to preach at night in the mis-

sion. We had a grand meeting and then rushed off to catch the train out for Pentiel, Tex., where we spent three days with friends. I can see good reasons why you may be very thankful to the Lord for such a place as Pentiel. Leaving there on Friday morning we ran over to the beginning of the meeting at Ryn, Okla. Found the place ready, a good arbor with electric lights and
Herald of Holiness

September 4

A nice home awaiting us. Pastor F. W. Johnson certainly stood by us to the end. This was my second year there and I may return for a campaign later. We left early Monday morning and arrived at Bethany, Okla. The people of Oklahoma should be proud of such a school as they have at Bethany and I believe there is a bright future for it. We are blessed with the efforts of our dear Dist. Sup't. C. B. Jergalan. From there we went home for two days, and we received our usual mail which has long been catalogued out; has a fine faculty for this coming year, and the people are much enthused over the prospects of our school. New buildings are going up, and a good crop makes the prospects good. We went fishing at Hill, Okla., in another battle. Good crowds, fine attention, conviction on some and at the altar, and an expected a real break through.

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

Viola, Ark.

SEMINOLE, OKLA.

We just closed a good meeting at Palmerville school house, seven miles north of Weoka, Sunday night. I organized this church two years ago. Bro. Clark was pastor until about a month ago when he resigned and I took charge. A good crowd was there and there were thirty-five professions during the meeting. Bro. Cloud who lives there, did efficient work in the meeting. Bro. Roy Jacobs also did splendid work in song and prayer. Bro. Collins, of the Children's Home, of Davenport, Okla., came to us the last few days and preached once and gave a lecture on Sunday morning about his work. There were about $100 raised in the collection for the children. I. L. FLYNN.

VAN ALSTYNE, TEX.

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

DOZARK, ARK.

The camp at the above place is progressing nicely. The first camp meeting, with J. B. Sallie as first Sabbath was well attended and victorious.

The Noonday, Texas, camp was a splendid success. Praise God for His goodness and wonderful works to the children of men. Years in Higi, ANDREW JOHNSON.

PENIEL, TEX.

The first meeting on our work was rained out last part of the meeting. Miss Ina Howe are preaching at the church. We had a very nice soul-savers prayer through and then the rain set in and we had to quit.

The camp meeting was at Vaaldara, where God gave us great victory. About thirty-five or forty found God in pardon and purity. The most of the church at this place were in a very good place with the Lord. Bro. W. B. Moore helped me in this battle. Five united with the church.

V. C. COUGHRAN, Pastor.

BUCKNER, TEX.

I closed out a very successful meeting at Maton, Ga. The Lord met with us in the first service and His power was felt in saving and sanctifying souls. This is the first church meeting ever held at this place and the church was crowded.

W. E. BENNETT.

MANSFIELD, ILL.

We have had four seekers at the altar the past two weeks; the membership is increasing; our two pastors, Revs. Wm. Ashbrook and Mark H. Hartsel have been with us the last two weeks and did splendid work; a revival is on, and we are praying that this work may go on until in every community where we have gone we have held a good meeting where a home church once more ready for calls to hold revivals anywhere, on full salvation lines. For almost a year I have been pastor of the Wesleyan Church here and the Lord has blessed our work. We have had a very successful year. The Lord has been very great, yet the Lord is working on the hearts of many precious souls.

CHAS. H. CROFT.

MILLERVILLE, PA.

The fight is on. We are at our tent, which is centrally located. Large crowds are present in the tent. Some of the most interesting work comes from the Lord. Among the seekers for holiness was a young colored lady from the south who is living in our community. She met the Lord among her own people in the southland. Last night the people lad an offering of $85.28 to the Lord to do the work and saved a soul.

The most gratifying result of the meeting, aside from the salvation of souls, is the fact that there are a number of our brethren and sisters, who have never been to a camp meeting, are attending. The Lord and our church is being swept away. Last night over one hundred could not get in the tent, but remained on the outside. More than ever I see the wisdom of our Dr. Bieseke in telling the church to "establish great centers of fire in our larger cities."

F. J. THOMAS, Pastor.

VIEW-DIAMOND, WASH.

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

We have just closed a ten days' camp meeting with the evangelists Harry, Joseph and John B. Brown. We had a splendid revival and demonstration of the Spirit, and in spite of the fact that most of the time it rained, and at times it rained by an unruly mob and in spite of the fact that there were saved and sanctified and the church greatly edified. The Bible readings were especially fine and much used by the Lord in the sanctifying of the saints. The Lord has made the "Elliott boys" a great blessing to us, they having been very efficient. We then closed in a blaze of glory with the power of God wonderfully manifest. We feel that these are the best days of our lives.

B. W. SHAYER.

La Center, Wash.

CLIFTONDALE, MASS.

We are having salvation times, the saints are keeping blest, congregations are encouraging, some hungry souls seeking the Lord. We are having a splendid painting and repairing the outside and preparing to carpet and otherwise fix up the inside. These are Covid times, and we must believe in having a place of worship to correspond with our profession. Why not? God is having a good time, and we must make it fine. He is greater than anything the devil can start in New England. I count it a privilege here, His cross-to-bear. Amen.

C. H. STRONG.

ARTESIA, N. MEX.

The writer has just had the privilege of spending a few days with our people of this place. We arrived in time for the prayer meeting at which there was a good meeting and a large crowd from the beat and the journey, when the service was over we felt well rested. The pastor, our dear brother, Bro. Coleman, was right along till Sunday night, and as came both those in the church and on the street was meeting with great success and convicting power of the Holy Ghost. Sunday morning Bro. Dunham preached on "The Blood Covenant," and this was a wonderful message! It was well preached from the pulpit and table and there occurred a marvelous scene of blessing! Truly it was a communion service. Last night at Sunday night 4:30; "And give not the Holy Spirit of God, whereby ye are sealed unto the day of redemption. But let the Father seal you, and let the seekers come. There was little trouble in getting them to pray and repent. Some who had been seeking for this long time fell down and were there remained conclusively, fall at the altar, confessed and prayed through. Bright con- viction and salvation was the order of the hour till midnight when the services concluded. According to arrangement the preaching was to begin with the preaching of a home church meeting with the...
of God and shouting the victory together with them.  

H. E. HESTER.

DICKSON, TENN.  
The meeting at Jasons Chapel for the year 1912 is now in the past. The dear Lord personified all that he believed. He lived and trusted in the blood. Rev. J. J. Rye, our District Superintendent, was our co-laborer. He brought to us some real messages. Bros. John, J. Boaz and W. F. Collier dropped in with us for a short while and preached very acceptably.

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

HAMMOND, IND.  
We are enjoying the favor of God and praising Him for victory here in this wicked city. People are being saved and the Holy Ghost is ministering to souls. A large number of the saints came down from Chicago to help us in the battle. Sister Warner brought with her a message which the Holy Ghost offered to her as a breach in their work. We visited a precious sister (at her request) who is nearing eternity's shore, and saw very many of our people for the first time. She was also taken in the church, having been converted and waiting in humble submission for the summons. Brother Martin again brought the message in the evening to a large attentive audience. Many responses to the call and many that sought for some remarkable things were brought out in this meeting. We give Him all the glory and press with vigor on, knowing that the work is His and we can do nothing without Him. The Lord is our crown. Good street meeting Saturday night; one asked for prayers. Victory all day Sunday and a very encouraging Sunday service. Two poor men came into the street with the street band, came to the altar, one was greatly moved, the other was also a poor backslider reclaimed. I am always made to replace when I read the reports from other places and get real excited by reading this; if you think so, put it in.  

MRS. C. L. FELMIRE.

WHITESBORO, TEXAS  
For two weeks we have engaged the enemy. Several have found God in saving and sanctifying grace. They have been troubled on account of the sickness of the family and am now called to the bedside of our sick brother. We are developing our methods. Ina Hughes, the pastor, and local workers will continue until Sunday night.-I ask the prayers of all for my family and I will be at address below until the boy is better.

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

Colbert, Okla.

DES ARC, MO.  
Wife and I and sister Willie and Sister Lovelace just closed a good rough-artery meeting at Mill Springs, Ark. We were swept into the fountain and the church was strengthened. Bro. J. B. McBride dropped in and gave us one of his good talks and urged us to stay on the train to go to Calcasieu, Ark. The outlook at Mill Springs is good; they will soon build a new church.  

GEORGE F. TAYLOR.

TALLULA, ILL.  
The Hillcrest camp meeting, the officers of the church, and the people of the town have been much troubled about the church. A subscription followed the march Sunday to pay the expenses of the camp meeting. The deacon and deaconesses were Rev. T. P. Roberts, of Gravel Switch, Ky., Rev. J. M. Howardsell of Upland, Ill., and Rev. C. S. Lewis, of Tallula, Ill. Bro. Roberts is a fine preacher and a soul-winner, able to fill a place at any time and do excellent work.

E. E. T. PLANCKEY.

REPORT OF GENERAL MISSIONARY TREASURER

The following schedule indicates the amount received from the different districts for foreign missions, for the ten months ending July 30. It also shows the amount that the Board of Missions has set aside, the amount needed in the general fund, and there is a large deficit in the general fund, but it can be easily met if we all do our share.  

<table>
<thead>
<tr>
<th>ARES</th>
<th>JULY, 1912</th>
<th>Receiived</th>
</tr>
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<tbody>
<tr>
<td>Ailahbe</td>
<td>$106.00</td>
<td>$106.00</td>
</tr>
<tr>
<td>Chicago</td>
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<td>$30.00</td>
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<tr>
<td>Philadelphia</td>
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<td>Philadelphia, Pa.</td>
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<tr>
<td>Total</td>
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<td>$1,780.00</td>
</tr>
</tbody>
</table>

After reading the foregoing statement, if you find that your devotion to the work is not as great as you suppose, I trust you will say, "Have I done my part?" then pray earnestly for the foreign work, till you really get a prayerful sense of it. You know that the Lord only gets away with what is His. Next few weeks will easily take care of the deficit.  

DIRECTIONS | JULY, 1912 | Receipts |
<table>
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<tbody>
<tr>
<td>General Fund</td>
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<tr>
<td>Total</td>
<td>$250.00</td>
<td>$250.00</td>
</tr>
</tbody>
</table>

Total | $2,030.00 | $2,030.00 |

Herald of Holiness, September 15, 1912
Reproving and rebuking with all long-suffering and doctrine are parts of the duty of the Christian ministry. (v. 20.)

What might have been in the long ago should have been if right, notwithstanding the motive for action that was as great as now or as others had. (v. 21.)

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

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

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

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

A loyal, loving child of God will heartily emul-ate the Father, and will not be seperated from him when those deeds cannot be understood. If anything is well pleasing to God it pleases His child. (v. 26.)

A father has exactly the same prerogatives as His Father. (v. 27.)

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

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

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

For alleviation there is no mere man can give: and He gives no mere man can give:

"... the natural heart regards..."

Spiritual Lights

Revel. 2. 7. short

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

In this state do not generally allow themselves to think soberly, wisely and well. If they did they must come to see the truth. There would come a day of judgment. God will recognize the facts in the case. Dr. Steel, whose opinion is worth of notice, says the Book of Proverbs, which is the best book for young people that was ever written. Its careful and constant reading has convinced me that he is correct. Suppose all who study this lesson take this to thoughtfully and devoutly read this book.

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

The instant that God sends a tyrant or a task master, seeking to exact service from us as slaves tolling under the lash, we would recollect in God as an absolutely infinite Father of a numberless and innumerable sons, who was seeking to lift us to His planes and life. We would understand that all the manifestations of God in revelation, in His Son Jesus Christ and the Holy Spirit, in connection with all His dealings with us, to take Him, to be the Son, is the means of a mother; a love directed by infinite wisdom to the highest and holiest ends respecting our well-being.

The knowledge of the Son of God recognizes the bestowment of the manhood upon the Head in the Godhead. Christ as God is one with the Father: as Jesus He receives His power and glory from the Father."

"... the natural heart regards..."

September 15

In the Book of Proverbs to which we have referred it is written of wisdom as the voice of God, "Receive instruction, and not silver; and knowledge, rather than choice gold. For wisdom is better than rubies; and all things that may be desired are not to be compared to it. To whom ever these words say, "O that I were wise!" If I were with you, and my life depended upon it, I would say, I believe this in my heart and feel it in my soul, that surely I have found for me, and every man under the sun. And surely it is so for every young man and woman. It is the saddest mistake not to heed the voice of wisdom.

Then read, "He gives no mere man can give; and He gives no mere man can give:"

"... the natural heart regards..."

Lord, I believe a rest remains

For all thy people known,

And thou art loved alone.

And thou art loved alone.

For all thy people known,

The Lord, I believe a rest remains

For all thy people known,

Lord, I believe a rest remains

For all thy people known,

The Lord, I believe a rest remains

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